

# *Theology* on the *Web.org.uk*

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



*Buy me a coffee*

<https://www.buymeacoffee.com/theology>



**PATREON**

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *The Baptist Reporter* can be found here:

[https://biblicalstudies.org.uk/articles\\_baptist-reporter-ns\\_01.php](https://biblicalstudies.org.uk/articles_baptist-reporter-ns_01.php)

THE  
BAPTIST REPORTER,  
AND  
MISSIONARY INTELLIGENCER.

---

NEW SERIES—VOL. III. (WHOLE SERIES—VOL. XX.)

---

**Edited by Joseph Foulkes Winks.**

---

1846.

---

LONDON:  
SIMPKIN, MARSHALL, AND CO., STATIONERS'-HALL COURT.  
LEICESTER:  
PRINTED AND SOLD BY J. F. WINKS.

# P R E F A C E.

---

AGAIN, the arrival of the closing month of the year forcibly reminds us of the rapid flight of time, and that whatsoever our hand findeth to do, we must do it with all our might.

At such a season, we are, almost imperceptibly, led to cast our eye backward over months and years gone by, and then, turning from these, endeavour to penetrate those which lie before us. The retrospect awakens our gratitude—the prospect, though shrouded in obscurity, is yet cheered by hope.

Twenty years ago we commenced the publication of this periodical. That was the day of small and feeble things. Year after year we toiled on, bearing up, against obstacles and difficulties, and labouring hard to surmount them. Still we persevered; and like many others in similar circumstances, we at length succeeded in securing an extensive circulation.

Our object from the commencement has been, to excite the baptists to renewed and persevering efforts, and then to report progress. Increasing years and observation only tend to confirm us in the opinion that the principles of the baptists are more in accordance with the revealed will of God than those of any other professors of the christian faith. This being our deliberate and matured conviction, we are only honestly working out our conscientious convictions, and acting under a sense of imperative duty, when we do all we can to spread them in the world. We wish to do so faithfully and firmly—in truth and love.

The Baptist Denomination, it is well known, is divided into two sections—the General and Particular—with their separate churches, places of worship, and institutions. For many years they had but little knowledge of, or intercourse with, each other. They stood isolated and apart. The Editors of their magazines seldom alluded to each other, or to the section with which they were not connected. Good men in each section wished to know more of each other, but there was no medium at that time existing by which they could mutually record their proceedings, communicate their thoughts, and interchange expressions of brotherly love.

The Editor of the *Baptist Reporter* threw open its columns to both sections, and invited contributions and intelligence from all. In admitting these he has scrupulously avoided partiality. The highest Calvinist and the lowest Arminian, (we use these terms to convey our meaning, though we hate them) providing they were evangelical, were admitted on equal terms. And it

is a pleasing fact that strangers to churches reporting their proceedings would be puzzled to tell to which section of the baptists the reports referred. All baptists, who love our Lord Jesus Christ, and are sincerely aiming to extend his spiritual kingdom, are most heartily welcomed.

Another thing—we are not under any control. No Synod, Council, Conference, Association, or Committee, can interfere with our arrangements or proceedings. This may be, and no doubt is, an hindrance, in some quarters, to our circulation. But we love freedom of thought and action too much to part with it for any merely pecuniary consideration. Neither does our love of freedom spring from an unhallowed motive. In proof that we do not abuse it we refer to our pages.

It has often afforded us much satisfaction to find that the impartial reports we have produced from all parts of the baptist body, have not only been gratifying to baptists of both sections, but have led them to entertain towards each other more brotherly kindness and charity. A better understanding of each other now exists. And is not this an important point gained? Is it not desirable that the baptists should be more cordial and united with each other? The fact is, they cannot afford to be disunited. They ought all to join, and form one firm phalanx for the “word of God,” in opposition to the “traditions of men.”

We trust these remarks will be kindly received. We pen them down, we humbly hope, in the sight of God who searcheth the heart, from a desire for his honour and glory, and the good of our fellow-men.

Next year, if the Lord will, we hope to meet our numerous subscribers again. Our external appearance will be somewhat improved, and our internal arrangements will be such as to admit of a *greater amount of Intelligence*, which we earnestly entreat our friends to supply promptly and regularly.

Will they permit us again to urge them to another effort to raise our circulation to 10,000? When this is done, we engage to increase our pages to the extent proposed a year ago. During the past year our permanent increase has been about 1,000. We require an addition of 3,000, which, we again remind all who are concerned in the matter, might be accomplished, and more than accomplished, were each of our present subscribers to show the *Reporter* to one of his neighbours, and secure him as a subscriber also. And were Ministers kindly to favour us with a pulpit notice and recommendation, we should entertain the hope of soon reaching 20,000—a consummation devoutly to be wished.

---



# CONTENTS.

## ESSAYS, EXPOSITIONS, &c.

The last hundred years .. .. .	17
The aspect of these times .. .. .	19
Resolutions for the new year .. .. .	24
The holy kiss .. .. .	25
Early baptist writers, Mr. John Tombes .. .. .	27
Christian union .. .. .	65
Why do we not prosper? .. .. .	68
Infant baptism and popery .. .. .	71
Boundless space .. .. .	72
The old General Baptists .. .. .	73
William Knibb .. .. .	76
What doth hinder? .. .. .	109
The power of faith .. .. .	111
Baptismal regeneration .. .. .	114
Marriage of the Lamb .. .. .	116
Baptizo .. .. .	117
Thoughts on sleeping .. .. .	117
Early baptist writers—Samuel How .. .. .	118
What else doth hinder? .. .. .	153
What can be done? .. .. .	155
Jewish rites—baptism .. .. .	157
The origin of the baptists &c... .. .	159
The curse of war .. .. .	160
True economy .. .. .	161
Sarah Boardman Judson .. .. .	161
One radical defect .. .. .	194
What can be done? .. .. .	195
Importance of personal religion .. .. .	197
Episcopal confirmation .. .. .	201
Home missionary society .. .. .	237
Baptist Irish society .. .. .	244
Bible translation society .. .. .	282
Baptist missionary society .. .. .	285
Christian union and christian parties .. .. .	321
The moral elevation of the church .. .. .	325
Life and times of Menno .. .. .	328, 367
A revival of religion .. .. .	361
Those ignorant baptists .. .. .	364
Christian union and christian progress .. .. .	402
Water in Jerusalem .. .. .	406
The baptists .. .. .	408
Biographical sketch of Rev. A. Judson .. .. .	409
Depression and revival .. .. .	441
Rain from heaven .. .. .	442
Thoughts on a revival .. .. .	444
Thoughts on prayer .. .. .	446
Unwearied zeal .. .. .	448
Dr. Judson on the commission of Christ .. .. .	449
Labours and death of Burchell .. .. .	450
Memoir—Rev. E. J. Francies .. .. .	481

## POETRY.

To the memory of Mrs. Fry .. .. .	32
The late Mrs. Judson .. .. .	32
Sonnet to W. Knibb .. .. .	80
O could I mount on angel's wings.. .. .	81
Live to do good .. .. .	81
War and slavery .. .. .	122
The love of Christ .. .. .	165
On early rising .. .. .	204
Reliance on Christ .. .. .	204
Thy kingdom come .. .. .	249
Lines to J. L. Shuck .. .. .	249
The latter day glory .. .. .	293
The cross .. .. .	293

Baptismal hymn .. .. .	271
The triumph of mercy .. .. .	334
The christian warfare .. .. .	334
The christian traveller .. .. .	373
Arouse thee, soul .. .. .	373
Buried with him by baptism .. .. .	392
The five sisters .. .. .	414
The Saviour in the storm .. .. .	414
Thy will be done .. .. .	414
The slighted invitation .. .. .	453
Farewell .. .. .	489

## STATISTICS.

Tabular of baptisms for 1845 .. .. .	52
Baptist associations .. .. .	248, 416, 485
Baptisms at missionary stations .. .. .	469
Baptist ministers and churches .. .. .	484
Public institutions in bap. denomination .. .. .	486

## REVIEWS.

British anti-state-church association .. .. .	33
Manual of phonography .. .. .	35
Puritan divines .. .. .	35
Memoir of Rev. John Reid .. .. .	35
Principles of nonconformity .. .. .	82
External nature .. .. .	82
Life of Joseph and last years of Jacob .. .. .	82
Confessions of a convert .. .. .	82
The messengers of the churches .. .. .	123
The sovereignty of God .. .. .	123
The christian treasury .. .. .	124
Music—The guide of my youth .. .. .	124
— The missionary warrior .. .. .	124
Miscellaneous works of Robert Hall .. .. .	166
The daily monitor .. .. .	166
Hints on church discipline .. .. .	166
The way of salvation .. .. .	166
The watchman's voice .. .. .	167
The time to come .. .. .	205
Cobbin's hand-book to the bible .. .. .	205
Christian discipleship and baptism .. .. .	250
Tracts on liberty of liberty of conscience .. .. .	251
History of northern baptist churches .. .. .	251
Infant baptism and tradition .. .. .	252
The way of salvation set forth .. .. .	294
Heaven physically considered .. .. .	294
Moffatt's labours in southern Africa .. .. .	294
Music—Comprehensive tune book, &c. .. .. .	294
Brief commentary on 1st Thessalonians .. .. .	335
Biblical instruction .. .. .	335
Todd's simple sketches .. .. .	335
The psalms of David .. .. .	335
Autobiography of the late Wm. Jones .. .. .	374
Memoir of Rev. Richard Ingham .. .. .	374
Mothers of the wise and good .. .. .	374
Yeates's Hebrew grammar .. .. .	415
Cheever's lectures .. .. .	415
Controversial tracts on baptism .. .. .	415
The Italian Swiss protestants .. .. .	454
Burn's preacher's pocket companion .. .. .	454
Christian discrimination .. .. .	454
Conformity of the church to the world .. .. .	454
Lillycrop on church membership .. .. .	455
Christian charity & church communion .. .. .	455
The youthful superintendent .. .. .	455
Two sermons on the death of Mrs. Cox .. .. .	486
People's temperance library .. .. .	486

**BAPTIST CHURCH HISTORY.**

Amersham, Bucks .. .. .	35, 83
Cranfield, Beds .. .. .	125
Mare Street, Hackney .. .. .	206
English northern churches .. .. .	252
Eythorne, Kent .. .. .	295, 418, 455
Rayleigh, Essex .. .. .	336
Colchester, Essex .. .. .	375

**CHRISTIAN EXPERIENCE.**

Experience .. .. .	36, 84
Last hours of Dr. Yates .. .. .	38
A converted atheist .. .. .	127
Conversions .. .. .	107, 210, 253
William Wilkinson .. .. .	298
Anna Gladwell .. .. .	299
Mrs. Mary Benjafield .. .. .	300
Mrs. Ann Hardee .. .. .	300
A trophy of mercy .. .. .	338
James Taylor .. .. .	377
Mr. Joseph Watson .. .. .	421
William Turner .. .. .	422
John Wilders .. .. .	457
Henry Thomas .. .. .	458
Elizabeth Hammond .. .. .	459
A hopeful case .. .. .	487

**BRIEF MEMOIRS.**

Mr. Alexander Wilson .. .. .	169
Mr. W. Hodgson .. .. .	169
Mrs. Jemima Davis .. .. .	170
Mrs. Rogers .. .. .	170
Mrs. Johnston, Edinburgh .. .. .	212
Mark Moor .. .. .	254
Job Pitman .. .. .	255
Mr. Andrew Mallock .. .. .	378
William Sinden .. .. .	488

**CHARACTERISTIC SHETCHES.**

Robert Hall and Christmas Evans .. .. .	38, 85
Notes on ditto .. .. .	86
Yates and Knibb .. .. .	129
Baptistical if not desperately so .. .. .	214
The baptist body .. .. .	255
Henry Angus .. .. .	256
Mr. Henry Blackett .. .. .	256
The late Mr. Whitfield .. .. .	257
A modern baptist (?) preacher .. .. .	340
Designation of American missionaries .. .. .	379
Tendencies of social improvements .. .. .	424
Nauvoo, the Mormon city .. .. .	460
The Great Western in a hurricane .. .. .	490

**SPIRITUAL CABINET.**

Death of Elisha .. .. .	42
Christians .. .. .	42
The love of Christ .. .. .	42
Death-bed lessons .. .. .	42
Power of faith .. .. .	42
One hindrance to prayer .. .. .	87
Private devotion .. .. .	88
Marriage .. .. .	129
Subjection of the will .. .. .	130
The gospel .. .. .	130
Religion .. .. .	130
Spending for Christ .. .. .	171
The spirit of prayer .. .. .	171
Spiritual improvement .. .. .	171
Preparation for death .. .. .	171

Looking to Jesus .. .. .	172
Religious principle .. .. .	172
A thought for ministers .. .. .	172
How to dwell safely .. .. .	172
Ignorance of the work of Christ .. .. .	210
God's peculiar name .. .. .	210
Walking by faith .. .. .	257
The christian's anticipations .. .. .	257
Faith and works .. .. .	258
Source of cheerfulness .. .. .	258
The gospel .. .. .	258
Growth in grace .. .. .	300
Praise .. .. .	300
Man born for eternity .. .. .	301
The Lord our righteousness .. .. .	301
Truth .. .. .	301
A schismatic .. .. .	301
Priestcraft .. .. .	342
Pride .. .. .	342
Be clothed with humility .. .. .	342
Temper .. .. .	382
Sinful anger .. .. .	382
Effects of sinful anger .. .. .	383
Follow peace and love .. .. .	383
An important rule .. .. .	426
The best patriot .. .. .	426
Pledge of success .. .. .	426
In all their afflictions he was afflicted .. .. .	493
Foretaste and pledge of heaven .. .. .	494
Little sins .. .. .	494
A thought worth thinking upon .. .. .	494

**NARRATIVES AND AECDOCES.**

John Wickliffe and the pardoner .. .. .	43
Funeral of Mrs. Judson .. .. .	43
The goat no drunkard .. .. .	44
The duelist conquered .. .. .	44
A broad hint .. .. .	44
An epitaph .. .. .	44
Leigh Richmond .. .. .	88
An old sailor and his bible .. .. .	88
William Knibb .. .. .	130
How to return blow for blow .. .. .	172
Sincerity in prayer .. .. .	173
Consolations of the gospel .. .. .	173
A remarkable incident .. .. .	173
A great change .. .. .	174
What are souls worth .. .. .	174
Christmas Evans .. .. .	217
War, horrid war .. .. .	217
A Scotchman .. .. .	217
Impromptu lines .. .. .	217
The Prayer Book among the Karens .. .. .	258
The sincere milk of the word .. .. .	259
Trust in fire-arms or Providence .. .. .	259
New mode of consecration .. .. .	259
Money and life sacrificed in war .. .. .	301
Jews at Jerusalem .. .. .	301
Pilgrim's Progress in Burmese .. .. .	302
The late Rev. Thos. Campbell .. .. .	302
Infidelity and religion .. .. .	342
The late Robert Robinson .. .. .	343
Oliver Cromwell's death .. .. .	383
A visit to James Montgomery .. .. .	383
Daring robbery .. .. .	384
Robert Hall's visit to Arnsby .. .. .	420
Peaceful meditation .. .. .	420

Happy transformation .. .. .	426
The spirit of devotion .. .. .	461
The German baptists .. .. .	462
Conformity to the world .. .. .	462
A hint to parents .. .. .	462
Inconsistency .. .. .	462
Valiant for the truth .. .. .	462
The grapes of Palestine .. .. .	462
Caution against worldliness of spirit ..	463
The aged mountaineer and his bible	463
Abraham's Oak .. .. .	463

## ARTS AND SCIENCES.

First railways in Great Britain .. ..	45
Overland route to India .. .. .	89
Electricity .. .. .	132
American publishing establishment	261
Miniature steam engine .. .. .	344
New petrifying process .. .. .	344
Music .. .. .	384
On learning to sing .. .. .	462

## TEMPERANCE.

Temperance .. .. .	45, 260, 302, 427
Chunar, Benares—Lord John Russell— Marquis Lansdowne—Father Matthew	89
Sobriety, diligence, and frugality ..	131
Robert Hall .. .. .	174
Pleasing testimony .. .. .	174
Devils in the head .. .. .	218
On drinking .. .. .	218
Madagascar .. .. .	385
World's Temperance Convention ..	463
An elegant taste .. .. .	463

## CORRESPONDENCE.

Dissenting Ministers and Income Tax	46
Baptismal Anecdote, Dr. Watts ..	94
Baptist colleges .. .. .	138
Acadia College Nova Scotia 46, 90, 133,	178
The Free Church Magazine versus the Baptist Union of Scotland .. ..	175
Squeezing a Preacher .. .. .	176, 264
The Martyr's Field at Amersham ..	177
Ungodly Praise Leaders in Public Wor- ship .. .. .	177, 219
The Origin, Antiquity, and Claims of the Baptists .. .. .	219, 262, 307, 387
The New Sect .. .. .	263, 306
The Proposed Evangelical Alliance ..	263
Intelligence for the Reporter .. ..	263
Music and singing .. .. .	264
On the construction of baptistries ..	264
Baptist colonization .. .. .	303, 344
In, into, and with .. .. .	305
The Baptist Union of Scotland .. ..	345
Sprinkling is not baptism .. .. .	348
Ryde Isle of Wight .. .. .	385
American baptistries .. .. .	386
Baptists of Amersham .. .. .	387, 465, 494
Prize essay on baptism .. .. .	428
Members' tea meetings .. .. .	429
Candidates for missionary labour ..	430
Baptist leaven .. .. .	464
National religious establishments ..	464
Another prediction .. .. .	466
Baptist ministers widows .. .. .	466
The most ancient English baptist church	495

## THE BAPTIST REPORTER.

47, 95, 132, 178, 466

## CHRISTIAN ACTIVITY.

A plea for Irish harvesters .. .. .	307
Railway labourers .. .. .	430
Baptist village mission .. .. .	431
A good and faithful servant .. ..	497

## EVANGELISTIC LABOURS.

Scotland .. .. .	96
Ireland .. .. .	96, 181
Orkney and Shetland Isles 138, 180, 220,	265
Village missions .. .. .	221, 419

## ATTEMPTS TO DO GOOD.

Kirkstall .. .. .	50
Dewsbury .. .. .	95
Gloucestershire association .. ..	95
Hackney fair .. .. .	309
Railway labourers .. .. .	348, 466
Redhill Reigate .. .. .	388
Baptist village missions .. .. .	467
On visiting the sick .. .. .	467
Invitation .. .. .	468

## OPEN AIR PREACHING.

Open air preaching .. .. .	222, 320, 309
Rutland .. .. .	50
Necessity for open air preaching ..	266
Suffolk .. .. .	266
Lancashire .. .. .	349
Perthshire .. .. .	350
Railway labourers .. .. .	350

## HINTS OF USEFULNESS.

Important questions .. .. .	96, 140, 183, 267
Important suggestions to churches ..	182
A working model .. .. .	182
A hint to christian tradesman .. ..	182
A passion for souls .. .. .	266
Parlour preaching .. .. .	267
Pastor's address .. .. .	388
Morning thoughts—evening thoughts	349
From a pastor to his people .. ..	498

## INDIVIDUAL EFFORT.

A pleasing instance .. .. .	266
Continue in prayer .. .. .	266
I must be active .. .. .	266

## REVIVALS.

United States .. .. .	51, 183, 468
Bedfordshire .. .. .	51
Liverpool .. .. .	51
The opening year .. .. .	140
Diss, Norfolk .. .. .	183
Troy, New York .. .. .	267
Churches of the city and vicinity ..	267
Revival preaching .. .. .	389
Staffordshire .. .. .	389

## BAPTISMS.

## FOREIGN.

An Indian baptism .. .. .	52
Africa, Clarence .. .. .	53
American baptisms in winter .. ..	141
America, Hamilton .. .. .	269
————— Newhaven .. .. .	53
Africa, Fernando Po .. .. .	184
Burmah .. .. .	389, 469
Berlin .. .. .	471

China, Canton .. .. .	96	Bridport .. .. .	270
Canada .. .. .	268	Barrowden .. .. .	270
Dr. Gasselten Mewfeen .. .. .	53	Bishop Burton .. .. .	270
Germany, Hessa .. .. .	470	Blackwater .. .. .	271
Holland .. .. .	97	Bedford, Old Meeting .. .. .	309
Hesse Cassel .. .. .	184	Brette Lane .. .. .	311
India and China .. .. .	95	Bridgend .. .. .	311
India, Delhi .. .. .	96	Bow .. .. .	362
—— Chumar .. .. .	268	Ballina .. .. .	390, 432, 471
—— Serampore .. .. .	432	Bishop Stortford .. .. .	390
—— Patna .. .. .	469	Brighton, West-street .. .. .	392
—— Calcutta .. .. .	60	—— Robert-street .. .. .	392
Jamaica, Port Maria, St. Mary's .. .. .	309	—— Bond-street .. .. .	392
—— Hastings .. .. .	470	Bythorn .. .. .	432
—— Waldensia .. .. .	470	Becknigton .. .. .	433
—— St. Thomas-in-the-Vale .. .. .	470	Blacmarvon .. .. .	433
—— St. Thomas-in-the-East .. .. .	470	Bath, Somerset-street .. .. .	433
—— St. Mary's .. .. .	470	—— Lower Bristol-road .. .. .	472
—— Springfield .. .. .	470	Bungay .. .. .	471
Prussia .. .. .	389	Barnham .. .. .	471
United States, Lowell .. .. .	432	Banbury .. .. .	472, 500
—— Virginia .. .. .	470	Bedale .. .. .	500
West Indies, Jamaica .. .. .	184	Burton-on-Trent .. .. .	500
—— Bahamas .. .. .	184, 268	Cotttenham .. .. .	98
—— Trinidad .. .. .	53, 432	Cardiff .. .. .	98, 224
—— Hayti, Jac'mel .. .. .	470	Cork .. .. .	142
DOMESTIC.		Cranbrook .. .. .	143
Askett .. .. .	392	Catshill .. .. .	143
Abingdon .. .. .	184	Coleford .. .. .	186, 473, 500
Abergavenny .. .. .	54	Cirencester .. .. .	186, 224
Ashhampstead .. .. .	98	Carrickfergus .. .. .	97
Ashdon .. .. .	269	Calne .. .. .	269, 352, 391
Amersham, Upper Meeting .. .. .	271	Camden Town .. .. .	311
Ashburton .. .. .	310	Castle Donington .. .. .	311
Abersychan .. .. .	311	Coningsby .. .. .	351
An aged disciple .. .. .	350	Costessey .. .. .	390, 472
Ashby-de-la-Zouch .. .. .	351	Caersws .. .. .	391
Ashton-under-Lyne .. .. .	391	Conlig .. .. .	471
Alford .. .. .	391	Dunstable .. .. .	55, 99, 143, 185, 269
Bampton .. .. .	53, 185	Devonport .. .. .	186, 391
Birmingham, Bond-street .. .. .	54, 433, 472	Dartmouth .. .. .	186, 224
—— Heneage-street .. .. .	99, 310, 351	Derby, Duffield Road .. .. .	223
—— New Hall-street .. .. .	99, 391	Denholm .. .. .	270
—— Cannon-street .. .. .	310, 472	Daue Hill and Newick .. .. .	310
—— Mount Zion .. .. .	433	Dungannon .. .. .	471
—— Lombard-street .. .. .	472	Eynsford .. .. .	98, 500
—— Livery-street .. .. .	500	Elgin .. .. .	225, 391
Burnley .. .. .	55, 351	Epworth .. .. .	268, 471
Bourton-on-the-Water .. .. .	55	Edinburgh .. .. .	269
Bury .. .. .	99, 223, 433	Forton .. .. .	54, 473
Boston .. .. .	99, 186, 224, 270	Foots Cray .. .. .	310
Bristol, Pithay .. .. .	142, 309	Folkestone .. .. .	391
—— Broadmead .. .. .	142	Ferbane .. .. .	471
—— King street .. .. .	142, 499	Fenny Stratford .. .. .	500
—— Counterslip .. .. .	225	Guernsey .. .. .	53, 224
Bradford, Zion Chapel .. .. .	143	Gillingham .. .. .	55
Botesdale .. .. .	143, 185, 390, 472, 500	Gladestry .. .. .	223
Bury St. Edmunds .. .. .	143, 223, 271	Greenwich .. .. .	351, 472
Beverley .. .. .	185	Great Yarmouth .. .. .	473
Barnsley .. .. .	222	Goodshaw .. .. .	473
Boxmoor .. .. .	222	Hartlepool .. .. .	98
Bolton .. .. .	223, 500	Hay .. .. .	99, 142, 225
Belfast .. .. .	223	High Wycombe .. .. .	99, 185, 391, 473
Billesdon .. .. .	224	Hull .. .. .	185, 310, 392, 500
Bonnyrigg .. .. .	224	Houghton .. .. .	222
Burlington .. .. .	225	Hoxton .. .. .	224, 499
Blakeney .. .. .	269	Halifax, Pellon Lane .. .. .	271

Hemel Hempstead .. .. .	310	Narberth .. .. .	224
Horeb .. .. .	224	Newport .. .. .	54, 186, 310
Hobbs Point .. .. .	311, 351	Norwich, St. Clement's .. .. .	98
Hitchin .. .. .	390	——— Orford Hill .. .. .	186
Hatch Beauchamp .. .. .	391	New Romney .. .. .	98
Honeyborough .. .. .	500	Nottingham, Stoney Street .. .. .	98
Ilkeston .. .. .	55	Neath .. .. .	99, 311
Ipswich .. .. .	90, 143, 222, 351, 472	Newbury .. .. .	142, 185, 390
Idle .. .. .	269	North Curry .. .. .	270
Kettering .. .. .	55, 143, 185, 269	Newcastle-on-Tyne, Tuthill Stairs .. .. .	271, 391
Keysoe .. .. .	270, 392	——— Providence Chapel .. .. .	390, 473
Kirton-in-Lindsey .. .. .	271	——— New Bridge .. .. .	433, 499
Knaresboro' .. .. .	351	Netherseal .. .. .	311
Kingsbridge .. .. .	391	Newtownards .. .. .	390
Kegworth .. .. .	473	Northampton, College Street .. .. .	432
London .. .. .	270	New Wells .. .. .	433
——— Henrietta Street .. .. .	54	Near Walton .. .. .	472
——— Providence Chapel .. .. .	54, 351	Over .. .. .	311
——— Goswell Road .. .. .	54	Offord .. .. .	269
——— Northampton Street .. .. .	54	Oundle .. .. .	270
——— Blandford Street .. .. .	97	Otley .. .. .	311
——— New Park St. .. .. .	97, 186, 311, 391, 499	Pontypool .. .. .	55
——— Trinity Chapel .. .. .	97	Paulton .. .. .	142
——— Devonshire Square .. .. .	97, 142	Prestwood Common .. .. .	143
——— Eldon Street .. .. .	97	Pembroke Dock .. .. .	186, 269, 351
——— Regent Street, Lambeth .. .. .	97	Perley .. .. .	225, 312
——— Commercial Road .. .. .	142, 499	Peterborough .. .. .	268, 391
——— Oxford Street .. .. .	142	Pudsey .. .. .	270, 392, 433
——— Spencer Place .. .. .	186	Preston .. .. .	270
——— Kingshead Court .. .. .	186	Princes Risborough .. .. .	351, 392, 409
——— Salters' Hall .. .. .	223	Penknapp .. .. .	390
——— Church Street .. .. .	54	Public baptisms .. .. .	184
——— Little Alie Street .. .. .	271, 472	Quainton .. .. .	270, 351
——— Homerton Row .. .. .	472	Redruth .. .. .	55
——— Cumberland Street .. .. .	472	Rotherham .. .. .	224
Limerick .. .. .	53	Ramsgate .. .. .	270
Liverpool, Pembroke Chapel .. .. .	54, 268, 499	Retford .. .. .	311, 500
——— Soho Street .. .. .	391, 499	Rochdale .. .. .	351
——— Myrtle Street .. .. .	51, 286, 499	Rishangles .. .. .	391
Langley .. .. .	97, 392	Rushden .. .. .	391
Lynn .. .. .	98, 224	Ripley .. .. .	433
Luton .. .. .	99, 473	Rotherham .. .. .	433
Lockwood .. .. .	143	Smalley .. .. .	54, 472
Longwick .. .. .	143	South Shields .. .. .	98, 223
Loughborough, Baxter Gate .. .. .	143	Saffron Walden, London Road .. .. .	98, 391
——— Sparrow Hill .. .. .	184	——— Upper Meeting .. .. .	98, 270, 312
Leicester, Archdeacon Lane .. .. .	223	Spratton .. .. .	98
——— Belvoir Street .. .. .	224	Studley .. .. .	99, 223
Lewes .. .. .	224	Scarborough .. .. .	99, 310
Lays Hill .. .. .	224	Staley Bridge .. .. .	99, 186, 270, 392
Leeds, Byron Street .. .. .	53, 269	Skenfrith .. .. .	143, 224
——— South Parade .. .. .	269	Shore .. .. .	185
Longtown .. .. .	270	Sunderland, Bethesda Chapel .. .. .	54, 185, 499
Lower Wallop .. .. .	310	——— Dunning Street .. .. .	225
Last baptism by W. Jones, A.M. .. .. .	312	——— Sans Street .. .. .	185
Llandysil .. .. .	391	Stourbridge .. .. .	222, 433
Llanarmon .. .. .	471	Sheffield, Eyre Street .. .. .	223
Langton .. .. .	472	——— Townhead Street .. .. .	223, 271
Leighton Buzzard .. .. .	472	Shelfhanger .. .. .	224
Lydney .. .. .	500	Stoney Stratford .. .. .	271, 390, 499
Market Harboro' .. .. .	54	Stockport .. .. .	310
Maltby .. .. .	98, 224	Sarn .. .. .	311
Milnes Bridge .. .. .	143, 311	Sutton, Suffolk .. .. .	311
Monkwearmouth .. .. .	224, 311, 392	Shore, near Todmorden .. .. .	312
Maulden .. .. .	224	Spalding .. .. .	391
Melbourne .. .. .	350	Stockton-on-Tees .. .. .	392
Malmesbury .. .. .	433	Southampton .. .. .	472

Swanwick .. .. .	473
Stratford .. .. .	500
Tabor .. .. .	99
Tring .. .. .	143, 224
Tenby .. .. .	143, 224
Thurlaston .. .. .	223
Tottenham .. .. .	224, 433
Trowbridge, Bethesda .. .. .	224, 390
Thornbury .. .. .	270
Thame .. .. .	499
Tubbermore .. .. .	184
Woodside .. .. .	54, 98, 143, 224, 351
Westbury .. .. .	54
Wolverhampton .. .. .	55, 186, 224
Walsall .. .. .	143, 224, 225, 309, 352
Wolstone .. .. .	143, 270
Wyken Colliery .. .. .	186
Wilburton .. .. .	222
Wincanton .. .. .	222
West Bromwich, Bethel Chapel .. .. .	54, 500
———— Providence .. .. .	55, 143
Walton .. .. .	98, 473
Willenhall .. .. .	269
Wakefield .. .. .	270
Wokingham .. .. .	271
Wirksworth .. .. .	271
Wellow .. .. .	310
Withall Heath .. .. .	310
Windsor .. .. .	311
Whitstone .. .. .	311
Warwick .. .. .	392
Westminster .. .. .	54, 433
Willingham .. .. .	472
Wrexham .. .. .	500
Winchcomb .. .. .	499
Wellington .. .. .	499
Recent baptisms .. .. .	55, 312, 433

## BAPTISM FACTS & ANECDOTES.

Never saw such a thing .. .. .	55
Doctor Watts a baptist .. .. .	56
Desperately anti-baptistical .. .. .	99
Baptism with soup .. .. .	100
Epipipto .. .. .	160
Remarkable .. .. .	144
Strange prejudice .. .. .	144
Instantaneous conversions .. .. .	144
Scripture report of baptisms .. .. .	186
Dr. Halley .. .. .	186
Baptism without water .. .. .	225
Classical allusions .. .. .	271
Kitto's cyclopædia .. .. .	271
The bible in Spain .. .. .	271
Ancient founts .. .. .	312
Faith of infants .. .. .	312
A prediction .. .. .	252
Ignorance of the baptists .. .. .	352
Dr. Wardlaw .. .. .	392
Children of the covenant .. .. .	393
Substitute for a godmother .. .. .	434
Restorative for badly babies .. .. .	434
Baptism of children in Russia .. .. .	434
Baptisms at Luton .. .. .	473
Germany .. .. .	473
Baptist consistencies .. .. .	473
A novel argument .. .. .	473

## RELIGIOUS TRACTS.

Invitations to worship .. .. .	50, 100, 144
Summary of donations .. .. .	57
Leeds, East End .. .. .	57
Special notice .. .. .	57
The tract burner .. .. .	226
Acknowledgment .. .. .	313
Somersetshire .. .. .	352
Borough Road, Southwark .. .. .	434
Circulate! circulate! .. .. .	435
Warwickshire .. .. .	435
Cambridgeshire .. .. .	435
Kent .. .. .	435
A tract distributor .. .. .	473
To applicants for grants .. .. .	501
Applications 57, 100, 144, 187, 226, 272, 313, 353, 393, 501	
Donations 57, 100, 144, 187, 226, 272, 313, 353, 393, 474, 501	

## SABBATH SCHOOLS.

Scripture lessons 57, 101, 145, 187, 226, 272	
Liverpool, Myrtle Street .. .. .	58
Leamington .. .. .	58
Woodside .. .. .	313
Manchester .. .. .	313
Halifax .. .. .	353
Cardiff .. .. .	354
Pleasing fact .. .. .	354
New move .. .. .	394
Singular fact .. .. .	394
Stourbridge .. .. .	394, 435
Sermons and tea meetings .. .. .	394
Stockton-on-Tees .. .. .	394
Music at anniversaries .. .. .	394
Day schools .. .. .	394
William Knibb .. .. .	435
Encouraging .. .. .	435
Lord Morpeth .. .. .	474
To teachers .. .. .	502

## INTELLIGENCE.

### BAPTIST—FOREIGN.

American baptists .. .. .	60, 354
America, New York .. .. .	102
America .. .. .	147, 475
Acadia college .. .. .	229
America, Philadelphia .. .. .	315
American home missions .. .. .	315
American anniversaries .. .. .	395
British America .. .. .	147
Baptists in Canada .. .. .	475
Calcutta .. .. .	60
Christ-ians .. .. .	102
Canada baptist college .. .. .	315
Coloured baptist church, Buffalo .. .. .	502
Dr. Judson .. .. .	59, 147, 395
Denmark, Germany and Holland .. .. .	60
Europe, Germany .. .. .	189
———— Hesse Cassel .. .. .	436
———— Denmark .. .. .	436
———— Berlin .. .. .	436
Freewill baptist mission .. .. .	60
France .. .. .	189
German evangelists .. .. .	146
Germany and Prussia .. .. .	394
Holland and Germany .. .. .	102
Hayti .. .. .	189

Hamburgh .. .. .	220	502	Denholme .. .. .	397
Halifax, Nova Scotia .. .. .	316		Degree .. .. .	437
Holland .. .. .	503		Dronfield .. .. .	505
Hesse Cassel .. .. .	503		Eythorne .. .. .	149
India, Serampore .. .. .	436		Edinburgh .. .. .	189
Jamaica, Falmouth .. .. .	315		Emsworth .. .. .	437
Mr. Burehell .. .. .	189		Falmouth .. .. .	316
Nova Scotia .. .. .	60, 147,	503	Froune .. .. .	437
New Jersey .. .. .	395		Glasgow .. .. .	148, 230
Pengilly .. .. .	59		G. B. mission bazaar .. .. .	148
Prussia .. .. .	147, 220,	503	Great Oakley .. .. .	103
Roger Williams .. .. .	147		Guernsey .. .. .	276
Rochester, New York .. .. .	315		General Baptists .. .. .	356
Rev. S. Remington .. .. .	502		Gladestry .. .. .	357
Silesia .. .. .	316		Goodshaw .. .. .	476
The late W. Knibb .. .. .	189		German baptist church .. .. .	505
Tabular of bap. churches New Brunswick	475		Halifax .. .. .	103
United States, Michigan .. .. .	503		Hartshorn .. .. .	103
BAPTIST — DOMESTIC.			Hansard Knolly's society .. .. .	149
Aberdore .. .. .	104		Hackney, Mare Street .. .. .	190
Ashton-under-Lyne .. .. .	356		Hemel Hempstead .. .. .	190
Baptist Irish Society .. .. .	60		Harlow .. .. .	190
Birmingham, Thorp-street .. .. .	61		Halliwell .. .. .	437
— Bond street .. .. .	316		High Wycombe, Union Chapel .. .. .	476
— New Hall-street .. .. .	316		Hammersmith .. .. .	504
— Livery-street .. .. .	357		Halstead .. .. .	504
— Mount Zion	148, 190, 314, 397, 436,	504	Isleham .. .. .	148
Belfast .. .. .	148		Ipswich .. .. .	477
Bury St. Edmunds .. .. .	103		Kilbourne .. .. .	476
Baptist Union of Scotland .. .. .	148, 436,	503	Leicester, Carley Street .. .. .	504
Brixton Hill .. .. .	190, 316		— Belvoir Street .. .. .	59
Baptist Missionary Society .. .. .	191		— Charles Street .. .. .	147
Brompton .. .. .	190, 504		Lewes .. .. .	476
Burnley .. .. .	231		Loughborough .. .. .	476
Baptist Education Society .. .. .	231, 395		Long membership .. .. .	61
Bootle .. .. .	276		Lyme .. .. .	148
Boston .. .. .	276, 397		London association .. .. .	60, 103
Brearley .. .. .	276		Lineholm .. .. .	149
Bramley .. .. .	355		Lynn .. .. .	230
Baptist Union .. .. .	356		Longhope .. .. .	356
Barnsley .. .. .	436		London, Eldon Street .. .. .	437
Bourn .. .. .	437		Luton .. .. .	437
Baptist building fund .. .. .	475		Manchester .. .. .	61, 486
Bolton .. .. .	476		Mount Moriah .. .. .	102
Baptist Union of Ireland .. .. .	477		Minehead .. .. .	103
Barrowden .. .. .	477		Monkwearmouth .. .. .	230
Botesdale .. .. .	503		Melbourne .. .. .	437
Brompton .. .. .	504		Montreal baptist college .. .. .	477
Collegiate education .. .. .	61		Mr. W. Coleman .. .. .	61
Chapel Fold .. .. .	61		„ G. Dawson .. .. .	103
Cwmbycham .. .. .	61		„ W. Knibb .. .. .	104
Chelmsford .. .. .	61		„ S. Davies .. .. .	104
Crigglestone .. .. .	190		„ D. L. Pughe .. .. .	190
Cardiff .. .. .	230		„ W. Jones .. .. .	190
Chartist church .. .. .	230		„ J. L. Shuck .. .. .	276
Coseley .. .. .	276		„ W. J. Barker .. .. .	356
Cambridge .. .. .	316		„ John Brogdon .. .. .	396
Charlton .. .. .	356		„ M. W. Flanders .. .. .	396
Costessey .. .. .	397		„ Oucken .. .. .	477
Cheltenham .. .. .	437		North Shields .. .. .	231
Caersws .. .. .	504		Norwich .. .. .	189, 190
Deal .. .. .	60		Netherseal .. .. .	103
Darlington .. .. .	61		New baptist association .. .. .	275
Diss .. .. .	103		New baptist churches	149, 276, 396, 397, 503
Dr. Judson .. .. .	104		— meeting houses	61, 104, 149, 396, 397, 477
Derby, Duffield-road .. .. .	190, 231		Oxford .. .. .	397
Day for humiliation .. .. .	356		Orcop .. .. .	437

Ordinations and recognitions 61, 149, 191, 276, 357, 397, 437, 476, 505	Canada Mission Society . . . . . 318
Paddington . . . . . 505	Ceylon . . . . . 62, 150, 278
Penzance . . . . . 140	China . . . . . 150, 478
Pembroke Dock . . . . . 149	Departure of missionaries . . . . . 62
Paisley . . . . . 231	Deputation to Jamaica . . . . . 505, 478
Proposal by Dr. Cox . . . . . 276	Disabled missionaries . . . . . 278
Portsea . . . . . 276, 397, 476	East Indies, Orissa . . . . . 478
Pisgah . . . . . 316	Fernando Po . . . . . 231, 278, 317, 357, 437
Pershore . . . . . 316	G. B. mission report . . . . . 104
Padibam . . . . . 503	Handsome donation . . . . . 278
Perth . . . . . 503	Hayti . . . . . 505
Rather curious . . . . . 230	India . . . . . 62, 150, 233
Return American missionaries . . . . . 357	Jamaica . . . . . 233
Ripley . . . . . 397	——— Salters Hill . . . . . 277
Removals 61, 104, 149, 191, 231, 276, 316, 357, 397, 437, 477, 505	——— St. Ann's Bay . . . . . 278
Resignations 149, 101, 276, 396, 397, 504	——— Coulart's Grove . . . . . 278
Swaffham . . . . . 231	——— Spanish Town . . . . . 478, 500
Sick society . . . . . 231	——— Maldon . . . . . 478
Scotland . . . . . 231, 316, 503	——— Calabar . . . . . 478
Strict baptist college . . . . . 190	——— Mr. Armstrong . . . . . 478
Spratton . . . . . 148	New York, Brooklyn . . . . . 478
Sheffield . . . . . 61, 229	Orissa . . . . . 506
Swanwick . . . . . 102	Rev. J. Jackson . . . . . 62
South Shields . . . . . 103	Return of missionaries . . . . . 62
Swansea . . . . . 103	Trinidad . . . . . 62
Staley Bridge . . . . . 275, 437	The Dove . . . . . 191
Strict baptist convention . . . . . 276	West Indies—Hayti . . . . . 149
Sabden . . . . . 316	——— Jamaica . . . . . 149
Spaldwick . . . . . 356	——— Machioneal . . . . . 149
Strict baptist association . . . . . 436, 504	——— St. George's . . . . . 149
Stoke Green . . . . . 436	William Knibb . . . . . 149
Spalding . . . . . 476	
Studley . . . . . 476	RELIGIOUS.
Tottenham . . . . . 61	China—Unprecedented sale of bibles—
Tabor Brynamawr . . . . . 103	The Jews—Miss Jane Cook . . . . . 63
Trowbridge . . . . . 103, 316	W. G. Barrett—New sect—Chapel debts 106
Tubbermore . . . . . 230	An exception to the rule—Clerical
Torrington . . . . . 230	curiosity—Hon. John Cotton Smith—
The "Witness" and the baptists . . . . . 275	Norwich—Ronge's rationalism—
Two curiosities . . . . . 436	South Africa—Methodist college . . 150
Thurlaston . . . . . 437	Proposed evangelical alliance . . . . . 233
Tipton . . . . . 437, 476	Bishop of Jerusalem—English bible
Testimonials of esteem . . . . . 61, 231	monopoly—Sabbath-school jubilee—
Wisbeach . . . . . 61	The armenians—Wesleyan mission-
Warford . . . . . 104	ary society—Missionary college . . . 234
Woodside . . . . . 148, 397	Roman catholics—Jews—Spain—
West Bromwich . . . . . 148, 476	Luther—Wesleyan mission—Evan-
Wakefield . . . . . 148	gelical alliance . . . . . 278
Wolverhampton . . . . . 149	Novel and interesting service—Church
Wirksworth . . . . . 190	education society for Ireland . . . 318
Waltham Abbey . . . . . 316	Interesting circumstance—Conference
William Knibb . . . . . 316	primitive methodists—India—Paris 359
Worcestershire Association . . . . . 436	Statistics wesleyan methodists . . . . 398
Water, Lancashire . . . . . 437	Statistics benevolent institutions, 1846 438
Walsall . . . . . 437	Union—Missionary ship—James
Warwick . . . . . 437	Caughy—Bishop of Oxford . . . . 479
Whitchurch . . . . . 476	Ministers of African descent—Texas—
Yates, Mack, Knibb, and Burchell . . . 436	India—Oxford—Wesleyans in 1846, 506
MISSIONARY.	GENERAL.—63, 106, 151, 234, 278, 319, 359, 398, 439, 479, 506
Arrival of G. B. missionaries at China 62	Passing events . . . . . 63
A good beginning . . . . . 358	The Queen's speech . . . . . 107
Bahamas . . . . . 62, 149, 150, 437	MARRIAGES.—64, 108, 151, 191, 235, 399, 439, 479, 279, 319, 360, 507
Baptist churches in Jamaica . . . . . 398	DEATHS.—64, 108, 152, 191, 236, 280, 319, 360, 400, 440, 480, 508
Burmah . . . . . 278	ENGRAVINGS.—59, 137, 229, 314, 399, 477
Canada . . . . . 506, 150	



THE

# BAPTIST REPORTER.

---

JANUARY, 1846.

---

## **Essays, Expositions, and Biography.**

---

### THE LAST HUNDRED YEARS.

THE year that has just closed—eighteen hundred and forty-five—calls to our recollection one hundred years ago—seventeen hundred and forty-five, and the amazing changes which have taken place during the past century—changes such as perhaps never took place within the same period of time since the creation of our world. Then, in that precise year, a prince, descended from a long line of kings, made a last and unsuccessful effort to regain the throne which his unworthy ancestors had forfeited, and, after a few fitful flashes, the flame of civil war expired, we hope, to be lighted no more on this island. Since then, looking abroad, England has lost America, seized on India, and humbled China, planted colonies at her antipodes, and, spite of all her burdens and obstacles, has risen to the highest position among the nations of the earth. Nearer home, the thrones of Europe have been overturned by a

military chief, who, at length, stripped of the imperial dignity which he had assumed, died on a rock-prison of the ocean! At home, the “longest reign” of an English monarch began and ended—hundreds of millions of national debt have been accumulated—the slave trade, and slavery in the British colonies, have been abolished—the Test and Corporation Acts repealed—Parliamentary and Municipal Reforms secured—the public roads and conveyances improved, and, shall we say, perfected by the new system of rails and locomotives—whilst, printing by steam, gas-lights, penny postage, electrical telegraphs, and numerous other wonderful inventions, have been brought into operation. What changes in one hundred years!

And what of Christianity during this period? Briefly we remind you of the “Great Revival,” by the power of the Holy Ghost, and the agency of Whitefield and Wesley—the formation of sabbath schools, religious tract societies, missionary institutions,

and the Bible Society. Within the last fifty years, what wonderful things have been done in the conversion of the heathen, the translation of the scriptures, and the diffusion of biblical knowledge by schools, books, tracts, magazines, &c. Never were such things done within the same period of time since the Son of God returned to heaven!

But what is now the leading physical feature of our times? Transit, quick transit—not only in Britain, but throughout the world! Mammon, no doubt, is the chief moving motive that impels men thus to “rail” the world; but let them do it, for this shall be for good. Every £30,000 paid for every mile of rails, will be as so much security for peace, whilst along them our agents shall “fly” to carry the gospel to the nations of the earth.

And what the leading moral, or spiritual feature? Desire for knowledge—impatience of old bonds—determination to be free in thought and action. See what has recently been done in Scotland in this way—and what is now doing in Germany.

We are aware it may be urged, that Prelacy and Popery have lately risen up with renewed strength, and are making vast strides towards universal power. Are they? Let us see!

Let us glance at the nations of Europe, usually called catholic. *Spain and Portugal*, long disturbed by internal wars, and professing undivided attachment to popery, are not without some signs of life. Witness the recent seizures and sales of church property for national purposes in the Peninsula.

*Austria and Italy* are by no means tranquil. The very dominions of the Pope himself have lately been disturbed by manifestations in favour of liberty—prematurely and unwisely developed probably, but still indicating, like the occasional flashes of their own Etna, that a fire is ready to burst forth.

*Belgium and France* are at this

time devoted to the papacy; Belgium, we fear, almost universally. In France a great change has taken place. Infidel France has become most devotedly catholic; and though she has played the bully for the Pope at Tahiti, she has expelled the Jesuits at home. But even in France, the most energetic measures are now in motion for the diffusion of truth by itinerant preaching, and bible colporteurs.

But *Germany*, old Germany, is the theatre of a second Reformation. In fact, the whole affair looks like a re-action of the first. Indulgences, and a sight of the “Holy Coat” offered to all who would contribute to the repairs of a cathedral, calls forth a second Luther to protest against the imposture in the person of John Ronge. Thousands flock around him. Old, sleepy, stupid Germans rub their eyes, wake out of sleep, and again join the shout,—“The Pope is Antichrist!”

In *Switzerland* popery has raised the torch of discord and civil war, with what advantage to herself time will soon tell.

But *Protestant Europe*, Denmark, Holland, Sweden, Norway, Prussia, what are they doing? Little or nothing we fear, except that with one hand they are occasionally found aiding bible society efforts, and with the other restraining those who, like Mönster in Copenhagen, and Oncken in Hamburgh, are engaged in propagating a purer faith.

And in the *British Isles*. We have already alluded to Scotland, whose recent emancipation from long-hated Erastianism, is one of the greatest ecclesiastical events of the age. Ireland is still oppressed, temporally by her rulers, and spiritually by her priests, and yet there are pleasing and hopeful indications of a spirit of free inquiry among her interesting population. In England, Puseyism, alias Tractism, is at a discount. Newman has gone clear off to Rome, and others are also gone, or are following. Pusey

still stays, and Hook hangs on fast, and we believe they will for the present.

And what of Evangelical Religion? We fear that in her two great countries—England and America—it is not in so prosperous a condition as it should be. There is evidently a re-action—a deadness—a stupor—of which all sections of evangelical christians are found complaining.

The causes of this will form a suitable subject for further discussion.

But we bate not one jot of heart and hope. Over all these changing scenes the Lord reigneth! We have his word: that is our sheet anchor. "All flesh is grass, and all the goodliness thereof as the flower of the field: the grass withereth, the flower fadeth; but the word of our God shall stand for ever."

Whilst prelacy in England, then, and popery in Rome, are putting forth their proud pretensions, what is the duty of every converted man? what, but to be valiant for the truth, and earnestly contend for the faith,—that truth, and that faith, which apostles preached, and holy men of God in all ages have professed, and for professing which, have taken joyfully the spoiling of their goods, endured sufferings, and met death in appalling forms. Is that truth less valuable—that faith less precious now?

With regard to the final issue. Why should we fear? If, in England and Germany, three hundred years ago, our faithful fathers accomplished such glorious achievements, how much more may we accomplish, providing only we be found faithful—providing a mammon-loving spirit does not becloud our vision and paralyze our arm; how much more, we ask, with all the additional means which we possess, in schools and tracts, in bibles and missionaries? Shall such men as we flee? God forbid! Let us shake ourselves from the lethargy that has come over us, and, starting from the silken couch of indolence on which we have slumbered, gird on

our armour, and go forth as good soldiers of Jesus Christ. Our Captain waits to conduct us to contest, and certain victory. In the name of the Lord let us set up our banners, and let the year 1846, of which this is the first day, witness the gathering of the Lord's hosts for a final and successful combat with spiritual wickednesses in high places. Woe unto him who skulks behind!

---

## THE ASPECT OF THESE TIMES.

The times in which they live must always engage much of the attention of thinking men, in whatever age they may be introduced to the world; and as every generation differs from the past, and brings its peculiarities with it upon the stage, and as the rapid march of events towards the final upshot of human things must make new manifestations of the capabilities of men, and of this world which has been given them, whether for good or for evil, it is not a false judgment which pronounces the period in which any generation lives, the most momentous that our race has witnessed.

The human mind may seem to sleep sometimes for a whole age or for ages, and society may appear to have received a momentum in its front, while rolling forward, which occasioned a recoil, and drove it back with a motion almost as rapid as that with which it hurried onward towards the goal; yet it is found, after a while, that its failure was permitted, by the Great Spirit which presides over human affairs, in order to teach it wisdom, and that in its apparent dormancy it has been gaining strength, acquiring a knowledge of the influences with which it has to contend, studying the best means of applying its motive force; and, this acquired, a new impulse has been given it, and the gigantic machine

moves forward again with a power and speed which bear down, if not with ease, with certainty, whatever stands in the way to obstruct its progress.

"We live in eventful times!" So said our fathers and grandfathers, and their progenitors upwards, indefinitely; and it is always true more or less. Society is like the sea, often agitated by storms, and seldom tranquil long; and we are apt to imagine that there never was such a storm as that which raises *our* fears,—that the waves never rode so high, or bellowed so loud, that the sky was never so black and frowning, the thunder never rattled so frightfully, nor the lightning flashed so luridly before. Memory does its business but indifferently when it has to bring the past sufficiently near the side of the present for the mind to institute a comparison between them. "We have come to the throes of a great crisis," say wise and sage men. And so in fact it is. The mariner whose vessel has triumphantly sailed for years over the foaming sea, and proudly braved many a cruel tempest, feels that it is a frightful crisis when her sides are battered in, or her planks shivered asunder by a callous rock, or otherwise, whether the catastrophe be occasioned by a passing gale, or when the sea rode mountains high. And in the affairs of nations and of the world, when interests consolidated by ages are disturbed, and institutions venerable for their antiquity are broken in upon, and the social ramifications deemed imperishable are shattered, and the popular tide beats against the bulwarks of human aggrandisement, and the spray of the approaching inundation dashes in at the windows of ancient corrupt political fabrics, it is sure to be a crisis, or a crisis is at hand; and those who are likely to become sufferers through such demolitions should see to it; as for others, they will content themselves with the reflection that the sooner that is removed which was a shelter for impiety, injustice, oppression, and wrong, the

better. And for any to complain will be useless, for our poor old world is liable to such revolutions, and one age engages with holy enthusiasm in destroying what a previous one, with scarcely less ardour, brought into existence. But this is seldom done till the test of experience has pronounced that which it dooms to have failed in securing the objects contemplated by the projectors. Moreover, there is evidently advancement, however slow its progress, in the right direction. Evils undoubtedly accompany all convulsions of the social system. When the spirit of a nation rouses itself, gets up, and shakes itself from the sloth of centuries, it is to be expected that those who lived and fattened on its repose should be thrown off and suffer—who knows what, or how much?—in its struggles to be free; but in the end, the evil will be more than counter-balanced by the good.

When society is in a state of fermentation it will throw up scum as well as precipitate sediment, but there will be something more wholesome in the midst. How many are always looking at the surface and exclaiming, "every change is for the worse!" They see and taste nothing but the froth, and cannot imagine how any good can come out of the present agitation. Others dash to the bottom, and stir up the residuum, without regarding what they pass through, or stopping to examine its quality, or the nature of the process going forward, and pronounce confidently that it had been better for things to have remained as they were, and venture every kind of rash prognostic of what may be looked for if a quietus be not given to the public energy—they never tell us who is to give it. Such persons should be reminded that as-severations taking the predictive form are seldom safe when they respect operations whose results have never before been witnessed; and those who have not patience enough to study the history of the past, or ability

enough to comprehend it, or perspicacity enough to scan all the influences of the present, or faith enough to look forward without terror, are the least qualified of all men to turn seers in these times, and to tell us what we may expect to see growing out of—what they do not understand.

It will not be denied that the questions which occupy mens thoughts at present are of a nature which renders it highly probable that they will occupy them for a long time to come. Persons, comparatively unreflecting, have come at last to attach but little importance, at least, less than formerly, to mere party gibberish. Names, distinctive only of political, or even religious sects, have not now, as they once had, power to arouse all the friendly or hostile feelings of the human heart, but are held in something like the disregard which they deserve. It is far otherwise however with *principles*, which are assuming somewhat of their own form, and colour, and prominence, now that the rubbish of party verbiage is being cleared away from them, and allowing them space to display themselves before the eyes of all. And the principles which are in the course of development, and spreading themselves as worthy and legitimate matters of discussion and moral conflict, are such as affect the vital interests of society and must effect them as long as man is man, and society is made up of men, and men have immortal souls to attend to, and immortal interests to secure. They relate to those souls and those interests, and relate to them just as immortal. It has somehow or other come to pass that mens thoughts can start from no point, however studious they may be to avoid it, without tending towards, or in some part or other of their course coming in contact with *religion*. This is a leading trait of the present age. It has always, no doubt, been found a rather difficult matter to speculate, and inquire, and reflect, and investigate, and discuss, and write, and

make laws, and execute them, without feeling a mysterious surprise that there must be a superior Spirit in communication with the world, whose will, perhaps, it was sometimes thought it might be wise to have some respect to in the pursuit of knowledge, or influence, wealth, honour, or fame; but then to be consigned over to the fellowship of a class rendered odious by their *piety*—why the dread of that was apology enough in all sense for leaving the matter unreflected upon any farther. And so the mighty Spirit was repelled! or it was hoped He was repelled! And it was, to be sure, very comfortable to go on without feeling any obligation to offer the smallest tribute at any shrine but that of selfishness; and keep the only subject that could disturb the equanimity of this fane at a sufficient remoteness. Nevertheless, all this while the “little heaven” was silently at work, and gradually, though almost imperceptibly, widening the sphere of its influence; and it has at length diffused itself, however feebly, in different directions, through all the chief divisions of the social mass, in countries professedly christian.

Nothing here said is intended to imply that religion has never been a matter for *talk*; or that legislators have taken no notice of it; or that men generally have not paid some degree of external homage to it: but cabinets have legislated *for* it instead of by its light; and the world has been more anxious to depress its power under the vices which it was designed to destroy, than to elevate it to supremacy over the heart and conduct, and to allow it to bring into subjection to itself whatever militates against its dominion. Nor is it said that in this respect there is any great change for the better yet; but it is too obvious to insist upon that the religious element is diffusing itself through all inquiries rational and moral, and if not acting as an universal solvent, is bringing every thing into some relation, distant or remote,

to itself. Men may avert their eyes from the vision as much as they please, it still follows them, and will now and then obtrude itself on their view. And is it to be wondered at if the sovereign, but unseen Intelligence will make itself felt in spite of the most insane ingenuity of mankind to escape from all fellowship with it?

Another leading feature of the present times is, that the moral wants of society are beginning to be felt. Whether this commenced by society being secretly moved to feel its own wants, or by the efforts, for this purpose, of those who preside over the thinking of the people, or by neither, the event is the same. A great outcry for knowledge is heard almost everywhere, and the desire is no longer repudiated as an evil, but encouraged as ominous of good. The intellectual eye of the million is beginning to be opened: and now it perceives how beautiful is that world of thought, and reflection, and contemplation, and feeling, from which it was shut out by blindness; and what a banquet of delight it has thus lost; and yet how capable it is of all the exquisite enjoyments on which others feasted; so that we may be assured of its dissatisfaction till the assertion be made true, that knowledge is not the exclusive property of the rich: that is the property of *mind*; and that mind may be found wrapped in a labourer's smock frock, or the fustian jacket of the mechanic, as well as in the broad cloth of the tradesman, or the superior garb of the gentleman.

All this has been partially recognized, and it may be put down as another distinguishing characteristic of our times, that there appears to be a disposition abroad to meet the wants of the public on a grand scale. Hundreds of schools have been established; and, as soon as men in authority can be got to see that *religion* will not submit to human laws, but seeks to diffuse itself freely through the whole system; that it wants liberty to act

in its own way, and will not run into every channel which they may be pleased to cut for it, or to act just according to that set order of operations which they undertake to prescribe for it; and that they cannot get it to subserve purposes which it resists at every point, nor lend its holy oil to feed a flame which it is pledged to extinguish; when they see this, thousands more will spring up, and afford the means of improvement and discipline to many generations yet unborn. The great institutions of the day have arisen out of popular necessity, and an appreciation of that necessity. These are so numerous, that it requires considerable intelligence to become acquainted with all their names. Some are specifically religious, others philanthropical, and others for mutual advantages to those who compose them. Whatever private effort, or individual benevolence, cannot accomplish in our days, is sought to be effected by organization and union. Hence the rapid progress of society during the last half century. And what is all this but men availing themselves of the great natural laws of their constitution, by which they were adapted to live and act together, and become a mutual help to each other? In proportion to the study of these laws, and their application in practice, will be the advancement of society in wisdom, virtue, social happiness, and religion. Furthermore, that which gives an impetus to all such undertakings, which they could not otherwise have, is the unparalleled efficiency to which the public press has attained. How prodigious are the issues of this vast machinery! so that the effusions of piety or genius, which, only a few years back, were the exclusive privileges of the wealthy, are now available to the humblest villager, and to the inmate of the obscurest cottage. The streams of knowledge are poured by it in all directions; and, as we are not obliged to believe that the art of printing has ever yet attained its greatest

efficiency, another generation may see its facilities so greatly augmented, that its power in our days shall be smiled upon as impotent.

It would be impossible to recite, in our brief space, all the agencies which the awakening of mind has brought into direct operation upon the mental and spiritual condition of our race, in such a way as either to constitute important improvements on the machinery of bygone years, or to distinguish, as entirely new features, the generation of which we form a part. It must be confessed that there are intermingling elements of mischief which do not only produce their own bitter fruits, but taint, in too great a measure, the good proceeding from the other. How can this be avoided, seeing that the purest emanations from heaven, and the brightest sun-light which warms our world, necessarily exhale from the earth some of its poisonous miasmata, which enter into combination with, and injure its purity? That which is born of the earth will continue to be earthly, and will betray its low origin even when commingling with the bright influences which are shed from above; and the spirit of man must await its escape from all connexion with this terrestrial scene before it can justly hope for complete immunity from defilement and pollution.

But notwithstanding all that is gloomy and portentous in the "signs of the times," there is plenty left to awaken the most buoyant and lively hopes. No doubt there will come a clash of interests. The social fabric will be shook to its centre. Legions will meet in dire conflict; not perhaps to fight with the sword, but with the weapons of moral warfare. Questions will be mooted which will make the ears of many tingle. All the materials of which society is composed will be shook together and sifted. Every one, being previously taught to *think*, will be forced to take one side or the other; and there will be but two sides, that of truth and error. Reader,

what does it behove *you* to do in the prospect of this? To choose your side. Do it thoughtfully, deliberately, resolutely. A new year has hailed you. May it be a happy one! How do you purpose commencing it? Is it to be more fruitful in goodness, in usefulness, and holiness, than the last? Watch you the subjects which will force themselves on public attention during the year. Shortly, our national senate will meet for its annual deliberations. Pray for its wise direction; and yet, mark you if further encroachments are not made on the consciences of Englishmen. Something must be done for Ireland. Will that something be a further concession to Popery? If it will, fear not. Every strain on the British patience in that direction will only be preparing it for a tremendous *rebound*. These things are going before the entire overthrow of all state religions in this country. They must "bide their time," and then, if they are not pulled down from without, they must crumble away of their own accord. Pious men in the establishment will press their plans for a "reform of the church;" and that will be the commencement of its fall; for, like an old house, it will be found, that if once touched, with a view to repair it, it must be taken down altogether; and once down, it will never be re-built on the same site—never on a political basis. This may not be soon; but it may be sooner than some fear, and others hope.

In the mean time, reader, see to your own heart. Are you a Christian? Then trim your lamp afresh this year, and seek to shine with a greater lustre than you have yet done. Widen the interval of your separation from the world as much as you can. Does anything render it necessary that you should commence your course afresh? Commence then at once. Give up every habit that is hurtful to your piety. Be more watchful, more prayerful, more zealous, more self-denying than last year. Stand prepared for

all the events of the year, yea, though one of those events should be *your death*. Are you an Inquirer? Then let not indecision eat out the root of your convictions. Avoid delay as you would the most hideous gulph; for remember that thousands have slipped easily down this declivity till the darkness of the shadow of death has gathered round them, and they have never ascended to the light of day, but sunk to rise no more. Is the reader a Worldling?—a lover of pleasure more than a lover of God?—one who has his portion in this life? If so he is adjured to reflect on the issue of his present state, and to seek a transfer of his affections to their one great object, except he be calmly prepared to await and abide the issue when it comes. And it may come soon. Before the vernal sun revisits our hemisphere, and the buds of spring decorate our hedge-rows, and woodlands, and the feathered minstrels welcome the rising year with their wild and artless melody in our groves, and the newborn beauties of the garden and parterre blush under the gaze of the delighted beholder, many of the readers of this paper may have closed their eyes in death, and the foliage of summer may be waving over their tombs.

Is any reader in circumstances to afford a large sacrifice of *time*? If not, let the year be made the most of. Let its golden hours, as they arrive, be employed for the highest objects of being. Attend to the mandate of duty, and let that be the business of every hour. Are you rich? Trust not in uncertain riches, but be rich in good works, ready to distribute, willing to communicate. If riches increase, set not your heart upon them; but use your wealth for the benefit of the needy, and the glory of God. Are you poor? Care not for it. Make the unsearchable riches of Christ your portion; and be content with such things as you have, for God hath said, "I will never leave thee nor forsake thee."

*Newbury.*

JOSEPH DREW.

## RESOLUTIONS FOR THE NEW YEAR, 1846.

As another year of my short life is gone, and as it is quite uncertain whether I shall live through the present, and as I am admonished in the Lord's word to work, to be diligent, to be ready for the Master's appearing, it becomes me to be thoughtful, serious, and orderly,—I do, therefore, in the Lord's strength—

First,—Purpose to pay more attention to my own soul than I have hitherto done. To read the bible as God's word; by which he speaks to *me*. To cultivate communion with God, as with a kind, careful, and indulgent father. To prize and improve all the means of grace. To attend to frequent, impartial, self-examination. To keep my eye steadily fixed on Jesus as my example, while I run my race, engage with my foes, suffer the will of God, and work in the Lord's vineyard. To watch against distrusting God, and to expect more from him, simply because he is gracious, hath promised to give, and will certainly answer believing prayer. To live not for time, but for eternity; not to self, but to the Lord; not as a man merely, but as a christian.

Second,—I purpose to strive to be more useful than heretofore, in order that God may be glorified, my Saviour honoured, the gospel adorned, souls benefited, and the end of my existence answered. I will try to seize every opportunity of speaking for God, of giving, or sending, a tract, a handbill, or a small book, of inviting sinners to the house of prayer, of encouraging those who come occasionally to attend regularly, and to try to get those who only hear sermons to come to prayer-meetings. In a word, I will endeavour to do all I can to bring sinners to Christ, believers nearer to Christ, and to get nearest of all myself.

Third,—I purpose to view my property, my time, my talents, my all as the Lord's, and to endeavour to



use all under the impression that I must give account of myself to God. To view myself as *bought* with a Saviour's blood, *adopted* into the Lord's family, *engaged* to be the Lord's servant, *set apart* for the Lord's praise, *destined* to stand for ever in the Lord's presence. My aim shall be, to exercise unhesitating confidence in the Lord's word, to fix my affections on his glorious perfections, and to fear nothing but offending, or grieving, or disobeying, or keeping anything back, from so gracious a God.

Reader, will you adopt these resolutions? Will you form similar purposes? Will you seek grace to keep such engagements? It will be for your honour, and for your happiness. Think of them. Pray over them. Say as those of old did:—"Come and let us join ourselves to the Lord in an everlasting covenant, which shall not be forgotten."

New Park St., London. J. S.

### THE "HOLY KISS."

*In reply to the Theory of Dr. Halley.*

There is one principle adopted by Dr. Halley, in his celebrated Lectures on the Sacraments, which I have not seen noticed by his reviewers, as, I think, from its practical importance, it ought to be. This is the principle:—*Positive institutions may vary their forms; Sacraments may change their forms without losing their validity as divine institutions.* In proof of the justness of this principle, he adduces several things in which it is admitted, as he says, by baptists, as well as by his own brethren, and which clearly evince it to be scriptural; as "One man esteemeth one day above another," &c.; "When ye pray, say, Our father, &c.; the 'Lord's supper,'" but especially the 'holy kiss.'"

Dr. Halley is a logician, and he knows he cannot argue from things of one kind to things of another kind;

he cannot argue from sacraments to things that are not sacraments. To do so, he says, is an old long-ago convicted sophism. Hence, he makes the holy kiss a sacrament.

"Romans xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Peter v. 14, 'greet one another with an holy kiss.' Here is a positive institution unequivocally enjoined by apostolical authority. We ask our baptist brethren, are these five verses of the New Testament frivolous and unmeaning? If it be said the design *of the holy kiss* (and we do not read of holy baptism or of the holy supper) was intended only for the apostolic age, we ask, by what argument can this be proved, which does not equally apply to baptism and the supper? A perpetual sign, or sacrament of brotherly affection, may be as desirable for the church, as a perpetual sign or sacrament of the death of Christ," p. 307—8.

The desirableness of a perpetual sign or sacrament of brotherly affection, is not a question for Dr. H. to decide; the Head of the church must decide that. What Dr. H. has to determine is a question of fact,—Is the kiss of charity such a sacrament?

The five verses are not "frivolous and unmeaning;" they teach that christians should love one another, and that they should express that love in some appropriate way, of which the holy kiss was one. Other verses of the New Testament teach the same duty; but enjoin other modes of expressing that affection. Besides, there are various duties enjoined upon christians, as fasting, Matt. vi. 16, 17; ix. 15: praying in the closet, Matt. vi. 5, 6: washing the disciples feet, John xiii. 13—16; praying for and anointing the sick, James v. 14: giving alms, Matt. vi. 3, 4; Luke xi. 41. Here are five positive institutions unequivocally enjoined by the authority of Christ or his apostles. Are these perpetual signs or sacraments Dr. Halley? By what argument will you prove

these are not, which will not equally apply to the holy kiss? These may be as desirable for the church as that.

Dr. Halley argues for *only two* perpetual signs or sacraments in opposition to Romanists, Puseyites, &c.; and for *two* in opposition to Quakers. We will take the arguments by which Dr. Halley proves there are two sacraments, "baptism and the supper," and we shall show them to be perpetual signs or sacraments; and then we will take the arguments by which he proves that there are *only two* sacraments, and we shall show that there are not seven perpetual signs or sacraments, as Romanists teach, nor *three* as Dr. Halley teaches in opposition to the baptists! Thus we shall show that the "holy kiss" is not a sacrament, by arguments that will not equally apply to baptism, or the supper; and that the "holy kiss" has nothing to do with sacraments changing their forms. How many sacraments hath Christ ordained in his church? Two only, baptism and the supper of the Lord, say the Church of England and Dr. Halley. Three, baptism, the Lord's supper, and the holy kiss, says Dr. Halley!

"They" (the sacraments) are visible words." *Augustine*—"Signs of truth addressed to the eye rather than to the ear." "They are to us the earthly signs of heavenly things." "The symbolic representatives of divine truth, performed by God's command before the church and the world; they are hallowed by their intimate and indissoluble association with the most sacred and divine realities. They are earthly vestments, which the majesty of christian truth hath assumed on her descent to our world, through which the celestial radiance is clearly emitted. We place them by the side of the holy scriptures, associate them with the same great imperishable truths, and say, if those speak to the ear of man, these speak to his sight; if those are more distinct, these are more expressive, while both are equally messengers

from God," p. 108. A sacrament is, then, a medium through which God speaks to man. In a sacrament God reveals a truth to man to his sight, as he does by his word to his ear.

But the "holy kiss" reveals no truth from God to man; God does not speak to man through it, but man speaks to his fellow man. In the "holy kiss" the christian said to his fellow christian, "I love thee, my brother." In a sacrament God says to man, "This is my will, this is my truth." Was the "holy kiss" a messenger from God?

In a sacrament, the truth from God to man is invested with an earthly form, and that form is the sign of the truth which it invests or clothes; but if the form or sign in which God clothed or invested that truth be lost or changed, the truth is lost as to that form or sign. If God has given certain forms, signs, or sacraments, as the signs, forms, or sacraments of certain truths, these forms, signs, or sacraments, are God's teacher—the teacher sent from God to teach man the truth of which they are the form or representative. If God's teacher,—the form, sign, or sacrament, in which God invested that truth be lost, God's teacher is lost; and no man can say of the substitute, "This is a teacher come from God," for, it is a human substitute,—a human invention,—a human oracle. What right has Dr. Halley to change God's teacher for one of his own? What right has any man to change the sacraments—the forms that God has given as the representatives of his truth to man, for representatives of his own invention? The altered form is not God's, and all who receive the altered form, receive not therein God's sacrament. Why not change also God's other teacher, his word? What right have men to change the one which does not reach to the other? No man hath a right to change God's messengers.

It appears, then, that the principle is false; that sacraments *may not* change their forms, however the modes

of man's converse with his fellow man may change, as, for example, the "holy kiss;" and that Dr. Halley is where he was,—obliged to prove that sprinkling is christian baptism, or submit to be told that he does not baptize when he sprinkles. Charity! charity! he says; yes, charity! I say; but CHARITY REJOICES IN THE TRUTH.

H. W.

## EARLY BAPTIST WRITERS.

NO. III.

### THE LIFE AND MINISTRY OF MR. JOHN TOMBES, B.D.

ON! for the Poet's hallow'd flame,  
That I might tell of thee,  
In strains that should consign thy name  
To immortality;  
But, TOMBES, thy worth need not be told;  
'Tis in the book of heav'n enroll'd.

IN furnishing our readers with interesting sketches of the lives, labours, and sufferings of the *most eminent men* among the "early baptist writers," we might, as baptists, were it not for the divine injunction,—“Let no man glory in men,” justly exult in the distinguished phalanx of illustrious individuals, whose names adorn the history of our body, and whose characters, talents, and learning, have given additional lustre and celebrity to our denominational principles. Foremost among these ranks the famous JOHN TOMBES, B.D., a man renowned beyond all others of his age for incomparable parts, and profound erudition; eminent alike as a devout christian, an able and popular preacher, and a most acute disputant.\* This learned and celebrated divine was born at Bewdley, Worcestershire, in the year

1603. Great care and pains were bestowed on his education in early life; and so considerable was the progress he made in classical learning while very young, that he was admitted to Magdalen Hall, Oxford, when only fifteen years old. There he pursued his studies under the celebrated Mr. William Pemble, and acquired such reputation for learning and talents, that on the decease of that gentleman in 1624, Mr. Tombes was chosen to be his successor in the catechetical lecture of Magdalen Hall; although he was only twenty-one years of age, at that time. Subsequently he received episcopal ordination, and after having discharged the duties of his lectureship for seven years with distinguished ability and success, he accepted an appointment in the established church, in the city of Worcester, from which he afterwards removed to Leominster, in Herefordshire. In both places he possessed the character of being a very popular preacher. Shortly after his settlement in the latter town, he was presented to the living of Leominster; but as the emolument was small, Lord Viscount Scudamore, from respect to Mr. Tombes, generously made an addition to it.

The arbitrary and cruel proceedings of Laud, Archbishop of Canterbury, and his adherents at that period, and the numerous innovations, which he was constantly introducing in the performance of divine worship, with the avowed object of assimilating the Church of England to the Church of Rome, caused many deeply to deplore the state of ecclesiastical affairs in Britain, and excited others to attempt a reformation in the established church of England, and the removal therefrom of whatever was contrary to the word of God, among the very first of whom was Mr. Tombes. While incumbent of Leominster, he preached a most remarkable sermon on the subject, in which he portrayed in impressive terms the corrupt state of the Church of England, and by a

\* Dr. Calamy describes him as an individual "Whom all the world must own to have been a very considerable man, and an excellent scholar."

Dr. Wall represents him as "A man of the best parts in our nation, and perhaps in any."

Mr. Anthony Wood says, "There were few better disputants in his age than he was."

Mr. Dan Neal speaks of him as "A person of incomparable parts, well versed in the Greek and Hebrew languages, and a most excellent disputant."

train of close and cogent reasoning, shewed the absolute necessity of an entire reformation. This discourse was so much in accordance with the spirit of those times, and being the production of one already renowned for his extensive learning and talents, it greatly increased his popularity. This admirable sermon he afterwards published in obedience to the command of the House of Commons, which so exasperated the royalists against him, that after the commencement of the civil wars, when the King's forces entered Herefordshire in 1641, he was compelled to leave Leonminster, and fly to Bristol to escape the malice of his enemies. Upon his arrival in Bristol, General Fiennes gave him the living of All Saints in that city. During his residence in that place a most important change was effected in his views of the subjects and mode of baptism. While filling the office of catechetical lecturer in Magdalen Hall, Oxford, he was led in the course of his lectures in 1627, to discuss the doctrine of baptism, but finding himself unable to discover any authority in the scriptures for the baptism of infants, he became much perplexed, and disconcerted thereby, and from that time doubted its validity, although he continued to practice it till after his settlement in Bristol, yet it was only on the ground of the apostle's words, 1 Corinthians vii. 14. Happening, however, while in that city, to be in company with a shrewd, and an ingenious baptist, Mr. Tombes assigned to him his only reason for baptizing infants, but the baptist in few words gave him such a reply as demolished his argument, and deprived him for ever of authority for his practice, from that text also. From this time he renounced the practice of infant baptism, and the city of Bristol being taken shortly afterwards by the Cavalier Party, his wife and children were plundered, and a special warrant was issued to arrest him likewise. He however escaped, though with great difficulty,

and arrived safely with his family in London, on the 22nd of September, 1643, where he was soon afterwards appointed minister of St. Gabriel, Fenchurch, in that city.

This interesting and exciting period of our national history has been rendered still more remarkable by the proceedings of the Westminster Assembly, that had met on the first of July previous. This celebrated ecclesiastical convention was convoked by the Long Parliament, without the authority of the King; but not until Charles had repeatedly refused his sanction to such a synod. It consisted of ten peers, twenty commoners, and one hundred and twenty-one divines; many of whom, for their learning, ministerial abilities, and concern for the promotion of real religion, have never been surpassed in any age or nation.† To several of the most learned of these, Mr. Tombes took an early opportunity of disclosing the doubts he entertained about infant baptism, a meeting was therefore appointed by them to discuss the subject with him, which was held in January 1643-4, but it ended without removing his objections. In consequence of which Mr. Tombes drew up in Latin his reasons for doubting the lawfulness of baptizing

† As the ordinance of parliament by which the Assembly of Divines was convened fully explains the reason and object for which they met, we have thought it desirable, for the sake of the younger readers of the *Baptist Reporter*, to give it in this place. "Whereas it hath been declared and resolved by the lords and commons assembled in parliament, that the present church government by Archbishops, &c. is evil, and justly oppressive and burdensome to the kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of this kingdom, and that therefore they are resolved that the same shall be taken away, and that such a government shall be settled in the church as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the church at home, and nearer agreement with the church of Scotland, and other reformed churches abroad; and for the better effecting hereof, and for the vindicating and clearing of the doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an assembly of learned, godly, and judicious divines, to consult and advise of such matters and things as shall be proposed unto them by both, or either of the houses of parliament, and to give their advice and counsel therein, when, and as often as they shall be therunto required."—*Dr. Price's History of Non-conformity*, vol. ii. p. 244.

infants, and sent the document to the Westminster Assembly. He did not however receive from that learned, but illiberal and intolerant convocation, that respectful treatment to which his own character, and the importance of the subject were entitled. They informed him that a committee was to be appointed to consider the subject; but after having waited several months, he was unable to ascertain that the point which he disputed (*viz.*, whether infants should be baptized) would be debated by the assembly, although vehement altercation took place among them as to the manner in which baptism should be administered.

† In the mean time his papers were tossed up and down in the assembly, from one to another, to expose him. Attempts were also made to prejudice the minds of his parishioners against him; he was branded as an anabaptist, and because he would not baptize their infants, his stipend was most unjustly withheld, notwithstanding he had laboured diligently in word and doctrine among them, and had studiously abstained from treating of the baptismal controversy in his sermons. The Temple church at this time was without a minister, and some members of that honourable society who knew Mr. Tombes to be a very learned man, and an eloquent preacher, solicited the assembly to appoint him to the living, but when he applied to the committee of examination for their approval of him, he was

† When the assembly came to the vote on the manner in which baptism should be administered, it was, through the influence of Dr. Lightfoot, proposed that the "Directory" should run thus, "The minister shall take water, and sprinkle or pour it with his hand upon the face or forehead of the child;" some were unwilling to have dipping excluded, so that the vote came to an equality within one; for the one side there being twenty-four, and for the other twenty-five. Next day the affair was resumed, when the doctor insisted on hearing the reasons of those who were for dipping. At length it was proposed that it should be expressed thus, that "Pouring on of water, or sprinkling, in the administration of baptism, is lawful and sufficient." Lightfoot excepted against the word "lawful" it being the same as if it should be determined lawful to use bread and wine in the Lord's supper, and he moved that it be expressed thus, "It is not only lawful, but also sufficient," and it was put down so accordingly—*Robinson's History of Baptism*, p. 450, 451.

told by the chairman "that there were many members of the assembly who had scruples of conscience respecting it, because of his opinion. Also that in New England there was a law made, and some proceedings thereupon against those who denied the baptism of infants; and that here in England, the directory which enjoins the baptizing of infants was published with the ordinance of Parliament, *to make the not using of it penal*, and that many godly, learned, and prudent persons, both of those who differed from him, as well as those who agreed with him on this point, earnestly requested the publishing of his papers." After much difficulty he received the appointment upon this proviso, "that he would not introduce the controversy about infant baptism in the pulpit," to which he agreed upon two conditions.

1st. That no one did preach for the baptizing of infants in his pulpit.

2nd. That no laws were *likely* to be enacted to make the denial of infant baptism *penal*.

Mr. Tombes held this appointment four years, and was then dismissed for having published a Latin exercitation on infant baptism. This work contained the several arguments against baptizing infants which he had laid before the Westminster assembly, and also his *Examen* of Mr. Marshall's sermon on infant baptism. The exercitation having been translated into English, brought upon him a whole army of adversaries, among whom were the Rev. Drs. Hammond and Holmes, the Rev. Messrs. Marshall, Fuller, Gerce, Baxter, and others; some of whom denounced him as a man of a restless spirit, and one who intended to increase the divisions and confusions of the times, simply because he had published this treatise, while others represented it as a breach of his engagement to be silent on the subject. On being dismissed from the Temple church he published his "Apology," a work in which he fully vindicates himself from these calumnies, and in which he says "that he had

received such provocations, that the publishing of his thoughts on infant baptism was necessary both from faithfulness to God, and charity to men." Of his "apology," Mr. Bachiler, who licensed it, says, "having perused this mild apology, I conceive that the ingenuity, learning, and piety therein contained, deserve the press."

Mr. Tombes now accepted an invitation from the parishioners of Bewdley, his native town, to become their minister, and, at the same time, he was appointed to the parsonage of Rosse, also. The latter, however, he afterwards resigned, to accept the mastership of Ledbury hospital. As incumbent of Bewdley, he was under none of those engagements about baptism, with which he was fettered while minister of the Temple church, he therefore publicly avowed his principles as a baptist, which he defended from the pulpit with much learning, ingenuity, and ability, in opposition to the doctrine of infant baptism; but his frankness and decision on such a subject, gave great umbrage to his near neighbour, at Kiddeminster, Richard Baxter, and occasioned different public disputations between Mr. Tombes, and that renowned polemic at Bewdley, on infant baptism. "The victory, as usual," remarks Mr. Nelson, "was claimed on both sides; but some of the learned, who were far from approving his cause, yielded the advantage both of learning and argument to Mr. Tombes," to which, may be added, that the christian spirit and gentlemanly bearing he evinced in this polemical warfare, strikingly contrasted with the envy and bitterness displayed by his antagonist. Baxter evidently felt that he was not a match for Tombes; but possessing great acuteness, and being fond of wrangling whenever he was vanquished by fair argument, he did not scruple to employ less honourable means to crush his opponent, for, while Mr. Tombes resided at Bewdley, Richard tormented him from time to time with public disputations, and pamphlets on bap-

tism; but finding that he invariably came off with the worst in these contests, it excited his keenest ire against the baptists, and caused him to load with obloquy and misrepresentation the ordinance of immersion, and the manner of its administration, which he describes as "dangerous and indecent," a plain breach of the sixth commandment, and *flat murder!* countenancing avaricious landlords, who are anxious for new fines, and heriots, and encouraging covetous physicians by producing catarrhs and obstructions, and by promoting apoplexies, lethargies, palsies and all other comatous diseases, likewise cephalalgies, hemicranies, phthises, debility of the stomach, crudities, and almost all fevers, dysenteries, diarrhoeas, colics, iliac passions, convulsions, spasms, tremors, and so on. All hepatic, splenic, and pulmonic persons, and hypochondriacs, would soon have enough of it; in a word, it is good for nothing but to dispatch men out of the world that are burdensome, and to ranken churchyards; that anabaptists, who thus make it men's religion to murder themselves, and urge it upon their consciences as *a duty*, ought not to be suffered in a commonwealth any more than highway murderers! while another wickedness is, their manner of immersing, (which he *falsely* states to be) their dipping persons naked, which is very usual with many of them, or next to naked, as is usual with the modestest that I have heard of.||

|| The charge of shocking indecency which Mr. Baxter lays with so much confidence against the baptists of those times, was not suffered by them to pass without an imadversion. No: he was challenged to make it good. It was denied; it was confuted by them: on which, Dr. Wall remarks,—"The English anti-pædobaptists need not have made so great an outcry against Mr. Baxter for his saying that they baptized *naked*, for if they had, it had been no more than the primitive christians did."—*Booth's Pædobaptist Examiner*, Vol. 1. p. 293, 295.

In justice, however, to Richard Baxter, it must be stated, that at other times he speaks of the baptists with candour and respect, as, in his life, p. 141, he says,—"For the anabaptists themselves, though I have written and said so much against them, as I found most of them were persons of zeal in religion, so many of them were sober, godly people, and differed from others but in the point of infant baptism, or, at most, in the points of predestination, and free-will, and perseverance."—*Baxter's Life*, p. 140.

Notwithstanding the slanderous and malignant vituperation of Richard Baxter, Mr. Tombes continued diligently and zealously to propagate and defend his views of baptism at Bewdley; but as he now despaired of ever seeing any change effected in the practice of the national church in reference to this ordinance, he separated those pious members of his flock who were baptists, and formed them into a distinct baptist church in that town, of which he was the pastor, while, according to the liberality of his principles, he was at the same time minister of the parish. The members of this society of baptists, though never very numerous, were, nevertheless, persons distinguished for their piety and solid judgment, and by them was laid the foundation of the present collegiate system among the baptists for educating ministers. Three of their number, who were afterwards eminent baptist ministers, were educated by them for the christian ministry, under Mr. Tombes; their names were Richard Adams, Boylston, and John Eccles. §

In 1653-4, his highness the Lord Protector, and his council, by an ordinance, appointed a commission of thirty-eight examiners, (commonly called "triers,") to examine and determine the qualifications of all candidates for the ministry in the church, and such was the esteem in which the character and talents of Mr. Tombes were held by Cromwell, that he was appointed one of the number, notwithstanding he was a baptist. One result of his appointment was, an in-

crease of benevolent feeling and holy love among the followers of Jesus. The commissioners determined to acknowledge the baptists as their brethren, and that if any of their number applied for induction to a living, and were qualified by talents and learning, they should not be rejected for their views on baptism, in consequence of which, several baptist ministers accepted parochial charges. Among others, Mr. Tombes was restored to his former living at Leominster, which he held until ejected in 1662, by the Act of Uniformity. ¶ Being then advanced in years, he relinquished the ministry, and removed to Salisbury, where he passed the rest of his life in retirement. There being then no baptist church in that city, the liberality of his principles enabled him to communicate with the church of England: this he continued to do until his death, which took place May 22, 1676, at the age of 73.

Such was his estimable character, profound learning, and great talents, that he was held in the greatest respect by some of the highest dignitaries both in church and state, among whom were Lord Chancellor Clarendon, Bishops Barlow, Saunderson, and Seth Ward, the latter of whom he frequently visited during his residence in the city of Salisbury. No baptist minister of his day was so often engaged in the baptismal controversy as was Mr. Tombes, both in public disputations and from the press. Besides the exercitation already mentioned, he wrote several letters against infant baptism, to the learned Mr. Seldon. Of this controversy he was judged to be a perfect master, and is said to have written more books on the subject than any other man in England; he was, in fact, the "anti-pædobaptist champion" of his age. G.

§ Mr. Adams possessed the living of Humberstone, Leicestershire, from which he was ejected by the Act of Uniformity. He subsequently became pastor of the baptist church, Shad Thames, near London. In 1690, he was chosen co-pastor of the baptist church, Devonshire square, with the venerable Wm. Kiffin, whom he also succeeded in the pastoral office, which he held until his death, in 1720.

Mr. Boylston was also in the church; but he is supposed to have died before the restoration.

Mr. Eccles became the first pastor of the baptist church, Bromsgrove, Worcestershire, an office which he sustained for nearly half a century.—*Mann's Lectures on Ecclesiastical History, and Nonconformity*, p. 469.

¶ A list of the names of twenty-six baptist ministers who were ejected from livings in the church by the Act of Uniformity, in 1662, is given by Ivimey, but it is vastly short of the real number.—*Ivimey's History of Baptists*, Vol. 1, p. 328, 329.

## Poetry.

## TO THE MEMORY OF MRS. FRY,

THE PHILANTHROPIST.

E'EN on this blighted earth, may still be seen  
Spots, as if shaded by the Cherubim;  
Left in their Eden-greenness all—to show  
How sin has marred this Paradise below.

For, mid the forms of human mould, we trace  
A god-like bearing, and celestial grace—  
As though some angel, from a brighter sphere,  
Had closed her pinion, and alighted here.

She who so late was with us, and now gone  
To mingle with archangels round the throne,  
Seemed scarcely one of earth, but sent below  
With Mercy's errand to the sons of woe.

Oh! did we want a proof, by which to tell  
How blest the message, from her lips that fell—  
Ope but the prison doors, and to her bier  
A thousand convicts haste, and drop the tear.

'Twas not the magic of that angel's smile,  
That could so soon the felon's grief beguile—  
That charmed the demon of revenge and hate—  
That whispered comfort to the desolate.

The *message* 'twas that bade the mind be free:  
She preached the Gospel's glorious liberty—  
Loosened the fetters that the soul enslaved,  
And taught how guiltiest sinners might be saved.

Her errand done—her sister angels sped,  
To minister around her dying bed;  
And when the high commission had been given,  
They touched her with their wings, and beckoned her to heaven.  
S. S.

## THE LATE MRS. JUDSON.

[THE following letter is copied from the *Philadelphia Baptist Record*. The name of the lady to whom it was addressed, is not given.]

*Barque Sophia Walker, at Sea, Sep. 1845.*

MY DEAR SISTER,—I send you the accompanying lines written by my late beloved wife, on board ship, near the Isle of France, when she was so decidedly convalescent, that it appeared to be my duty to return to Maulmain, and leave her to prosecute the voyage alone. After we arrived, however, at the island, she became worse, and I was obliged to relinquish my first purpose. She continued to decline until we reached St. Helena, when she took her departure, not for the "setting sun," but for the Sun of Glory, that never sets, and left me to pursue a different course, and under very different circumstances from those anticipated in the lines:—



## THE PARTING.

"WE part on this green islet, love,  
Thou for the eastern main,—  
I for the setting sun, love—  
Oh when to meet again!

My heart is sad for thee, love,  
For lone thy way will be;  
And oft thy tears will fall, love,  
For thy children and for me.

The music of thy daughter's voice,\*  
Thou'lt miss for many a year,  
And the merry shout of thine elder boys†  
Thou'lt list in vain to hear.

When we knelt to see our Henry die,  
And heard his last faint moan,  
Each wiped the tear from other's eye—  
Now each must weep alone.

My tears fall fast for thine, love,  
How can I say farewell!

And so, God willing, I will endeavour yet to do; and while her prostrate form finds repose on the rock of the ocean, and her sanctified spirit enjoys sweeter repose on the bosom of Jesus, let me continue to toil on, all my appointed time, until my change, too, shall come.

But go—thy God be with thee, love,  
Thy heart's deep grief to quell.

Yet my spirit clings to thine, love,  
Thy soul remains with me,  
And oft we'll hold communion sweet,  
O'er the dark and distant sea.

And who can paint our mutual joy,  
When, all our wanderings o'er,  
We both shall clasp our infants three,‡  
At home, on Burmah's shore.

But higher still shall our raptures glow,  
On yon celestial plain,  
When the loved and the parted here below  
Shall meet, ne'er to part again.

Then gird thine armour on, love,  
Nor faint thou by the way—  
Till the Boodh shall fall, and Burmah's sons  
Shall own Messiah's sway."

Yours affectionately,

A. JUDSON.

\* Abby Ann. † Adoniram and Elmathan. ‡ Henry, Charles, and Edward.

## Reviews.

BRITISH ANTI-STATE-CHURCH ASSOCIATION. *Minutes of First Annual Meeting of Council, and its Tracts.* London: Offices, Aldine Chambers.

DEEPLY convinced of the evil tendency of the Church and State system, we have uniformly, for many years, advocated, not its reform, but its entire abolition. To effect this object we have not failed on all proper occasions to expose its mischievous results. As we proceeded, however, we were often reminded of the comparative impotency of our efforts, and of the apparent impotency too of the aggregate efforts of the dissenting body. The whole system of our warfare was too much of the *guerilla* character—scattered, unorganized, and therefore powerless. The random shots that were fired here and there fell harmless from the buttresses of the strong citadel of the enemy. They stood on their ramparts and laughed scorn at us!

We hailed therefore with delight the proposal, originating at Leicester, for gathering together the forces of Nonconformity, in order to organize them for systematic and powerful action. Our

only concern was that the thing might be done well—that something should not only be said but done. We had attended gatherings of this character before, and had been pained to observe that speeches occupied the far greater part of the valuable time. We hoped it would not be so in this instance—but it was. Let us not be supposed to undervalue the excellent papers that were then read, and afterwards printed, or even the soul-stirring addresses that were delivered, but neither the one or the other were indispensable, and ought not to have occupied nearly all the time of that Conference. It ought to have been presumed that *such men* as were then assembled needed not even to be reminded, much less instructed, in the principles they had come together to promote.

It will be obvious to any one who has carefully pondered the history of mankind, that the reformation of abuses in civilized communities must be founded on the intelligent demands of the people, legally and constitutionally expressed. Such reformations are the most effective and enduring. The church and state system

is a great evil, that needs reformation. But do the universal people of Britain think so? They do not. How are they to be enlightened on this matter? how instructed? how brought to see that it is alike opposed to the will of God and the welfare of man? Not by the reading of papers, however well written, or the utterance of speeches, however eloquent, in some great room of the Metropolis. Let those be read, and these be uttered, and printed too, if you will, but we must have more than these, and much more too, if the population of our empire are to be properly instructed on this important subject.

Neither are the proceedings of the Committee, during its first year of sitting, in our opinion, such as are calculated to meet the necessities of the case. The Report states that editions of *free* Tracts have been issued. "The edition in each instance (it says) has been small—not exceeding two thousand," and a stock of 402, 810, 1181, 1620, of four of them, (the fifth being only just published) remained on hand. "Not exceeding 2000," it is said; some, it would appear then were less. On this account we do not get at the precise issue. But allowing 2000 for each edition, these would make 10,000, from which deduct the 6013 on hand, and you have 3987 sold: 3987—only 3987 in one year: 3987 tracts to enlighten the people of the British islands on the evils of State-churchism, and the spiritual nature of the kingdom of Christ! Not in this way did the Oxford divines disperse their "Tracts," or the League diffuse its pamphlets on the evil of Corn Laws, and the benefits of Free Trade.

How it is exactly that so few of these Tracts have been sold we know not, but one thing we observe on the face of them, and that is the price. Here is No. 1, twopence—No. 2, three halfpence—No. 3, threepence—No. 4, twopence—No. 5, twopence. Two of these, we see, are premium Tracts, that is, a premium of ten pounds was given, in each case, to the writers of them; and we do not complain of this arrangement; it may be perfectly just and equitable.

These tracts are all excellent—admirable! and doubtless they will be very useful in their way. But they are too *aristocratical*; that is, they are written in a style that is adapted to the more intelligent classes. And their price! who would think of buying them by the hundred or thousand for circulation?

What we conceive to be required is, the preparation and issue of a series of Cheap Tracts adapted for general reading among the middle and lower classes, and the young. These, we advise, should be written in a popular style—plain, interesting, convincing. Would that we had at hand another Daniel Defoe, or a christian Cobbet, for this special service!

And these popular Tracts should be published in large editions, reducing the price so that opulent and influential dissenters might be induced to purchase them in large quantities for gratuitous distribution. We have had some experience in such matters, and are therefore, in some measure, competent to give an opinion. Last year we were concerned in publishing an edition of a Tract of 29,000 copies, small type, twenty-four pages, which sells at one penny, or seven shillings per hundred. A gentleman of our acquaintance is now having printed, at his own expense, 5,000 of another of twelve pages for gratuitous distribution. And these tracts, let it be understood, are designed to explain one christian doctrine. If such things are done by private individuals, how much more might we expect an Association like this to accomplish?

There can be little doubt that were the Association to take up this matter with spirit, the great body of dissenters would come forward and support them vigorously. And this, above all things, is that which the Association, in our opinion, has now to do. They must sow the seed: this is their vocation—they must broad-cast it over the whole surface of the land—and then they may confidently expect the divine blessing upon their efforts, and hereafter a glorious harvest of truth and righteousness.

Not until after the above remarks were in type, were we aware that the executive committee had determined to issue a series of "*Tracts for the Million*," "in rapid succession, and in large numbers." This is the very thing we have desired to see done from the beginning. We mentioned it at the first Conference, though two minutes was more than the time we could obtain, and have since urged it upon influential members of the council. At length we felt it our duty to state our views, and are certainly much gratified to find that the matter is to be taken up in a business-like and efficient manner. Now we have hope!

A MANUAL OF PHONOGRAPHY, or *Writing by Sound, a complete system of Phonetic Short-hand*, by Isaac Pitman. London: Bagster and Sons.

THIS is a new system of short-hand, "founded upon a minute and careful examination of the organs of speech." The signs are of the briefest character, being simple strokes and dots representing the various sounds of the human voice. Other systems of short-hand have generally had one great defect,—they are easily written, but not so easily deciphered. This is not the case with that before us, still, like all other new and intricate inventions, it will require pains and patience to accomplish the mastery of its details.

WORKS OF ENGLISH PURITAN DIVINES —BUNYAN. London: Nelson. 8vo. fols. 310, cloth.

WHAT spirited and successful efforts have been recently made in the political, scientific, and literary worlds, to diffuse cheap literature among the people! We rejoice that similar efforts are now making in the religious world also. Here is a remarkable instance—a book of this size, neatly bound, with a portrait of Bunyan in prison, a fac-simile of his signature,

and a neat engraving of his cottage at Elstowe, for eighteenpence to the subscribers! The volume contains a life of the mighty dreamer, by the Rev. James Hamilton, Scotch Church, Regent-square, London—"Jerusalem Sinner"—"Pharisee and Publican," and other smaller pieces. We do not wonder to hear that the first proposed issue was disposed of with almost unprecedented rapidity.

MEMOIR OF THE LATE REV. JOHN REID, M.A., of Bellary, East Indies: *comprising Incidents of the Bellary Mission for a period of eleven years, from 1830 to 1840*, by Ralph Wardlaw, D.D. Glasgow: Maclehose. 800, fols. 468.

ANOTHER valuable addition to christian missionary biography. The earthly course of the subject of this memoir was comparatively short. Mr. Reid was born in 1806, and died in 1841. When pursuing his studies in Glasgow, he resided in the family of Dr. Wardlaw, whose daughter he married. In the discharge of his duties as a missionary he was active and devoted. The "Incidents" of the mission are of an interesting character, and the remarks of Dr. Wardlaw, as might be expected, are very judicious.

## Baptist Church History.

### AMERSHAM, BUCKS.

It appears that as far back as the year 1495, some of the followers of Wickliffe, who were baptists, were organized into a church in the town of Amersham, and continued in a flourishing state for many years, notwithstanding the severe persecutions they were called to endure. Amersham is rendered memorable by the martyrdom of William Tilsworth, a faithful minister of Christ, who was burnt in a field adjoining the town, his own daughter being cruelly compelled to set fire to the pile which consumed her dear father.

At the time Tilsworth suffered martyrdom, several had their cheeks burnt with a red hot iron, and were compelled to do penance at his burning, amongst whom were the following persons, Thos. Harding and wife, Henry Harding, and Robert Harding. About three years after this, Thos. Harding was brought to the stake in Amersham. This is stated in "Fox's

Book of Martyrs" (Edition 1583) he says, "Thos. Harding being one of the company then molested and troubled as aforesaid in the town of Amersham for the truth of the gospel, after his abjuration and penance done, was again sought for and brought to the fire in the days of Henry the VIII." There is reason to believe that Thos. Harding was a baptist, for there were some of that denomination in the town of Amersham at the time Tilsworth was burnt, and the Harding family were for many generations the chief supporters of the cause of Christ in the Upper Meeting, and there is now a member in that church, a pious young woman, who bears that honoured name—and is a descendant of that ancient family.

At what period a baptist church was formed in this town I am unable to ascertain, but, from an old General Baptist church book, it is evident that a church of that order existed here in the year

1626. In these days the baptists were called to endure a great fight of affliction. The leading men of the town encouraged it by countenancing informers. This church possessed a most liberal spirit, not only towards their own poor persecuted members, but to others who were confined in Newgate for the truth's sake. But although they suffered severely by fines and imprisonment, they continued to flourish, and in the year 1694 were obliged to enlarge their place of worship. About this time, a church of the same faith and order at Aylesbury, fifteen miles from Amersham, was also called to drink deep of the bitter cup of persecution. Many of the magistrates distinguished themselves by zeal against the nonconformists. In the reign of Charles II., 1664, they filled the county jail with dissenters; and not contented with imprisoning their persons, and robbing them of their property, they endeavoured to take away their lives. Twelve of the brethren were apprehended while quietly worshipping God in their meeting house, and dragged before the magistrates. Having been convicted under the "Conventicle Act," they were confined in gaol three months, and then brought forth and arraigned like felons. They were required to conform to the Church of England and take the oaths, or abjure the

kingdom; if they refused to do one of these, sentence of death should be passed on them. They unanimously and firmly declared, that they could neither conform to the Church of England, nor leave the land of their fathers and their dear connections in life. They were instantly declared felons, and sentence of death was passed on them; and the rapacious officers were sent immediately to seize all their property as forfeited to the crown. Through the influence of the Rev. Wm. Kiffin, a Particular Baptist minister, and to whom King Charles was much indebted for the gift of ten thousand pounds when he was in distress, a reprieve was obtained; and at the next assizes the judges brought down his majesty's pardon. J. C.

P. S.—The field where poor Tilsworth was burnt, was anciently called "Stanly close." It is now known by the name of "Ruckles." It is opposite my house, and I often look at it with mingled emotions of grief and indignation. Last August I went over and examined the spot. Although the rest of the field was waving with a luxuriant crop of wheat, the spot where he suffered, which is a large circular place, was barren; and although they have dug deep, cleared the stones, and manured it, still it remains a barren spot from year to year!

*(To be concluded in our next.)*

## Christian Experience.

[FROM various quarters we have received intimation that some practical papers on Christian experience would probably be acceptable and profitable to our readers, especially details of conversion—the conversion of living or departed friends as described by themselves. We see no impropriety in this, and hope good might come out of it. Often memoirs of departed christians are imperfect in the details of conversion. Indeed, who can be so qualified to give them as the individual himself? We give one case beneath for the present month, and hope we shall be furnished with others for subsequent numbers. Of course the names of parties will be withheld. Under this head we intend to include also Brief Memoirs of departed believers.]

"My youthful days were spent like those of most other boys in the middle class of life. My parents were honest and industrious, and had respect for religion. They went to 'church,' and I and my brothers and sisters were all christened and confirmed in due course. I was confirmed, I remember, by the celebrated Dr. Tomline, Bishop of Lincoln, the tutor of William Pitt. I recollect expecting something extraordinary and

being disappointed, for I only felt the gentle pressure of the old man's hand upon my head, as he passed along the line of boys and girls kneeling before him. When about twelve, I remember my father, who was of an inquiring turn of mind, complaining that he could hear nothing worth hearing at 'church,' and he therefore took sittings at the dissenting chapel, which, however, he could never get my mother to attend, her

prejudices in favour of the 'church' being too strong. Here, under the faithful preaching of a vigorous old minister, I was often alarmed, and several times vowed I would be religious. But my goodness was as a morning cloud! I was very fond of theatres, and performances, and often recited speeches. When about fourteen, I went out as apprentice in a neighbouring town, where I indulged my favourite passion among my young companions, sometimes even on the Lord's day, for which my conscience would often reproach me. One sabbath afternoon, having dined later than usual, my companions were not to be found. As I paced the market-place alone, I thought, 'I have heard of a people called baptists, and that they have a meeting-house up yonder; I'll go and look at them.' In my native town there were not any baptists, and my ideas of them were very confused. I had heard that they had something to do with water, but what they did with it I knew not. I had some vague idea that they splashed it about among the people. But I thought I would keep far enough off. With these feelings I walked up to the old place of worship. It was a calm afternoon in November—all was quiet and still, and a feeling of something like reverence and awe came over me as I approached the place, and saw, as I looked through the half-opened door, a tall venerable old man in the pulpit talking to the people. But the water! I saw none, and so I crept in and sat down. I know not how it was, but I felt drawn in some mysterious manner to the place. In a fortnight I went again, and feeling the power of a stronger attraction, I began to attend regularly. I was noticed, and various religious books were lent me, which I read with avidity. Doddridge was my favourite, especially his *Rise and Progress*. I now saw and felt myself a sinner before God, but, alas! peace or comfort to my troubled mind I could not obtain. I remember thinking at last,—'Well: it is all useless. If I pray at home I cannot find God—if I go to meeting I cannot find God—it is all of no use. Oh that I knew where I might find Him!' In this state I continued for some time, with occasional glimpses of hope, until at length darker clouds appeared to gather around me—my way seemed blocked up, and I felt completely powerless, and ready to sink in despair; when,

to my astonishment and joy, light broke in upon my path—Jesus Christ was set forth before me as the very Saviour I needed! I saw him in all his wonderful perfections and glorious offices—as the Son of the Highest—the brightness of his Father's glory, and my Redeemer and Deliverer. I felt as if under a supernatural communication of divine light, and saw clearly that this was the work of the Holy Spirit, who was thus taking of the things of Jesus, and shewing them unto me. Of this I felt as conscious as I did of my own existence or identity. Oh, how did my heart rejoice in the wonderful love of God my Father, in the grace of Jesus my righteousness, and in the light and glory which the Holy Spirit shed around me! All things seemed new, beautiful, and glorious, especially the Holy Scriptures, which I now read as with new eyes. Even creation itself seemed more lovely. In short, I felt that I was a new creature—born again of the Spirit of God, and happy beyond all expression in the enjoyment of his love. Those beautiful lines of Henry Kirke White were peculiarly descriptive of my joyful experience—

'Once on the raging seas I rode,

The storm was loud,—the night was dark,  
The ocean yawn'd—and rudely blow'd

The wind that toss'd my foundering bark.

Deep horror then my vitals froze,

Death-struck, I ceased the tide to stem;

When suddenly a star arose,

It was the star of Bethlehem.

It was my guide, my light, my all,

It bade my dark forebodings cease;

And through the storm and dangers' thrall,

It led me to the port of peace.

Now safely moor'd—my perils o'er,

I'll sing, first in night's diadem,

For ever, and for evermore,

The Star!—The Star of Bethlehem!

This took place more than thirty years ago, when I was about 18 or 19 years old. Alas! what manifold failings and imperfections has His eye, which seeth all things, seen in me since then. But, having obtained help of God, I continue to this day. And though I have seldom experienced the same extatic delight that I did when I first felt the full power of the love of God to my soul, my knowledge and enjoyment of his goodness have acquired a more settled and permanent character, and I am now 'looking for the mercy of our Lord Jesus Christ into eternal life.'

## LAST HOURS OF DR YATES..

FROM a long and very interesting letter, addressed by Mr. John Smith Wardlaw, son of Dr. Wardlaw of Glasgow, who was a passenger in the same vessel with Dr. Yates, and who, though himself an invalid, did all he could to alleviate his sufferings, we give the following brief extract, which depicts the closing scene. The letter was addressed to Mr. Pearce of Calcutta, and is dated "Saloon of the *Oriental*, July 12, 1845."—"On the morning of the 2nd of July, I found him very far gone. He had begun to suffer from difficulty of respiration. 'You enjoy peace of mind?' I said. 'Yes,' he replied, 'and now I long to be released. Come, Lord Jesus, come quickly!' I repeated these words, 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord;' and then asked him if he enjoyed the same delightful persuasion with the apostle? 'I do,' he replied; 'It is here (laying his hand upon his heart,) and it is deeply, immoveably fixed.' I then asked him if there was any particular part of the word of God which he would like to hear? He said, 'I shall feel obliged if you will read the translation of Elijah.' I did so, and then read part of the eighth chapter of the Epistle to the Romans, and engaged in prayer; after which he said, 'I must lie quiet a little.' I left him accordingly. He dozed the greater part of the day, so that I was unable to have any further conversation with him. About ten at night his servant came to tell me that he was much worse, and that Dr. Jones wished me to come and see him. I went immediately to his cabin. I saw that the hand of death was upon him. The

difficulty of breathing had greatly increased; so much so that he could hardly articulate. He was quite sensible, however, and continued so until he breathed his last: 'You are happy,' I said. 'Yes,' he replied, 'You rejoice in Christ Jesus?' 'Oh yes!' 'You suffer much outwardly, but there is peace within?' 'Yes.' 'All then is well!' 'Yes.' I saw that it was painful for him to answer my questions, and thought it better not to trouble him further. I then took my seat at his side to witness the final scene, and minister to his relief, if it were in my power; and I shall not soon forget the thrilling interest with which I watched over him—an interest rendered the more intense by the circumstances in which he was placed—at sea, and far from those dearest to him! During the few closing hours he was very restless, and never remained for any length of time in the same position. I anticipated a severe struggle, but there was none. An increased hardness of breathing told that the last moment was near. It ceased, and all was over! At ten o'clock in the morning his remains were consigned to the silent deep. By the captain's request, I read the "Burial Service" of the church of England, as I felt that it was every way appropriate in the case of our dear brother. The engines were stopped while I did so, and nearly all the passengers were present in token of their respect for the deceased. The thought of his thus finding a grave in the dark waters may be painful to natural feeling; but grace can triumph over nature. We know that 'the sea shall give up its dead,' and, thanks be to God, we can say over the closing billow, as well as over the closing earth, 'Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them!'"

---

## Characteristic Sketches.

---

## ROBERT HALL AND CHRISTMAS EVANS.

Is there not some Plutarch to be met with in this land of ours, who could deal out a comparative estimate of the characteristic features which, upon either hand, served to distinguish these contemporary heroes, who both did worthily in their

day towards the advancement of an empire which shall flourish in extent, and in true glory and felicity, when the memory of the old Greeks and Romans shall rot? Some such Plutarch, it strikes me, might have stood forth ere this time. What chance of succeeding could he have whose

facilities are scarcely more than those which he has derived from their writings, and from his not unfrequently having mixed with the delighted crowds who enjoyed the ministrations of this Anglican *chief*, and with the impressed multitudes who flocked around this *prince* of the ancient Britons?

One of the first occasions upon which I happened to be a hearer of Christmas Evans, came to pass at a very early period of my life. My father took me by the hand over the hills, to a thinly inhabited district, where also the Welsh language, even in a small degree, was understood only by a few; yet, even there, considerable crowds had gathered, both within and without the chapel, to listen to the great man, who, now for a long space, had been the talk and admiration of the country round. There was a good deal of excitement, although little to compare with what, in some instances, occurred. Sometimes there would be a soft musical *hum!* all throughout; and here and there a veteran would bolt out bravely with a hearty "gogoniaut!" a "diolch byth!" and the *amen* "fawr;" but the silent weepers were many. It was very imperfectly at this time that I could comprehend the language; but it was evident to me from yet further tokens, that some mighty affairs went on. One of the chief matters, so far as I could decipher, and as memory serves, had respect to some *banking concerns*: the old bank upon Mount Sinai, which required value for value, and administered blow for blow, had come to a *wind up*, as its connexions had "sinned and come short" in their payments; so that a total insolvency to millions, and even a hopeless ruin, had ensued. Yet now, as a wonder to all worlds, a new banking establishment, upon "Mount Calvaria," one that was based wholly on a new principle, had been commenced: the capital was large as the "unsearchable riches of Christ;" the old score should be remitted, totally and for ever; infinite wealth might be gained, all "without money and without price;" the doors also of the institution were kept open, not "from ten till four," and with frequent "holidays,"—no, but at all hours through the days and nights of the year, and it was never "too late," in the case of any, to apply. We were, however, put upon our guard against the evil-designing, who, from the first, had been untiring in their efforts to *blacken* (*duo*) the notes as worth-

less, and cry down the whole concern as a mere hoax and delusion. But there was good evidence, said the preacher, nevertheless, that millions of bankrupt souls thereby had been enriched, as millions more would be enriched, and all persons were now urged to repair at once, and in full confidence, to the treasury of this house of mercy. This opportunity, on the whole, seemed to be a good one; very *dewy*, (*gwlithog*), as the people, in their own way, expressed it, whilst they appeared to be all anxiety for the next service. From the period referred to, opportunities not unfrequently occurred in Wales, and in some of the chief towns in England, of my hearing Christmas preach, and, allowing that, as some thought, he had, at times, his "short comings,"—and who has not?—yet, according to my youthful idea, most other men seemed as the grasshopper to the full grown man in comparison with Christmas Evans.

The first opportunity at which, during life's career, it was my privilege to be found amongst the attendants on Mr. Hall's ministry, took place on the occasion that he stood up at St. Alban's, in the spring of the year 1822, at the annual meeting, as I recollect, of the ministers and churches constituting the Beds and Herts Union. I had perused most of his works; his friend, John Foster, a short time previously, had been occupying my pulpit, and that of an out-station; and Mr. Hall's fame as a preacher, had, as a matter of course, reached me on all hands, so that expectation assuredly stood high; but it was not disappointed; I thought even that the half had not been told. The introductory prayer, altogether, seemed marked with an order of excellence which was quite new to me,—so quiet, intense, rapid! yet so exquisitely distinct, solemn, graceful, powerful; and put forth, also, with a current of feeling so fervent, yet so chastened, that the whole throng seemed wrapped in high devotion, whilst a glow of delight visibly beamed from the dense mass of faces that were looking on, and which, by the way, it struck me, were, in regard to intelligence at least, a selection of the best. These characteristics of the prayer, moreover, and others in keeping with them, might likewise be traced in that portion of the service which remained,—a discourse founded upon some verses in the 8th chapter of Proverbs, on the superiority of wisdom, i.e. genuine

religion, as compared with wealth;—a more successful effort it appeared to me, than were those discourses which he soon afterwards delivered in the metropolis. One might perhaps decide that the *conception* of the discourse was exceedingly good,—not unworthy the preacher or the occasion; but the conviction also would be that the secret of its power lay chiefly in the *execution*, particularly in the impassioned, yet well-managed, strain of feeling with which it was poured forth. At the same time you would suspect that both the attitude and features of the speaker but too evidently told of the well known prevalent internal suffering; a circumstance, however, which, painful as it was, might impart intensity to his thoughts and manner, and engage sympathy in the hearers; the speaker thus coercing the operation of a vast evil into a tributary good. Should the suspicion arise that Mr. Hall, at this time, in so far as regards comprehension of matter, with might and gorgeousness of style, fell short of his *soi disant* models, namely, a Johnson and an Edmund Burke, at least, as on some occasions they appeared, (he that follows must remain behind!) yet, verily, in regard to this same specimen, I should despair of attempting any description at large. The impression will long remain.

“Twas dumb amaze, and listening silence all.”

The Welshman could surprise, and he could flash, and thunder nobly!—but this man’s mighty, melodious, glorious *whispering*! “The very walls of the capitol seemed to conspire in honour of Cæsar.” And in this case, amid the profound *hush* of the multitude, at least fancy would suggest that “the stone out of the wall cried,” in responsive approval, “and the beam out of the timber answered it.” Certainly I did not, on the whole, regret this day, although it devolved on me a march of between thirty and forty miles, through an ungenial air, and which, in respect to the health, was followed by painful results; the hope of conveyance being quite out of the question in a case in which conveyance was so abundantly in request: so, with “the pleasures of memory” as to this day, I had to balance accounts against some weeks of suffering, although, at the worst, this recollection remained—that the compensation would be at once great and enduring.

Thus much in respect to a Christmas Evans and a Robert Hall, as a reminis-

cence by the way. Who shall adjust the measure if it should ever be brought to pass that these two characters were to be placed side by side under the standard? If it be not, indeed, far otherwise than “lawful and right” at present to indulge conjecture, it might possibly be said that, whilst Mr. Hall had very much the advantage in point of learning, and of the various training of science, Christmas had more fire. Mr. Hall had a vicer judgment, and a more correct taste; scarcely, if at all, was Christmas his inferior in intellectual power, and he soared above him in the powers of inventive genius. Mr. Hall had a rich, yet chastened fancy, by which his emanations were ever gracefully adorned; Christmas an imagination which could create worlds upon worlds, all wonderful to behold, although, possibly, all of them might not be pronounced to be “very good!” If the first had a lucid purity of style, and an elegance and force of manner which could delight and charm almost beyond comparison, and which could continue to delight and charm without risk of satiety, the last had the advantage that he spoke and wrote, for the most part, in a language which, some would venture to say, offers resources for energy, copious variety, and a “concord of sweet sounds,” by which (with reverence be it spoken!) the Anglican’s resources are left far in the rear; (let the Anglican suspend his smile till he has been into the mine to see whether the gold of that land be not good, and whether there be not there “bdellium and the onyx stone,”) and of these resources Christmas knew how to avail himself, with high advantage, and he did so; for if his pages shall be found to be a kind of wilderness of sweets, which, who that is acquainted with them will not allow, his oratory might be compared to a concert of music, sweet, varied, plenary, and with a power wholly its own; and, through the blessing of heaven, it was accompanied by results of far greater importance than fancy itself ever ascribed to music. You will be disappointed if, in Christmas’s productions, you should look universally for the correct thinking, and the clear orderly arrangement which you meet with universally in those of Mr. Hall; but Christmas’s grand pictures—his poetry of thoughts, words, and illustrations—his pathos, and his sometimes noble playfulness of manner, can set all within you on the stir, and this same emotion, whether it brings you to smile, or weep, or exult, or



tremble, shall have left, as its appropriate effect, at once a holy impression, and a feeling of admiration and delight, yea, and devout thankfulness to the God of the spirits of all flesh, who, in such rare instances, "hath given such power unto men." To these things there might be added, that both these distinguished men were, generally, sound in the faith; (recollecting that the Cambrian was by far the stronger Calvinist of the two) both were unblemished in repute; both marked with piety to a very exalted degree; both crowned with a popularity and a fame amongst all denominations, which are rarely to be found amongst any denomination; and, more singular still, whose popularity and fame never impaired their humility, but appeared even to increase it,—as in the graceful reclining which accompanies the full corn in the ear.

At the same time there were, in connexion with these two characters, some features which would arrange themselves as points of noticeable distinction. Mr. Hall's ministrations, I believe, were generally sought after by a sort of eclectic order of minds,—the erudite, the discerning, the tasty, and those also who would be so esteemed; when Mr. Evans threw himself into the arena, he was beheld as the simple, but full-grown, and gigantic child of nature—he was all nature throughout; yet, for the most part, he could be decorous, and vastly solemn, and the aristocrats were pleased with him; but Christmas was the man of the people—"the one-eyed Polyphemus of the crowd;" him the multitudes in Wales, and in England, in all places where he came, followed, and would follow; and the weeping, the singing, and the high rejoicings which commenced with the evening's discourse, would, in some instances, be prolonged by groups and groups, till nearly the rising dawn. And the results were not shadowy; scores, or hundreds, would, at such times, be turned from the power of satan unto God, and added to the churches of his own denomination, or of others. Mr. Hall was the minister and pastor of a congregation, and in high estimation amongst the people of his charge, both which circumstances also were presented in the case of Christmas, until at length one fatal instance occurred, and then it was, as his biographer had to tell (tell it not in Gath!) that the ass's heel was felt upon the head of the aged lion; which humiliation went far even to break the

lion's heart, as, in all likelihood, it did shorten his days: but Mr. Hall's coeval had a much larger sphere of operation than Mr. Hall himself had: Christmas was a sort of apostle amongst the Welsh; he was known as the founder of a chief number of the baptist churches in North Wales, besides that he was recognized as a sort of patriarch, or nursing father, in the churches, and at associations in both districts of the principality. But then, this circumstance, yet further, will require to have its due value on the other side; that, whilst (the language being so partially known) Christmas Evans, as an author, will be known probably only to a few; the six octavos which Mr. Hall has bequeathed will be known, in all probability, nearly to as great an extent as the language in which they are written, and be admired so long as a knowledge of that language shall remain in the same world in which those volumes shall be met with; whilst in each of the six there will be found "a blessing!" In conclusion, "Let no man glory in men!" Great is the importance of that admonition. At the same time we are to glorify God in them, and also be aspiring to an imitation of their virtues. Whatever be the estimate, therefore, which shall be formed as to the affinities, or as to the points of distinction—the excellencies, or the "short comings" which obtained in either, or in both, we shall recollect it was one and the self-same Eternal Spirit who, of his own ineffable stores, distributed to them severally as it pleased him; whilst to his honour, and for the purpose of a hallowed excitement to not a few, a Christmas Evans, and a Robert Hall, will be held in lasting remembrance, as "a pair of noble brothers,"—*sunt Arcades ambo*;—an honour to the baptists' name, on each side of the Severn; and, with peculiar emphasis, "the messengers of the churches, and the glory of Christ." E. L.

[Our valued correspondent, and our readers, must excuse us in that we are compelled to stop here. The concluding part of these sketches will be given in our next, together with some very interesting original anecdotes of these eminent ministers, the whole of which, in this number, would have crowded too much upon other departments of our work. Each of these departments require attention, and generally brevity and variety are, above all things, desirable. Exceptions must occasionally be allowed—these sketches of course.]

## The Spiritual Cabinet.

**DEATH OF ELISHA.**—No, no; the open door of eternity has not been dreadful to our friend. He saw it, beaming with bright and lovely festal lights. It seemed to him a triumphal arch, under which he was to pass, after surmounting the struggles of the present life, in order to receive the crown of righteousness. He read, as the inscription over it, the words, "They that sow in tears shall reap in joy." But if a person, under the Old Testament, no longer felt any reason why he should shrink back at the gates of death, how much less, my brethren in the Lord, ought we to be afraid of them, who see them beaming in the full splendour of New Testament illumination and glory, and read upon them passages such as the ears of the saints of old never heard! No cloud any longer shades their entrance. No terrific form meets us near them. The King of kings, according to his promise, "I will come again," receives us at the threshold of eternity, with the open arms of his love. The holy angels crowd to the gate, in order, with the music of their harps, and joyful and affectionate greetings, to welcome and introduce the new citizens of the kingdom. Thousands of the most blessed promises are the tapers, which enlighten the antechamber with solar radiance. Over the glittering portal stands the inscription, "Enter, ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world!" Immediately adjoining it are the amazing words, "The glory which thou gavest me, I have given them." Inside the gate, a seraph sent from God beckons to us, holding in his hand a wedding garment, pure as the light, a palm-branch of triumph, an unfading crown of glory, and the golden key to a mansion of peace in the Jerusalem above. All for the new-comer! The golden harp of heaven glimmers in the distance. And oh! what harmony salutes our ears from the back-ground! It is the echo of the eternal hallelujahs, the rapturous sound of the mighty song of the perfected church; the hymn, whose never-ceasing chorus is, "The Lamb that was slain," and which is responded to by the eternal acclamation, "Thou hast made us kings and priests unto God by thy blood."—*Krummacher's Elisha, Part III, just published by the Religious Tract Society.*

**CHRISTIANS,** (Acts xi. 26.)—This was not the first name given to the followers of Christ. Their enemies called them Galileans, Nazarenes, and other opprobrious epithets, expressive of contempt and reproach. Among themselves they were called "disciples," who had been with Jesus, and had been taught by him, and followed him—"saints," for they were a peculiar people, zealous of good works—"believers," for they believed in Christ as the promised Messiah—"brethren," from their mutual relation to, and affection for, each other. But the term Christian was intended to include all these, and more than these. Henceforth, a man was not to be known as a Jew or a Gentile, Greek or Barbarian, but as a Christian. This is the highest style of man! He only, however, can claim the high title who has the spirit of Christ, and walks in the ways of Christ. T. H. S.

**THE LOVE OF CHRIST** is like his name, and that is "Wonderful;" yea, it is so wonderful, that it is *above all creatures, beyond all measure, contrary to all nature.* It is above all creatures, for it is above angels, and therefore above all others; it is beyond all measure, for time did not begin it, and time shall never end it; place doth not bound it, sin doth not exceed it, tongues cannot express it, understandings cannot conceive it; and it is contrary to all nature, for what nature can love where it is hated? What nature can forgive where it is provoked? What nature can offer reconciliation where it is receiving wrong? What nature can heap up kindness upon contempt—favour upon ingratitude—mercy upon sin? And yet Christ's love hath led him to all this; so that we may well spend all our days in admiring and adoring this wonderful love, and be always ravished with the thoughts of it.

1675.

BROOKS.

**DEATH-BED LESSONS.**—How often has it happened that we who preach have gone to a sick chamber,—we have seen one brother die in Christ,—we have watched him, and beheld his blessed hope, his triumphant hope, and it has given us material for fifty sermons! J. H. EVANS.

**POWER OF FAITH.**—Faith, kept in lively exercise, can make roses spring out in the midst of thorns, and change the briers of the wilderness into the fruit-trees of paradise.

WATTS.

## Narratives and Anecdotes.

**JOHN WICKLIFFE AND THE POPISH PARDONER.**—*A scene in the streets of Leicester.*—At this time pardons and indulgences were sold in the streets. The following is a scene in which Wickliffe appeared:—"Listen, lordings: I, Francis, of the cell of St. Anthony, in the parish of St. Bennet-Fink, have just come from our holy father, Pope Gregory the eleventh, with store of relics and pardons. Come forward, lordings, and offer." "What will ye show us, good Master Pardoner?" cried a voice from the crowd. "Come hither," replied the pardoner, "and ye shall see, first a tooth of Ursula, to which whosoever offereth shall never have the tooth ache; next, a shred of our Lady's veil, which she wore when she rode into Egypt; 'tis made into a purse, and whosoever putteth money into it shall never want. Come forward, lordings, and offer, unbuckle your purses." "Then, whoever putteth money in that shred of our lady's veil shall never lack any?" "In truth he shall not," replied the pardoner: "*probatum est*, would ye undoubtedly receive ten-fold; bring hither your pence, and your nobles, and trust in heaven." "Then why," cried the voice from the crowd, "put ye not in ten marks to-day, that ye may receive the hundred that ye want for to-morrow? Why do ye not set us an ensample of trusting in heaven? 'Twould be a new and goodly lesson!" "Out on ye, Lollard!" cried the pardoner, reddening with anger, "heed him not, good folk; some heretic hath come in among us; some of those tares that even now are choking the pure wheat of the church. Come forward, an ye dare, heretic, with your cursed doctrine—come forward, and show your face." "Make way, good people," cried the voice, and hastily passing through the crowd, an elderly man in the garb of an ecclesiastic, with a vigour greater than his sickly countenance and thin figure seemed to warrant, bounded up the steps and placed himself close beside the pardoner, who, catching a glance of the features of Wickliffe, drew back, and eyed him askance, with an expression in which fear struggled with malignity. "Away with ye and your wallets of falsehoods," cried he. "O silly folk, see ye not that if this

shred of our lady's veil could give ye riches, it would long ere this have given wealth to its owners? Go home, give your pence to the poor, and the maimed, and specially pray (for the time will come) that these idle monks and vagabond friars may seek out some better livelihood, and their relics, and pardons, and flosins, and lesings, shall all perish—ay, utterly." "'Tis the devil reproving sathanas," said the friar, "take heed how ye listen to him, for he's a stark heretic; nor should he go up and down with his cursed doctrine, but he hath the countenance of the great Duke of Lancaster, whom no man may gainsay: take heed if he come this way lest ye be led into evil; 'tis the Bible doctor, the cursed parson of Lutterworth."

### FUNERAL OF MRS. JUDSON, ST. HELENA.

—"The burial service was fixed for four o'clock in the afternoon, and the requisite notice given as widely as possible. On the arrival of the hour, the cabin was crowded with the officers and seamen of the American vessels at the island; and the crew of the *Sophia Walker* appeared with crape on the arm as mourners. Mr. Bertram, a baptist clergyman at St. Helena, performed the religious services on ship-board, consisting of a prayer, and a pertinent, affecting address to those assembled on the occasion. The coffin was then removed from the cabin to the boat which was to convey it on shore. Several 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 a slow, heavy beat of their oars, and another following, in which Mr. Judson and his three children, together with the captain of the ship, were seated as chief mourners. Meanwhile, a large assemblage had already collected on the shore, awaiting the arrival of the melancholy train. Here a new procession was formed. The body was transferred from the boat to a bier, which was carried by a number of the seamen, with ladies acting as pallbearers, and preceded by the chaplain. The other seamen, the American Consul and his family, and the principal residents of the place followed. As the

procession passed along, the shops were closed, and all business suspended. On arriving at the grave, another religious service was performed, and the body then committed to its narrow home, amid demonstrations of the deepest interest from those who witnessed the proceeding. One of the choicest spots in the burying-ground had been selected for this purpose. A beautiful overhanging tree spreads its deep shadow over the grave; and will serve, until some more definite mark be added, to guide the steps of the visitor to her lowly resting-place. At a little distance on one side, by a peculiar appropriateness of position, lies the body of an English lady, who laid down her life in the prosecution of the same missionary work, and, on the other, that of a fellow-countryman, an esteemed American captain, who died some years ago at St. Helena. A new and splendid church is now in course of erection on the island. The chaplain, anxious to perpetuate in some worthy manner the memory of so precious a name, has requested that a slab, with an appropriate inscription, may be sent out from this country, with the promise that it shall be placed in the walls of this church. At the conclusion of the solemnities, Dr. Judson expressed his thanks to the friends and strangers who had manifested so tender a sympathy in his affliction; and at nine o'clock in the evening, having all re-embarked, the ship again spread her sails upon her homeward voyage."—*New York Recorder*.

**THE GOAT NO DRUNKARD!**—The late Rev. Reece Pritchard, of Wales, was for some time after his admission into the church, awfully ensnared by the sin of drunkenness, but was at length recovered from it in the following very singular way:—He had a tame goat, which was accustomed to follow him to the ale house which he frequented, and one day, by way of frolic, he gave the poor animal so much beer, that it became intoxicated. What particularly struck Mr. P. was, that from that time, though the creature would follow him to the door, he never could get it to enter the house. Revolving this circumstance in his mind, Mr. P. was led to see how much the sin, by which he had been enslaved, had sunk him beneath the beast; and he not only became a sober man from that time, but, through the riches of divine grace, an exemplary

christian, and a very useful minister of the gospel. Mr. Pritchard became the author of a well-known and much admired book of poems, entitled "The Welshman's Candle."

**THE DUELIST CONQUERED.**—Anthony W. Boehem, a German, was a very worthy and learned minister of the gospel; he preached at the court chapel in St. James's Palace, from 1705 until 1722, and was highly esteemed by Queen Anne for his piety and zeal. The celebrated Dr. Watts was his most intimate friend, and he was as much respected by the English nation as by his own countrymen. He once preached from Exodus xx. 14; and a Chevalier, who was one of his hearers, felt himself so much offended and insulted, that he challenged Boehem to fight a duel, because he thought his sermon designed entirely to offend him. Boehem accepted the challenge, and appeared dressed in his robes, but instead of a pistol he had the bible in his hand, and spoke to the Chevalier thus:—"I am sorry you were so much offended when I preached against that destructive vice; at the time I did not even think of you; here I appear with the sword of the spirit; and if your conscience condemns you, I beseech you, for your own salvation, to repent of your sins, and lead a new life. If you will then, fire at me immediately; for I would willingly lose my life if that be the means of saving your soul." The Chevalier was so struck with this language that he embraced him, and solicited his friendship.

P. B. B.

**A BROAD HINT.**—I fear, said a country pastor to his flock, when I told you, in my last charity sermon, that philanthropy was the love of our species, you must have understood me to say *specie*, which may account for the smallness of your contributions. You will prove, I hope, in your contribution to-day, that you are no longer labouring under the same mistake.

**AN EPITAPH.**—I am fond, when I visit villages, of walking through their grave-yards. The other day I met with the following verses on an aged couple who "departed this life" three score and ten years ago. They both reached eighty-six, and died within one year of each other.

In this cold bed here consummated are  
The second nuptials of a happy pair,  
Whom envious death once parted; but in vain;  
For he himself has made them one again.

## Temperance.

---

FOR some time now we have been anxiously considering what is our duty as Christian Journalists with regard to a more decided advocacy of Temperance. Not that we have for one moment doubted that this is an important christian virtue, placed as it is in the same category with other vital and essential virtues of the christian character. (2 Peter i. 6.) Our hesitation arose from other causes. All who are familiar with the history of the Temperance and Total Abstinence movements during the past twenty years in this country, are aware that some of the advocates, especially of the latter system, have, in some instances, with good intentions we would hope, gone far beyond the boundaries of propriety, and chiefly in their interference with the elements at the Lord's table; disturbing the peace of churches, and impeding, we fear, the progress of the gospel. These were grave and serious matters, and many who wished well to the cause of sobriety could not associate themselves with so much intemperance of spirit. We write what we know, and could produce some painful facts in proof. Latterly we have observed that a more moderate, and reasonable, and christian-like course has been adopted; in which we rejoice, and desire to render it our humble aid.

Our readers are aware that we have occasionally inserted facts illustrative of the evils of inebriety and the advantages of sobriety, but we used our best discretion in declining to open our pages to discussion, neither do we at present propose to do so. Times and circumstances may come when this may be expedient. For the present, however, we propose to take one step in advance—by opening this department of our pages to the insertion of such facts and anecdotes as may serve to promote the cause of Temperance.

We proceed thus cautiously and circumspectly, also, because we would not lay ourselves open to the suspicion of becoming advocates of Temperance from motives of self-interest. We remember when that extraordinary man, Daniel O'Connell, visited William Baines in Leicester gaol, when asked to partake of some refreshments, replied, "No: I have taken nothing but water, or tea, or coffee, for two years; but I have not taken the pledge, and do not intend doing so until Father Matthew advises me, for fear others should be led to do so merely because I did." We thought at the time that this was wise, and certainly we could not but admire the virtuous resolution of the Liberator in thus setting an example to the many thousands of his deluded countrymen, whose love of strong drink, of all their curses, was the bitterest and the most destructive.

Having thus explained our views and designs, we invite the friends of Christian Temperance—which, let it be remembered, is, as the Apostle saith, being "temperate in all things"—in spirit and in controversy, as well as in eating and drinking, to furnish us with all such well-authenticated facts, statistics, and anecdotes, as have a bearing on this important subject.

---

## Arts and Sciences.

---

### FIRST RAILWAYS IN GREAT BRITAIN.

EVERYTHING about the growth, development, and administration of our modern railways is on so gigantic a scale, that one contemplates, almost with incredulity, the principal points or stages of their advance, from their rude prototype, the tramways, which appear to have first been laid down in the collieries about the middle of the 17th century, to the perfect construction

of iron ways on our greatest lines in 1845. From the "Life of the Lord Keeper North," Haydn gives the following notice of these trams, under the date of 1676, by the learned narrator (Charles II.'s chancellor):—"The manner of the carriage is by laying rails of timber from the colliery to the river, exactly straight and parallel, and bulky carts are made with four rollers fitting those rails, whereby the carriage is so easy, that one horse will

draw down four or five chaldrons of coal, and is an immense benefit to the coal merchants." The colliery trams were made of iron, at Whitehaven, in 1738; but the first considerable iron railroad was laid down at Colebrook Dale in 1787. Canal and mining companies occasionally laid down metal trams to connect their smaller branches with their larger works. The first iron railroad to which the formal sanction of parliament was given, by an act passed in 1801, was the Surrey iron railway (by horses), from the Thames at Wandsworth to Croydon. This part of the recapitulation should probably close with the Liverpool and Manchester railway by engines, as the first of those larger and more costly enterprises which are at present the admiration not only of this country, but of Europe.

Chambers says (*Journal*, Nov. 15, 1845) "Scotland possesses a railway of old date, which is connected with history in an unexpected way. It was laid down by the York Buildings Company in 1738, after they had purchased the forfeited estates of the Winton family in East Lothian; being designed to connect the coal-pits near Tranent with the seaport of Cockenzie. When a stranger goes to visit the field of Preston, where, just about a cen-

tury ago, the Highland army of Prince Charles Edward overthrew the royal troops under General Cope, he is apt to be much grieved at seeing the ground crossed by a thing so mechanical as a railroad, which he of course thinks a base intrusion upon a spot which should be consecrated to historical recollection. But the fact is, that this mechanical object was established on the spot before that battle; and Cope's half-dozen cannon actually stood upon this railway when the wild Camerons of the brave Lochiel sprung upon and took them, immediately after the first fire. While this railway may be regarded as having a right to be where it is, and even as an interesting memorial of one of the principal events of the battle, it must be owned that within the last few months the scene has been considerably changed by the laying down of a new line, namely, the North British, which forms a deep trench skirting the whole field of action. Amongst other violences done by this railway to the original character of the ground, is the cutting through the avenue of Bankton House, the now dismantled mansion of Colonel Gardiner. Verily, it must be admitted, railways are no respecters of the sentimental."

## Correspondence.

BAPTIST COLLEGE, NOVA SCOTIA.

*To the Editor of the Baptist Reporter.*  
*Halifax, N.S., Dec. 2, 1845.*

MY DEAR BROTHER,—The last steamer brought out the November *Reporter*, but too late for me to write you by mail on the 18th ult. Your correspondent, A., has written you in defence of the Baptists in this province, in the matter of taking grants to the College from the Government. I once understood the facts precisely as he states them; but most unwelcome discoveries have compelled me strenuously to oppose all such grants, and this grant in particular. I had intended to have written you at length, by the steamer from hence to-morrow morning, but I have some temporary difficulties in obtaining a portion of my materials; and am, moreover, overwhelmed with business relating to the formation of our new church, erection of new chapel, preparation of trust deed, &c. For the

present I hope all parties will suspend their judgment. No time shall be lost. Church and State is always bad, but *Baptist Church and State is intolerable!*

Your's very truly,  
JOSEPH BELCHER.

DISSENTING MINISTERS AND THE  
INCOME TAX.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—I am sorry to say the announcement made by Charles Pressly, Esq. to Mr. Vardy, respecting ministers being exempt from Income Tax in case they received their support from voluntary contributions, is *too good to be true*, as will appear from the following note, received from the same quarter this morning:—

"Sir,—In reply to your letter of the 12th instant, relative to voluntary contributions to Clergymen and Dissenting Ministers being liable to Income Tax, I

beg to inform you that the Commissioners of this revenue have again had the subject under their consideration, and are now of opinion that all profits and emoluments which accrue to any person from the exercise of any office, profession, employment, or vocation, whether the same arises from voluntary contributions or otherwise, *are chargeable* with such tax, and consequently, that clergymen, and others who derive their income from such a source, are required by law to make a return of the same for assessment.

A letter to this effect has been written to the Rev. Mr. Vardy, by whom the question was first raised.

I am, yours,  
CHAS. PRESSLY."

Is it not possible the Commissioners are legally incorrect in their decision? Thus, however, the case stands at present, and we must pay, if by any means our income amounts to £150, whether

those who are supported thereby be one or twenty, and whether they live in country or in town, and whether their income be fixed or varied, voluntary or involuntary.

I remain, dear sir, yours,  
ROBT. BREWER.

Brighton, Dec. 16, 1845.

#### TO OUR CORRESPONDENTS.

THIS month we ask your indulgent patience. We are aware that we have tasked it hard, but hitherto we could not help it; and now we trust you will kindly bear the burden one month longer, and then we will try to set you all free as fast as possible. But at this crisis of our affairs, in which you are interested also, we hope we shall be allowed to occupy the columns which we have set apart for you in future, by introducing the succeeding remarks and extracts respecting the circulation of this Periodical.

## The Baptist Reporter.

THE information which has reached us up to the day (the 20th) when we must give out copy for this department, is certainly cheering. We begin to entertain hope that we shall secure the circulation we proposed, viz., 10,000. We fixed on this moderate number as being attainable. We did not talk of 50,000, or even 25,000, though, in our opinion, the latter might, by extraordinary efforts, be reached. Should we, however, by the kind exertions of our friends, obtain only half that number, viz., 12,500, we shall feel very thankful, and be greatly encouraged. *One thing we wish at this moment to urge upon the attention of our friends; it is this—that directly they receive, and have looked over, the present number, they will shew it to as many of their friends as they can. Our enlargement and improved appearance will, we presume, induce many to order the Reporter in its present form. Old copies should not be shewn as specimens now. In every case let this for JANUARY 1846, be introduced to their notice.* By so doing, we are persuaded that a far greater number of subscribers will be obtained than have been on the faith of our proposals. The thing itself will be before them, and they will see it with their own eyes. Only let this plan be generally adopted, and we believe that several thousand more copies will be required before seven days have passed over. In connection with this step, we have also *one particular favour to beg*, and it is, that our Agents who receive their Magazine Parcels from Leicester direct, will let us know, by Post, before the 7th day of January, how many more *Reporters* are required. We shall keep the forms in type until that day; longer we cannot, and therefore the utmost promptitude is desirable. Hearing how many, we shall then print off the required quantity. Those of our friends, also, who receive their *Reporters* through regular booksellers, would also greatly oblige us by informing us of any increase. *We beg especial attention to these hints; for if they be not regarded, we must either lose the sale of many hundreds of copies perhaps for the whole year, or be put to very serious expense in composing and re-printing the forms, which we assure our readers we could not afford.* Address, MR. WINKS, Leicester.

Another thing we desire to point out. If any bookseller, in applying for more

copies for January, should reply to his customers that there are "none in town"—that is, he cannot get them from *his* London Publisher, then let those customers direct him to apply again, for it may occur that the stock of *our* London Publishers may be exhausted. Directly it is exhausted, however, they inform us, and we always promptly send them a supply. So that, let it be remembered, if a bookseller should not obtain them on his first application, *he will* if he renews his order. These remarks apply to the supplies of the *Children's Magazine* also.

"Sincerely desirous of your succeeding in your spirited proposal to furnish, in 1846, the *Reporter* in a form as large and as cheap as the *Christian Witness*, it occurred to me, in reading your preface this morning, that the increased circulation required to enable you to effect this, might, in some measure, be realised, if each superintendent of our sabbath-schools would get three or six of the larger boys and girls to subscribe a penny or half-penny each for a copy. That your present circulation may, in January 1846, be 10,000, and before 1847 equal that of the *Christian Witness*, though that should be 50,000, is the sincere wish of R. M., and of many others. If these hints should be the means of adding an additional hundred subscribers to the *Reporter*, I shall not think the time mis-spent in committing them to the Editor; to whom, long life, and his heart's desire."

"I take the earliest opportunity of expressing my individual admiration of the course intended to be pursued by you with the *Reporter*. It is indeed high time that our denominational literature should take its stand in *advance* of that of the world. It is a serious thing that evil can be diffused at the price of a song, and that its antidote should be cent per cent dearer. I therefore hail with pleasure your spirited effort to provide substantial food for the millions who are now preying on garbage. I look forward with anxiety to see your specimen number, and anticipate for you the greatest success."

"I congratulate you on another proposed enlargement of your *Reporter*. I have no doubt that its circulation will soon be increased fivefold. It needs but to be known to insure this. I always welcome it with the most intense pleasure."

"I am exceedingly pleased with the improvement the *Reporter* exhibits, and the increasing approbation it secures. Last sabbath I recommended it from the pulpit. I hope 10,000 at least will be required."

"We are really surprised at your very liberal proposition relative to your already admirable *Reporter*, and *Children's Magazine*. How you can afford so much very useful matter for so little money I have yet to learn; they are already so cheap. You must be badly paid for your immense labour in compiling, printing, and publishing them, or else you must find your reward in your work and the approbation of your Master and Lord. If your spirit-stirring appeal is not responded to by the parties to whom it is made, it will be an indelible disgrace to our denomination. But I anticipate that, as a body, we shall be found sufficiently alive to the rectitude and importance of our own principles to justify the confidence you wish to place in us, and thus hold up your hands in all your future untiring efforts for the benefit of ourselves and the christian public. I have obtained ten additional subscribers for the *Reporter*, and, in all probability, we shall have more."

"I had your posters pasted upon the walls of the school-room, and the small ones laid in the pews of the chapel; I then publicly recommended the periodicals, and promised, as an inducement, to contribute occasionally to their pages. You will be glad to hear that this little effort has been attended with considerable success. *Query*.—Might not all our pastors go and do likewise, for not only pastors, but the whole denomination, are under infinite obligation to the *Reporter*?"

"I am happy to inform you that I have increased the sale of your excellent *Reporter*, and anticipate with much pleasure its arrival with twelve additional pages in January. I shall still use my utmost efforts to increase its circulation, and hope that every individual in the denomination will do the same."

"I much admire the effort you are making to increase the sale of the *Reporter* to 10,000. In the propagation of truth you have had obstacles to contend with, and will have more, undoubtedly. But pray be not discouraged. Go on!"



"Though I could wish that some articles that have appeared in the *Reporter* had not been inserted, yet, in my opinion, it is, on many accounts, a valuable publication. Your self-denying energies as Editor and Publisher deserve a much larger measure of support than you solicit. It will be no credit to us as a denomination if you do not sell many more than 10,000 copies monthly. Your *Children's Magazine* is a 'thumping pennyworth'—a modern wonder! God speed your efforts to do good."

"I am glad to find that you are about to enlarge the *Reporter*. May your largest wishes be realised in reference to its extended circulation and usefulness. Its tone and character is certainly improved. Go on, dear sir, to improve, till there shall be found in it nothing calculated to offend the most chaste, intellectual, captious, or prejudiced mind."

"You shall have my best efforts to increase the circulation of your excellent miscellany. Am glad that you again project an enlargement, and also the improvement of its exterior. Outsidings have great influence. It is taken by many of the friends here, and esteemed a favourite. I could wish your contributors would be liberal in new articles, so as to enable you to fill each number with original matter."

"I brought the case of the *Reporter* before the church at our church-meeting last Friday, and obtained the names of several new subscribers. I think we shall have about thirty in circulation next year; and do not doubt that it will soon be increased."

"I am exceedingly pleased with your projected enlargement of the *Reporter*, and I do hope that a christian public, and especially the baptist portion of it, will do all they can to help you. We intend to try to double the number of subscribers for the coming year."

"I regret your sales are not larger. None can study the statistics you have given without thanking God and taking courage. If true to ourselves and our God, our increase would be more rapid. Our sales are increased threefold."

"You may reckon our sales as doubled. How easily they might be raised to 15,000! I walked three miles in the rain yesterday to a brother minister, and got him to take the matter up."

"I mean to go with you on your 'experimental trip,' and have already secured others. This year, in these villages, we had thirteen: next year we shall want thirty, or more. Every one who takes the *Reporter* should shew it to his neighbour. If this were done, you would soon reach 20,000."

"Permit me to thank you most sincerely for your efficient labours. I rejoice in the additional proof you are now giving of your zeal and disinterestedness in the announcement of your intention to enlarge your very valuable Magazine. I hope we who are your readers shall not be wanting in efforts to increase its circulation."

"May the Lord assist you to diffuse the knowledge of his truth; information respecting which you give already more than any other magazine extant. Send us 800 prospectuses, and we will spread them."

"Don't despair of reaching the 10,000. Let us all work at it, and we shall attain twice that number."

"I have done, and will do what I can for the *Reporter* and *Children's Magazine*, and earnestly hope you will succeed."

"When I came to this village, in May, the *Reporter* was unknown. I soon got six subscribers, and hope to get more for next year. If all do so you will sell above 30,000."

"You deserve support, and you shall have all I can give. I can tell you that in this neighbourhood we had ten, but I guarantee forty-six—perhaps more."

"I hope you will be very successful with your enlarged *Reporter*, and that it will be the means of setting thousands in this country right on the subject of christian baptism."

"I am a 'Come-along' for your *Reporter*, and have secured more subscribers for the trip in January. Hope it will be a pleasant one."

"I think I am a 'Come-along.' We have increased nearly fourfold. I wish you a pleasant trip on new year's day."

"We shall add, I expect, fifteen new subscribers."

"Yesterday I received the names of fifteen subscribers, instead of five, in this village."

---

[Most of the above extracts are from ministers.]

## Christian Activity.

### Attempts to do Good.

We have received a printed statement of a successful attempt to introduce the gospel into a populous village near Leeds. Kirkstall is celebrated for the interesting ruins of its once beautiful abbey, but like many other English villages is sadly destitute of gospel privileges. We give the extracts which follow in order to excite others to initiate the example of our zealous brethren in Leeds, who are contemplating the extension of their benevolent enterprise to other villages and districts. For which noble purpose a regular society has been formed, designated "The Baptist Village Mission," with treasurer, secretary, committee, &c.

"In the month of July, 1842, two christian brethren beholding a considerable population in the village of Kirkstall, about three miles from Leeds, many of whom were in gross ignorance of divine truth, resolved to distribute religious tracts amongst the people, and to speak with them from house to house. After the first distribution of tracts, a meeting was held for the purpose of asking for the blessing of the Holy Spirit upon the work thus begun. It was then suggested that a similar meeting should be held weekly, which has been done, and there has been an average attendance of twelve to fourteen persons. About four thousand tracts have now been given, and thankfully received by the people, and two hundred and seventy-eight testaments, and one hundred and seventy-eight bibles have been sold.

The first sermon connected with this village movement, was preached by Mr. Paterson, in September, 1842, and there was occasionally the preaching of the gospel, principally by lay brethren, until January, 1843. In June, 1843, a large room was rented and fitted up.

In the year 1843, two persons were baptized on a profession of their faith in Christ Jesus, and became members of the church assembling in South-Parade, Leeds.

In the month of April, 1844, a sabbath-school was opened for all children willing to receive instruction, which is now in operation, and the number both of teachers and of scholars is upon the increase.

Mr. Jones devotes his time exclusively to the mission. He visits from house to house to teach the people, and he and others preach on the sabbath-day, and one evening in each week. Mr. Jones keeps a daily journal of his labours, and from time to

time reports thereon to the committee. Early in the month of March, he reported that he had 'made one thousand four hundred and twenty-eight visits and revisits, delivering tracts at every house, and speaking to each as opportunity afforded, on the great subjects of repentance, faith, and salvation through Christ.' The visits of Mr. Jones have been received with much civility and kindness, with a few exceptions, especially by the sick, with whom he reads the Holy Scriptures, prays, and directs their attention to the only Saviour of sinners. He found some awfully depraved; others so grossly ignorant, as to be looking for salvation on the ground that they 'were made christians in baptism;' and others sunk into the apathy of total indifference to God's truth, and the state of their own souls.

A decided effect has been already produced by Mr. Jones's labours; the attendance at the room is considerably increased; amongst the attendants are seen those who very rarely entered any place of worship, prior to his calls from house to house; the preaching of the gospel is manifestly felt as well as heard; some of the poorest of the people have voluntarily offered their contributions to pay the expenses of this evangelist; and two instances of entire change of conduct, it is hoped of genuine conversion to God, might be mentioned."

### Open-air Preaching.

RUTLAND.—In the spring of 1841, I began to preach in the open-air in several villages in the county of Rutland; and from among other pleasing results that have come to my knowledge, I select the following for your *Reporter*, to encourage those who adopt that primitive and efficient mode of making known the glorious gospel of the reign of heaven:—The first case is that of a man in the village of —, above eighty years old. When young, he knew the way of God in truth, and walked for many years in the comfort of the Holy Ghost; but fell into profranity and awful spiritual insensibility. The novelty brought him to hear, and the appeal to the sinner reached his heart; he was awakened from the slumber of death—he sought the divine favour through Christ, with many tears and much prayer, for several weeks. By the testimony of the spirit of Christ, he was enabled, with holy confidence, to call God "Father;" and through many trials continued to rejoice in his love for about two years, and died in the faith and hope of Christ his only Saviour. The second

case was a female in the village of —, in middle life, who seldom attended any place of worship, and was very thoughtless and wicked. The first time I preached at the village cross, she, like many of her neighbours, came to hear. The truth touched her conscience, and, for the first time in her life, she saw and felt herself a sinner, exposed to the wrath of God. I have seldom witnessed sorrow so deep and intense as she experienced for almost three months, when, as she was upon her knees weeping and praying, the Spirit whispered, "I am thy Saviour;" she believed and rejoiced in him henceforth. She had severe domestic trials, and very few religious privileges. Her closet and her bible were her solace and her refuge. I never met with one whose progress in scriptural knowledge was equal to hers for depth and rapidity. Thus she grew in grace daily, and in the knowledge of our Lord and Saviour Jesus Christ, for near three years, and then sickened, and died in Him.

H. W.

### Rebials.

UNITED STATES.—Mr. Baron Stow, writing from Boston, America, in the early part of 1845, makes the following remarks, which certainly require the most serious consideration:—"The returns from the churches for the year 1844, will probably exhibit a diminished ratio of increase. It has been a year of spiritual drought. The revival influences which have for so many years distinguished our American Zion, have, to a great extent, subsided, and a general declension has ensued, accompanied by a languor and an inactivity that are truly deplorable. In all departments of christian action, the churches have seemed to be affected by a moral paralysis, that interferes vitally with both their comfort and their usefulness. Good men differ widely respecting the causes that have induced this condition of the body spiritual. Some profess to find the cause of the evil in the indifference which the churches have manifested upon the subject of slavery, by refusing to declare their abhorrence of that system of legalized crime and outrage. *Others think they find it in the abuses which, for the last five years, have characterised revival measures, and especially in the dishonour done to the Holy Spirit, by ascribing to men and means the glory that is due only to the divine agent.* Others are confident that they discover the root of the mischief in the political excitements which have disturbed the entire community, and in other agitations occasioned by organized efforts in the various departments of moral reform.

But whatever their opinions, all agree in the general conclusion, that by some criminal means we have alienated the divine favour, and thus occasioned the withdrawal of the Holy Spirit who has heretofore shed upon us abundant blessings. Having this view of the general fact, there is at present a manifest disposition to ascertain the seat of the evil, and to apply the proper remedy. Much solicitude is felt, much inquiry is instituted, much prayer is offered, with earnest reference to the desired improvement; and strong hopes are entertained that the grieved and alienated Spirit may soon return, and renew those seasons of gracious refreshing in which we have had so much occasion to rejoice. A large harvest has been gathered, including, beyond all just ground for doubt, in addition to much that is genuine, a large proportion of foreign admixtures. The wintry season that has succeeded, affords to the churches an opportunity to review their work and its results, and to remove from the accumulated mass whatever is found to be spurious. The winds of doctrine have blown away a portion of the chaff, fiery trials have separated another, and the application of the laws of corrective discipline is completing the work of expurgation. The process of purification is going on throughout the country, and, when it shall have been faithfully executed, the spring may again return and clothe the Lord's heritage with verdure and bloom, indicative of another copious ingathering. The Lord in mercy grant that the ministers and the churches, instructed by dear-bought experience, may hereafter avoid those evils by which they have been deceived and afflicted."

BEDFORDSHIRE.—A friend residing in a town in this county writes, Dec. 8—"We are now in the midst of stirring scenes—life is shewing itself—the church is awake, and prayer meetings are literally crammed—we have them at different houses in the town every night. We are to have one at my house on Wednesday, after which there is to be a consultation as to what ought to be done, whether an evangelist is to be procured or not. Send 500 Craps on Baptism; we have agreed to leave one at every house in the town. Oh, my dear sir, these are the scenes we love to witness—and pray they may be long continued. Would you like a report of our proceedings? [Certainly we should.]

LIVERPOOL.—A series of delightful revival services were held in December, in connection with the congregational union and baptist churches. Prayer-meetings and addresses of a soul-stirring character every evening. May there be a shaking among the dry bones!

J. N.

## Baptisms.

### PUBLIC BAPTISMS IN THE "BAPTIST REPORTER" OF 1845.

THIS Magazine, for 1845, contains accounts of no less than 853 public baptisms, when 6628 persons were immersed, upon a profession of "repentance towards God, and faith in our Lord Jesus Christ." We have given below, for the gratification of our numerous correspondents, subscribers, and readers, a monthly tabular of these baptisms, from which it will be seen that 84 of the baptized were Teachers, and 92 Scholars, in baptist sabbath schools. Also that 231 of the others had been connected with other denominations, viz.—

Independents .....	63	Methodists .....	66	Roman Catholics ....	3
Presbyterians .....	5	Episcopalians .....	12	Quakers .....	1

### MONTHLY TABULAR OF BAPTISMS FROM THE "REPORTER" OF 1845.

MONTHS.	Public Baptisms.	Persons Baptized.	Independents.	Presbyterians.	Methodists.	Episcopalians.	Roman Catholics.	Quakers.	S. School Teachers.	Sabbath Scholars.
January .....	133	2407	7		7	1	1		22	4
February .....	67	487	8		1				9	36
March .....	30	200	4		3				1	4
April .....	101	446	2		11				8	
May .....	69	456	17	3	4				5	2
June .....	49	371	8		7		1		11	6
July .....	54	316	3		7				2	9
August .....	81	421	3		7	1			11	2
September .....	69	301	5	1	6	1			6	12
October .....	70	506		1	8	2	1	1	2	
November .....	72	518	4		1	7			4	12
December .....	58	199	2		4				3	5
Total .....	853	6628	63	5	66	12	3	1	84	92

### FOREIGN.

AN INDIAN BAPTISM.—Mr. W. H. Landon, who has been labouring among the Tuscarora Indians, thus describes a baptismal scene:—"For some time past we have discovered evidence of an improved state of feeling in our congregation. Taking advantage of these favourable appearances, we had services every evening for a whole week, and I trust the result has been good. On sabbath-day, October 19, I had the pleasure of baptizing a beloved disciple; she is the wife of one of our most esteemed members, and has for months given evidence of much seriousness and attention to the concerns of her soul. The scene was a truly delightful one. The day was fine; as fine as could be desired. The morning had been heavy and dull, but the early cloud had passed away, and the fog was dispelled. The sun shone sweetly, though not brilliantly, for his rays passed through a smoky atmosphere. But this circumstance, so far from operating unfavourably, seemed to be peculiarly appropriated to the occasion; as all

nature appeared cheerful, though not gay—sober, but not sad. Our beautiful river was scarcely ever so beautiful. The broad silent sheet of water appeared to be perfectly asleep, except that it retained the power of sending back the lurid light of the sun, as if by a voluntary motion. The large congregation, as they poured out of the chapel, silently and without confusion, formed themselves into a procession, and moved regularly along towards the little bay where the solemn rite was to be performed. Sweet and silvery voices were now heard, converting the most harsh and barbarous syllables into the most rich and melodious sounds. It was one of the songs of Zion in the Mohawk language—

"There is a fountain fill'd with blood."

And as we wound down the bank, the little errors committed in the time served to increase the effect;—the lingering sounds finished in the rear of the long line, fell upon the ear like echoes of angels' songs dying away in the distance. To one who had leisure to make the observation, the

people when clustered upon the declivity, would, perhaps, have presented an appearance bordering upon the grotesque. Some squalid and filthy—some clad in garments richly embroidered with beads, or bespangled with silver ornaments—and others modestly and neatly arrayed, but in behaviour *all* decorous and seemly. Not a single countenance could be seen that expressed the least levity or irreverence. All seemed to listen with the profoundest attention to the few words that were addressed to them, and to join with much seriousness in the devotional exercises. As we walked down into the water, the people sung an appropriate verse. During the administration there was a perfect silence. It almost seemed as if the very action of the lungs of all that multitude was suspended. The candidate rose from the emblematical grave calm and unruffled, and at the same moment another strain of sweet rich music burst forth and ran along the shore. We then "came up straightway out of the water." So may she and all the dear Indian brethren rise from the grave at the sound of the trumpet, greeted by the songs of the redeemed, and washed and made white in the blood of the Lamb, be presented without spot and blemish before the throne of His glory. Beside this fruit of our labour in the Lord, I have thirteen inquirers, whom I have formed into a class to receive instruction suited to their respective cases once a week, at a meeting held after the sabbath-services for that purpose. Several of them are hopeful, a few promising. But I travail in birth with them till Christ be formed within them, and rejoice over them with trembling."

**ANOTHER PÉDOBAPTIST MINISTER BAPTIZED.**—Rev. Gasselten Mewfeen, D.D., an excellent and talented minister of the Dutch Reformed Church, Holland, has adopted baptist principles, and lately been baptized. This has led him to relinquish his former charge, and accept the oversight of a baptist church recently formed in Holland. He lately visited Hamburg, where he gained the love of the whole church by his amiability and christian deportment. Mr. Oncken says, "He appears to be just the man for the important field opening in Holland, where he is devoting all his energies to the good cause." Mr. Oncken has placed 200 guilders at his disposal, for printing and circulating tracts, with the promise of furnishing more, should the liberality of English brethren enable him to do so.—*Christian Reflector*.

**IMMERSED.**—Two females from the second baptist church were immersed near the Orange-street canal bridge, yesterday noon, by the Rev. Mr. Judd, pastor of that church, in presence of a large assembly, composed principally of those who attend upon his

preaching. However much men may differ in opinion as regards the ordinance of baptism, whether it should be by sprinkling or immersion—whether in infancy or adult age, there is something in the ceremony as performed by this sect of christians, adapted to strike all beholders with due solemnity. The devout prayer in divine invocation, as it rises from the water's edge—the hymn of praise, clear and full, from the assembled company—the repeating of the injunction of Christ by the pastor as he leads forth into the water one of his flock—the benediction in the name of the Holy Trinity, are things which throw around the place an air of reverence, which but few venture to break by any species of rudeness.—*New Haven Courier*.

**TRINIDAD, Corbean Town.**—An African woman, named Maria Jones, was buried with Christ by immersion, on sabbath, Sep. 7, in the beautiful gulph of Corbean Town, Trinidad, by Mr. Cowen. She bore a noble testimony to the power of truth over her heart, by meekly yielding to the authority of her Lord and Master, which was superior with her to every other consideration. Maria was in communion with the Scotch church, and was sprinkled on her admission as a member. Although able to read her bible, her mind was never drawn to the subject of believers' baptism until recently. Since her conversion, she has been remarkable for her ardent love to Christ, and her entire devotedness to him.

**AFRICA, Clarence.**—Seven persons were baptized at Clarence, by Mr. Sturgeon, on Lord's-day, August 3. The season was rainy, and several of the friends were indisposed.

#### DOMESTIC.

**IRELAND—Limerick.**—Mr. Thomas writes, "I have just had the pleasure of baptizing two persons in the river Shannon. They are distinguished for their deep acquaintance with the scriptures, and their ardent piety. The address at the river side was attentively listened to by a goodly number of persons. I have reason to hope that others will soon come forward and avow themselves the disciples of Christ."

**LEEDS, Byron-street.**—Much excitement prevails in this neighbourhood on the subject of baptism. On Nov. 7, five were immersed, four being Wesleysans. Your grant of tracts came at the right time. S. T.

**BAMPTON.**—Nov. 30, Mr. Pratt immersed four female candidates, the first-fruits of his ministry here. Others are inquiring. Your hand-bills have been useful. T. W.

**GUERNSEY.**—On September 21, I witnessed the baptism of two females in Wesley road chapel. Have you no correspondents in the Channel Islands to tell you what is doing there? O. P. Q.

**SUNDERLAND.**—*A Clergyman and his Hearers.*—We have received several letters, informing us of a remarkable event at this place, none of which are, however, so circumstantial as we could have desired. It appears that Mr. A. A. Rees, formerly a clergyman of the Established Church, being convinced that believers baptism is scriptural, was baptized on Monday, Nov. 24. The ordinance was administered in a new baptistry, made in his own chapel for the purpose, before a large audience. After his own baptism, Mr. R., having dressed, returned, and proceeded to baptize ten of his friends. Since then, Mr. R. has baptized every day (Saturdays excepted) at three P.M. "There are now (Dec 3,) seventy baptized, and he expects to go on at this rate for a fortnight." Mr. R. has large congregations; indeed, when in the church, crowds followed him, and when ejected from the establishment his present chapel was built for him. We have received a copy of a tract by Mr. R.,—"Reasons for Believing Infant Baptism to be Unscriptural." In our next we expect to furnish additional information.

**SMALLEY, near Derby.**—We had another large addition Nov. 9, when twelve candidates were baptized in the same beautiful sheet of water, lent by a gentleman for the purpose. These were all added to the church. One was recently from Calcutta; another had been a professed infidel. Mr. Felkin conducted all the services.

**WEST BROMWICH, Bethel Chapel.**—Five were added to the church Nov. 23, and on the 30th four disciples followed the footsteps of our adorable Redeemer and were baptized, after a sermon by Mr. Corken. Our newly-enlarged chapel was crowded to excess on the interesting occasion. Many more give us hope.

**LIVERPOOL, Pembroke Chapel.**—On the evening of Nov. 30, four persons openly professed to the world that they loved Christ, by being immersed after the example of their Lord and Saviour. Three were females, one of whom was from the sabbath school—a tender plant, but of the Lord's right hand planting—who dated her conversion from an address delivered by the late female superintendent. Another female—a trophy of redeeming grace through the instrumentality of the sabbath school—is only waiting the doctor's permission to descend into the watery grave. J. N.

**MYRTLE STREET.**—On Wednesday evening, Dec. 3, two persons followed the footsteps of their Lord in baptism, being immersed by the Rev. O. Winslow, of Leamington. One was a merchant of this town, and the son of an alderman. J. N.

**FORTON, Hants.**—Six believers were buried with Christ in baptism, Oct. 14; Nov. 30, four; and Dec. 7, one, by Mr. Tilly.

**WOODSIDE, Gloucestershire.**—Within the last few months we have had baptisms of two, four, and three candidates. One was a Wesleyan. It is a fact that the observance of the ordinance on each of these occasions was the means of convincing some of the spectators of their duty, and of leading others to seek an interest in the Redeemer. Our congregations increase, and we have more inquirers. W. R.

**BIRMINGHAM, Bond-street.**—Nov. 2, Mr. Morgan baptized five candidates, after a sermon by S. Edgar, B.A. *Cannon-street*—Nov. 2, after a sermon by Mr. Swan, ten persons were immersed. *Heneage-street*—Nov. 30, Mr. Roe baptized six believers, after a discourse from Mr. Pulsford, the evangelist. W. H.

**MARKET HARBOROUGH.**—Mr. Walker, of Braybrook, baptized nine believers in the G. B. meeting-house in this town, Nov. 23. One was a Wesleyan, convinced of her duty at a former baptismal service. Five of these were for the Braybrook P. B. church.

**WESTBURY.**—Three persons were baptized by Mr. Preece, Nov. 2. One of these, a Wesleyan, was convinced of her duty in this matter at a baptism in September, when six were immersed, four of whom had been sabbath scholars.

**ABERGAVERNNY, Frogmore-street.**—After a season of depression, (we are inquiring why and how it came,) we are again revived. In October, Mr. Owen immersed four candidates; two had been sabbath scholars. Q.

**NEWPORT, Isle of Wight.**—On sabbath evening, Nov. 23, Mr. Vernon preached, and then led three candidates down into the water and baptized them, before a large and attentive audience. A. M.

**LONDON.**—*Henrietta-street.*—Two persons were immersed by our pastor, Dr. Hoby, on Lord's day, Oct. 26.

*Providence chapel, Shoreditch.*—On Thursday evening, Oct. 30, four believers were baptized by Mr. Miall.

*Goswell-road.*—Mr. Peacock, the pastor of this church, immersed nine disciples on Tuesday evening, Nov. 4.

*Northampton-street, King's-cross.*—Brother Orchard baptized three persons on Lord's day, Nov. 30, after a discourse by Mr. Flowers. The chapel, which is small, was filled, and inquiry appeared to be awakened. Some of your tracts and hand-bills are greatly needed in this neighbourhood. J.C. [Are they? You have only to apply.]

**WESTMINSTER, Romney-street.**—On Lord's day evening, Oct. 26, six persons were baptized by Mr. Hammond, after a sermon to a large and attentive congregation.

**SOUTHWARK, Church-street.**—Two converts to the faith were buried with Christ by baptism on sabbath evening, Oct. 26, by Mr. Cole.

WEST BROMWICH, *Providence chapel*.—Mr. Hall, our pastor, baptized five candidates Dec. 7. One of these was convinced of her duty by reading a baptismal tract. Twenty-one have now been thus added to us in nine months. We have other candidates. S. D.

WOLVERHAMPTON.—On December 7, six believers were baptized here. One of them, who had been several years a travelling Methodist preacher, delivered a baptismal discourse. We are about to enlarge our meeting-house to hold as many more hearers. M. S.

DUNSTABLE.—(Date omitted) Mr. Gould, our pastor, preached, and then seven candidates were baptized. These included two households, and the son, son's wife, and daughter of one of our deacons. Six others are proposed. Our prospects are cheering. H. T.

PONTYPOOL, *Zion chapel*.—We had a public baptism Dec. 7. Mr. Price spoke on the banks of the water, and Mr. Edwards then went down into the water and immersed four candidates; two were teachers. Others are inquiring. At our anniversary £55 were realized.

ILKISTON.—Three candidates were baptized in the canal near this town, Nov. 2, by Mr. Peggs. The attendance was large. Tracts were distributed, and eagerly received.

GILLINGHAM, *Dorset*.—After a sermon by Mr. King, of Semley, Mr. Dunn baptized five candidates, Oct. 19. It was a solemn season, and many were much affected. S. M.

REDRUTH.—I baptized recently two persons at this place, when we had a crowded congregation, and deep impressions appear to have been made. J. S.

BURNLEY.—On Friday evening, Dec. 5, four persons were baptized. Next sabbath evening we had a revival meeting. J. S.

KETTERING—*Ebenezer*.—Three young men were baptized by Mr. Jenkinson, Oct. 19.

BOURTON-ON-THE-WATER.—During the past year we have added thirty by baptism.

#### RECENT BAPTISMS.

At Lynn, by Mr. Wigner, three candidates —at Monkwearmouth, three—at Maidstone, Mote-road, by Mr. Chappel, two—at Castle Donington, five—at Welsh chapel, Liverpool, one—at Fenny Stratford, one—at Goodall-street, Walsall, by Mr. Williams, three—at Leamington, by Mr. Winslow, two.

## Baptism Facts and Anecdotes.

"NEVER SAW SUCH A THING!"—The demise of good Mr. Hargreaves, of Waltham Abbey, (of whom, by the way, it is hoped that an advantageous account from *some* quarter ere long will be furnished,) has recalled to recollection a thing or two which I feel inclined to report to Mr. *Reporter*. At the close of a missionary festival which was held at Liverpool in the Autumn of 1816, behold a good coach-full of *labouring men*, amongst whom were a Steadman, a Stephens, a Mann, a Trickett, and a Hargreaves, who were seen to wheel off in the direction of the town of Oldham, where, the next day, they were to open a chapel, and administer baptism to a good number of persons, who, with others, were, the same day, formed into a church. Be it known unto you, Mr. Editor, that, in those pristine years, this same town, in general, was not very remarkable for much except what appeared to be very unlike either to religion or even a decent civility, as the writer happens to know, he having accomplished many a journey to the place, carrying the glad message. It was only of late that the baptists had made any attempt there, and the idea of "dipping," thought some, it was the thing to set all the young wags "ngog"—"never seed such a thing!" Well: shops and factories were let loose, and nearly all "Oudham" at once seemed rolling down the hill, and then

extending itself, as a moving motley fringe, doubled by reflection in the water, all round the borders of the large reservoir, which spreads out near to the Manchester road. It was a fine sight. I know not how many thousands were computed to have been then present. After an address (I think from Dr. Steadman) and some devotional exercises at the water-side, the minister and candidate, each wearing a black gown, "went down both into the water," and in the view of all, they were advancing with a slowly solemn pace, when behold—"What's here? what's this noise? and this movement in the crowd?" Just in the *wake* left by the baptismal group, what should appear but a leash of *wise ones*!—two or three fellows who had tricked themselves up in trappings of coarse sacks, each having a sort of night-cap on, (looking, of all things, the most like so many Robinson Crusoes, "all alive.") and with these adornments they now waded into the water, and following that same group, they took the trouble "to limp after them in base awkward imitation." To be sure, it must have been expected that here would have been the grand laugh, and the pell-mell; or perhaps the "imitation" was to have been carried even to the act of immersion; but the administrator, Mr. Trickett, turned full upon the men with an address; and then

this bright leash, "tail-between-the-legs fashion," slunk off more expeditiously than they had come on, and were seen no more; whilst the crowd seemed *dashed*,—as if they knew not on which side of their mouth the laugh should come: so the profane movement, *hopeful* as it had appeared, yet, like "perpetual motion," or the aerial machine, it was found to be "no go;" and the administration of the sweetly solemn institute, henceforth proceeded to a conclusion without let or molestation from any. *Perhaps* that word, "I am with you always," was remembered, and put in force! There was a full crowd in the chapel at night, and at this time no profane person was seen to "move the wing, or open the mouth, or peep" in any other way than what was seemly and proper. Brother Hargreaves, pointing to a recent occasion elsewhere, told of a young fellow who looked on at a baptizing, and then turned away with—"Hem! if I can't go to heaven without going through that water, I shall never go there." But this same young fellow was the *next* person who thought to go through that same water on his way to heaven; perhaps he thought he might sooner obtain forgiveness for having, in his ignorance, uttered a rash word, than for neglect of a sacred christian duty, now that his eyes were opened. This was a grand day for

Oldham. The good cause, it seems, goes on well at present under the ministry of Mr. Johu Birt. Solemn thought; that of all the ministers present on that day, not one, it appears, is remaining except the youngest.

Wolsingham.

E. L.

DR. WATTS A BAPTIST.—Whether any intimation of such a fact has ever been given to the public, I know not, but I have heard it stated in such a way as leaves small doubt of it in my own mind. The statement is this,—namely, that when Dr. Gibbons visited the sweet singer in his last illness, Dr. Watts thus addressed his friend:—"Doctor Gibbons," said he, "I have been lately reviewing our controversy with the baptists, and my conviction is, that they have the best of the argument, and I die a decided baptist." This interesting reminiscence of Watts has come to the writer through the following medium:—Dr. Gibbons communicated it to his wife, and this lady, being a baptist, communicated it to her friends, the Stennetts, and a member of this family communicated it to my venerable and pious informant. Such a statement ought not to die away; and if it can be controverted or confirmed, so let it be.

W. B.

[*"Baptisms without water,"* and remarks on the "Thousand Pound Prize Baptism Picture," in our next.]

## Religious Tracts.

### OUR NEW PROPOSAL.—INVITATIONS TO WORSHIP.

We propose to give *one thousand* of these, together with 500 Hand-bills and 25 four-page Tracts on Baptism, to every congregation in which 25 *Reporters* and 50 *Children's Magazines* are sold. We shall also make grants of the Invitations to poor congregations, and sell them at a cheap rate to others. The applicants will have to furnish us with the name and situation of the place of worship, and the hours at which divine services commence, which will be printed on each set of hand-bills. Grants of Tracts will be continued as heretofore. The following is a copy of the Invitation hand-bill, the blank being left for the place, and services:—

### INVITATION.

If you are not going to any Place of Worship, allow me to invite you to

You will be quite welcome and a seat will be offered for your use.

Remember, my friend, we all owe worship to our Maker. It is he who hath made us, and not we ourselves. Let us enter his house with thanksgiving, and his courts with praise.

The glorious Gospel—that Christ died for our sins—is preached. Come then, and hear of the great love wherewith he has loved us. Depend upon it you will wish you had when you come TO DIE!



## SUMMARY OF DONATIONS.

FROM THE PROFITS OF THE "BAPTIST REPORTER," "CHILDREN'S MAGAZINE," AND "BAPTIST SABBATH SCHOOL HYMN BOOK."

	Handbills.	4 Page.	Reporters.
To Dec., 1844	240,250	6750	2630
To Dec., 1845	69,000	3850	770
Total.	309,250	10,600	3400

LEEDS.—*East End Baptist Tract Society.*—Our third annual meeting was held in Joy's Fold sabbath-school, Nov. 10. After tea, Mr. Parkin presided; Mr. Hammond, secretary, read the report, and addresses were delivered by Messrs. Tunnicliff, Barnsbee, Shaw, Fox, Wilson, Purchon, and Dean. It was one of the most interesting meetings I ever remember. All our brethren and sisters are full of zeal, and appear determined to persevere in spreading truth; for immorality, ignorance, and superstition, abound in this densely populated neighbourhood. Our sabbath-school is filled with scholars, and the Sunday-evening meeting with an attentive and inquiring audience. A "New Church" has been recently erected, named *St. Saviour's*, under the direction of Dr. Pusey, and others, being a "penitent offering" of some unknown individual. It was consecrated a few weeks ago: Dr. Pusey took part in the services: the charge to peep at the Doctor was only five shillings! We are, it is said, to have more Puseyite churches in Leeds. One of the incumbents recommends the clergy to visit in their gowns, that they may influence the people. Well: *truth* is still mighty. J. P.

## APPLICATIONS FOR TRACTS.

FROM GLAMORGANSHIRE.—I am encouraged by your former generosity to apply for a small donation to aid me in my humble

efforts to diffuse, in this densely peopled town, the principles of evangelical religion. I have lately visited upwards of two hundred families of Irish people, who are quite ignorant of the "truth as it is in Jesus." I feel persuaded that many of them would read tracts if the opportunity were offered them; and who can tell what might be the result? My circumstances will not allow me to purchase, neither can I apply to the church of which I am a member for help, as it is very deeply involved in debt. I hope that your plan of circulating ten thousand *Reporters* will be realized in the ensuing year.

FROM HUNTINGDONSHIRE.—When I came here six months ago the sabbath-school was nearly extinct, and the congregations very small. We have now forty children in the school, and expect more. The congregations have considerably increased, and we have several candidates and inquirers. But something more is wanting; viz., tract distributing and visiting from house to house. Could you favour us with a grant of your tracts? it would greatly assist us, and they would be thankfully received. This place contains nearly 1,100 inhabitants.

SPECIAL NOTICE TO APPLICANTS.—When applying for Grants of Tracts take care to tell us the name and residence of your country Bookseller, and the name and residence of his London Publisher. This need not be done when an applicant has his monthly parcel *direct* from Leicester. In all other cases it must, and when neglected, as we are sorry to say it usually is, trouble and expense in writing to the parties by post devolves on us, and the delivery of the parcel is delayed.

*N.B.* This notice will not be repeated.

LIST OF DONATIONS in our next.

## Sabbath Schools and Education.

SABBATH SCHOOL TEACHERS are among our best friends, and how we could best serve them has for some time occupied our thoughts. At the suggestion of an active minister, who has himself prepared the following specimen, we intend to furnish for each sabbath of the current month, an elucidation of some portion of scripture for the use of Teachers in their respective classes. If other Ministers or experienced Teachers will furnish us with similar papers we shall be greatly obliged, as we fear we could not command time to prepare them. Whoever does so must, however, send them at least one month beforehand. We would suggest that the explanations of words might be a little extended. The specimen of questions for January 4 are given as suggestive of such as the Teacher will think of and propose himself.

## SCRIPTURE LESSONS FOR CLASSES.

January 4.—*The Woman of Canaan.*  
Matthew xv. 21—28.

EXPLANATIONS.—v. 21, *Coasts*—Neighbourhood, or confines. *Tyre and Sidon*—Gentile cities of Phœnicia, north west of

Galilee. 22, *Woman of Canaan*—A gentile of Canaan's accursed race, (Gen. ix. 25.) 24, *Lost Sheep of, &c.*—The Jewish nation, who, having so few faithful ministers, were as sheep without a shepherd, (Matt. ix. 36.) 26, *Dogs*—A name by which the Jews commonly called the gentiles, (Mark vii. 26.)

QUESTIONS.—v. 21, Whence did Christ depart? Whither did he go? 22, Who came and cried to him? Whence did she come? What blessing did she ask? To whom did she pray for mercy? What did she call the Saviour? What is meant by the Son of David? For whom did she ask mercy? What ailed her daughter? 23, How was her prayer answered? What did the disciples do? For whom did they beseech him? Why did they do this for her? 24, What did Jesus answer the disciples? To whom was Christ sent? To any others? 25, Was the woman discouraged by Christ's answer to the disciples? What did she do? What did she say? Was this the same prayer she offered before? 26, How did Christ now regard her application? Who are meant by the children? Who by dogs? What was this woman? What is the children's bread? 27, How did she regard Christ's reply? What is said of the dogs? What was she willing to be considered? With what would she be satisfied? 28, What reply did Jesus now make? What was the character of her faith? What blessing did Christ grant her? What resulted? What was included in her being made whole?

*The history shows that persevering, believing prayer will be answered in due time.*

*January 11.—Conversion of Saul.*  
Acts ix. 1—19.

EXPLANATIONS.—v. 2, *Letters*—Written authorities to apprehend the servants of Christ. *Damascus*—The chief city of Syria, 150 miles from Jerusalem. *Synagogues*—Jewish places of worship. *This way*—The christian religion. 5, *Pricks*—Goads; as it is useless for oxen to kick against the goads with which they are driven, so Saul's rage against Christ was equally useless. 11, *Tarsus*—A city of Cilicia, where Saul was born. 15, *Gentiles*—All people except the Jews. 18, *Scales*—probably the outward coat of the eye, shrivelled by the splendour of the light which struck him down.

QUESTIONS.—v. 1, Who was Saul? What did he against Christ's disciples?—and so on, to verse 28.

*This account shews us that one of the greatest sinners became, when converted, one of the greatest saints and most eminent of preachers.*

*January 18.—Abraham offering up Isaac.*  
Genesis xxii. 1—19.

EXPLANATIONS.—v. 1, *Tempt*—tried, and so proved the strength of his faith. 2, *Moriah*—Mount Moriah, on which Solomon built the temple, (2 Chron. iii. 1.) 14, *Jehovah-jireh*—Jehovah will provide. 17, *Gate*—City

or cities; gate being put for the city to which it belonged. 19, *Beersheba*—A well at the southern extremity of Canaan, forty-two miles from Moriah. Subsequently a large town was built there.

QUESTIONS.—1, What is meant by God tempting Abraham? What said he when God called him?—and so on, to verse 19.

*In this history we have a trial of faith, remarkable obedience, and a striking type.*

*January 25.—The Centurion's Servant healed.*  
Matthew viii. 5—13.

EXPLANATIONS.—v. 5, *Capernaum*—A town on the north shore of the sea of Galilee. *Centurion*—A Roman officer over an hundred men. 10, *Marvelled*—wondered or rather, he admired his faith. 11, *East and West*—The whole world. 12, *Children of the Kingdom*—The Jews, who boasted that they were the children of Abraham.

QUESTIONS.—v. 5, Who entered Capernaum? What was Capernaum, and where situated? Who came to Jesus there? What was a Centurion?—and so on to v. 13.

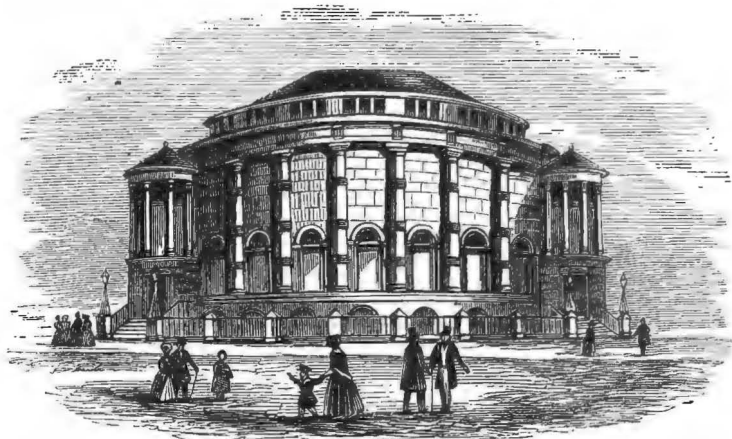
*The narrative shows that every believing application to Christ will be successful.*

The Teacher should direct his class to read in rotation the portion of scripture comprising the lesson, then give the explanations, and then ask questions on each verse.

LIVERPOOL, *Myrtle-street*.—Another of those delightful United Teachers Meetings, in connection with the baptist denomination, was held Nov. 4, when the teachers of Myrtle-street invited the teachers of the other baptist schools in this town to take tea with them. About 150 were present, including our ministers. If any account that could be given of this meeting in the pages of your *Reporter* would induce a more general adoption of such meetings, especially in large towns, I am convinced a benefit would thereby ensue, not only to the teachers themselves, but also to the churches and the community. In February, last year, you gave an extended report of our first meeting, from which we now know some spiritual good resulted. When the vast importance of a teacher's engagements are considered, everything that tends to promote his efficiency and success, if at all attainable, should be secured. J. N.

P. S. The ladies in connection with our place have lately gathered a new sabbath-school of 200 in Wilde street, from the most degraded classes, though they had to encounter annoyance and insult.

LEAMINGTON.—The scholars in the female bible class have presented their teacher with copies of several of their pastor's publications. A pleasing fact. A. C. M.



NEW BAPTIST CHAPEL, BELVOIR STREET, LEICESTER.

*Opened for Divine Worship October 15, 1845.*

WE give the above neat engraving of the exterior of this—we may call it—splendid edifice, without further remark at present, as we hope to furnish a view of the interior, when a description of the whole building will be given.

## Intelligence.

### Baptist.

#### FOREIGN.

DR. JUDSON.—This venerable and beloved brother, this pioneer of American missionaries, as we learn from the *New York Baptist Register*, will remain in this country until spring, and spend the winter in the South. This will be joyful news wherever it is known. If brother Judson passes through this city, as we suppose he will, we trust that suitable arrangements will be made at an early period to hold a missionary meeting, where, if we cannot hear him speak, we can “take him by the hand, and look him in the face.”—*Philadelphia Baptist Record*.

Everywhere is this estimable missionary received with the utmost kindness and affection. Crowds throng—to see him, they cannot hear him! The American journals which we have received give many touching incidents. We prefer selecting the following from his address at Providence, Rhode Island—“Through the blessing of God much good had been done; multitudes converted, and churches formed, and nothing but the toleration of government seemed wanting to give the blessings of christianity to the whole nation. On returning to his native land

after so long an absence, he saw on all sides much to admire and love; but he must confess that the conversion of one immortal soul on those heathen shores, awakened within him deeper emotion than all the beauty of this glorious land. The greatest favour he could ask of his christian friends, was to permit him to return as soon as possible to his home on the banks of the Irrawaddy; those banks from which he had led so many happy converts into the baptismal waters—those banks which had so often resounded with the notes of a baptismal song, composed by her whom he had so lately lost, who had now left her task of making hymns on earth, for that higher and better one of singing with angels and ransomed spirits that “new song of Moses and the Lamb.” May it be ours, were the last words of the speaker, to meet her there at last, and join that holy throng whom no man can number, who rest not day and night, saying, Holy, holy, Lord God Almighty!”

PENGILLY ON BAPTISM.—We are glad to learn that an edition of this valuable work, in the German language, has been circulated on the continent of Europe, by Mr. Oncken and his fellow labourers. A second edition is called for, and will be put to press as soon as the necessary funds are subscribed.

**DENMARK, GERMANY, AND HOLLAND.**—From a letter received from the Rev. J. H. Oncken, of Hamburg, we have been favoured with the following extracts by a friend, which, we feel assured, will interest our readers:—He says, "We are still much encouraged in our work both here and in other parts. The Lord is constantly adding to our number, and the field of operation is extending in almost every direction. About forty converts have been baptized at Hamburg since January; an equal number has been added to the church at Berlin, and a proportionate increase has been experienced by the lesser churches in other parts of Prussia. The churches at Hanover, Hessa, Oldenburgh, and Württemberg, in Germany, have all had a similar accession. The number of converts is multiplying in Denmark, and the country churches in that kingdom are in a prosperous condition. May the Lord, in compassion, watch over and preserve his own house. An attempt ought to be made to introduce the truth as it is in Jesus, into Norway and Sweden, if we had the means. Norway is a most inviting field, as the Storting has decided in favour of almost religious liberty! You have probably heard that the Lord is opening a wide door for us in Holland. A church has been formed in the province of Dronthe, which has, at this time, twelve or fourteen members, and is under the care of our dear and valuable brother Feisser, formerly a minister of the Dutch Reformed Church. At Amsterdam the foundation of a christian church has been laid. Four persons have been baptized there, whose decision of character and devotedness lead us to anticipate that, under God, much good will be effected. We are on the point of issuing a number of good tracts in Dutch, but our means are so limited, notwithstanding some assistance received from England, and a grant from the American Tract Society, that much will be left undone. I regret that, as we occupy so large a field, (Germany, Denmark, and Holland,) the American Tract Society cannot grant us annually at least one thousand dollars. If this could be realized, it would bring us under a lasting obligation to that society.

**NOVA SCOTIA.**—There is no small stir in this province among the baptists. We have received numerous papers of one kind or other, detailing various matters, but we prefer waiting a little longer, until things are more settled amongst them, before we give a summary of the whole. In the mean time we only state that Dr. Belcher has been removed from the pastorate of the church in Granville-street, Halifax, by a majority; but the large minority left with him, and are now forming a new interest. The alleged causes of this disruption are the

matters in dispute, which we do not deem it prudent to refer to at present, except that Acadia college is one of these, and respecting which we have this month inserted a short note from Dr. B. On Dec. 20, we received from Dr. Davies, of Stopney, a letter which he had received from Dr. Crawley, on this subject, much too long and too late for insertion this month; of which we only now say, that Dr. C. holds opinions respecting this college directly opposite to those expressed by Dr. B. at page 40.

**ANNIVERSARY OF THE FREE WILL BAPTIST MISSIONARY SOCIETY.**—This society held its anniversary at Lowell, Mass. Oct. 17. The overtures for correspondence recently addressed to the Free-will Baptists of this country by the General Baptists of England, met a very cordial response, and the Rev. Silas Curtis was appointed to write a reply in conformity with the sentiments of the meeting.

**THE AMERICAN BAPTISTS.**—The regular baptists in the United States publish fifteen weekly, four semi-monthly, and three monthly religious newspapers, six monthly pamphlets, and one quarterly review. They have under their controul, and dependent upon their support, thirteen chartered colleges, three theological seminaries, and a number of minor institutions, where instruction is given to candidates for the sacred ministry.

**INDIA, Calcutta.**—The Rev. Mr. Burpe, sent out by the American Baptist Missionary Society, recently arrived in Calcutta, on his way to Arracan, the scene of his future labours. Cheering intelligence has lately been received from Nowagong, Assam.

#### DOMESTIC.

**BAPTIST IRISH SOCIETY.**—It has been arranged by the committee of the Baptist Irish Society, that the Rev. Stephen Davis shall retire from the duties of his office as travelling agent to the society, which he has faithfully served for upwards of a quarter of a century, and that he shall continue to receive an annuity of £50 per annum during the rest of his life. Mr. Davis, whose address is No. 18, Park-street, Islington, wishes it to be stated that after March 15, he will be at liberty to enter upon any other eligible engagement.

**DEAL.**—We have had a debt weighing us down for twenty years. At a tea-meeting, our pastor, Mr. Roberts, stated that he had received above £100. Next week he received £20 more, and the remaining £40 we have engaged to demolish.

**THE LONDON ANNUAL ASSOCIATION** will be held at New Park-street chapel, Jan. 21. Mr. Branch will preach at three p. m., and Dr. Hoby will preside in the evening,

**COLLEGIATE EDUCATION.**—On October 30 and 31, a meeting of several gentlemen residing in the metropolis and in distant parts of the country, was held in the Mission House, Moorgate-street, London, by the invitation of the Rev. Edward Steane, D.D., and J. Angus, M.A., to consider the state of Collegiate Education among the baptists, and the possibility of its improvement. At the close, a committee was appointed to deliberate on the whole subject, and to report to a meeting to be convened in the spring.

**BIRMINGHAM.**—A small chapel in Thorp street, formerly occupied by Unitarians, was re-opened by Mr. Foreman, of London, for the baptists, Nov. 4. Mr. John Bunyan is engaged to supply the pulpit. W. H.

**CHAPEL FOLD, near Dewsbury.**—Our chapel was opened in 1821. We are a poor and not a numerous people, but we resolved to remove our debt of £230. We raised £100 on the spot, and Mr. Allison received £40 from distant friends; and now, thanks to all who have helped us, we are free!

**SHEFFIELD, Townhead-street.**—From the public papers we learn that the friends here have at length removed their entire debt. Remembering the origin of this interest and its then peculiar circumstances, we rejoice in the fact, and congratulate the worthy pastor, who now for twenty-two years has faithfully laboured in the good cause.

**WISBECH, Ely Place, General Baptists.**—It affords us much pleasure to report that the friends here have also cleared off their debt.

Mr. W. COLEMAN, who for twenty-two years has presided over the church at Colnbrook, Bucks, has resigned his office, and is open to invitation.

**CWMYBCHAN, Glamorganshire.**—A new church, composed of a colony of 116 members from that at Aberavon, was formed here by brethren Davies and Edwards, Oct. 27.

**CHELMSFORD.**—A few friends having engaged a room in which they could assemble for worship, Dr. Cox visited them, Nov. 16, and preached two discourses.

**TOTTENHAM.**—The Rev. Robert Wallace, late of the Free Scotch Church, Birmingham, has accepted the invitation of the baptist church at Tottenham to the pastoral office, and was expected to commence his stated labours there on the last Lord's-day in Dec.

**DARLINGTON.**—An attempt is now making to establish a baptist interest in this town.

**MANCHESTER.**—About thirty individuals, formerly members of the G. B. church in Oak-street, were formed into a church by Mr. Smith of Hinckley, Oct. 12, in the room they occupy in Dale-street. Next evening, at a tea-meeting, about £130 were subscribed for a new building. J. B.

[Yes: we should like to know why you separated.]

**LONG MEMBERSHIP.**—The church in New Park Street, London, have had removed by death within twelve months, seven members, who had been in communion with it the following extended periods,—

Hannah Hill, more than 71 years	
Dinah Chambers .. ..	62 do.
Jane Markham .. ..	58 do.
John Wermington .. ..	56 do.
James Anderson .. ..	53 do.
Susanna Scott .. ..	53 do.
Elizabeth Gain .. ..	50 do.

**TESTIMONIALS OF ESTEEM.**—On leaving Salford for Bishop's Burton, Mr. Voller received a copy of the works of President Edwards, at a social party, when Dr. Massie delivered a kind fraternal address.—Mr. Yates, since his removal to Ashby-de-la-Zouch, has received from his friends at Fleet and Holbeach a valuable Time-piece, also a tea-urn and an inkstand for Mrs. Yates.—Mr W. Gough, of Wythall Green, Kings Norton, was presented by the church and young persons in the congregation with a purse containing a sum of gold, on Nov. 24.

**ORDINATIONS AND RECOGNITIONS.**—Mr. W. A. Gillson, late of Kingsbridge, at Pembroke-street, Devonport, Oct. 3; Messrs. Horton, Pyer, Nicholson, and Jones, engaged—Mr. W. Elliott, late of Somers Town, London, at Mill End, Herts, Oct. 7; Messrs. Hoby, Salter, and Finch, engaged—Mr. W. Pulsford, late of Stepney college, at Brixton Hill, Surrey, Nov. 12; Messrs. Binney, (Independent,) Hill, Aldis, Hinton, Brown, Miall, Soule, Tomkins, and others, engaged—Mr. J. King, late of Brook, Norfolk, at Sawbridgeworth, Nov. 18; Messrs. Hodgkins, Woollacot, Dickerson, Brown, Gipps, Stacy, and Shipway, engaged—Nov. 17, Mr. James Johnston, over a new church formed on the same day at Bonnyrig, Scotland; Messrs. Clark, Innes, and Hislop, engaged—Mr. J. Robinson, late of Hackney academy, (Independent,) over the baptist church at Moulden and Amptill, Beds., Nov. 12; Messrs. Watson, Hyatt, Jukes, Green, Frost, Brooks, Kent, Robinson, and others, engaged—Mr. G. Sample, at Tuthill Stairs, Newcastle-on-Tyne, Nov. 5; when Messrs. Pengilly, (the former pastor,) Douglas, and Roe, were engaged.

**NEW MEETING HOUSES.**—At Long Clawson, Vale of Belvoir, Sep. 28, Oct. 9, and Dec. 7. Preachers, Messrs. Wallis, Pike, and Simons. Collections £90.—At Hanslope, Bucks. Preachers, Messrs. Brooks and Watson.

**REMOVALS.**—Mr. D. R. Jones, of Abergavenny, to the Welsh church, Liverpool, whose late pastor, Mr. John Roberts, removes to Langefni, Anglesea—Mr. Rodway, of Gloucester, to Port Mahon, Sheffield—Mr. C. Carpenter, of Somers Town, London, to Welshpool.

**DENMARK, GERMANY, AND HOLLAND.**—From a letter received from the Rev. J. H. Oncken, of Hamburg, we have been favoured with the following extracts by a friend, which, we feel assured, will interest our readers:—He says, "We are still much encouraged in our work both here and in other parts. The Lord is constantly adding to our number, and the field of operation is extending in almost every direction. About forty converts have been baptized at Hamburg since January; an equal number has been added to the church at Berlin, and a proportionate increase has been experienced by the lesser churches in other parts of Prussia. The churches at Hanover, Hessa, Oldenburg, and Württemberg, in Germany, have all had a similar accession. The number of converts is multiplying in Denmark, and the country churches in that kingdom are in a prosperous condition. May the Lord, in compassion, watch over and preserve his own house. An attempt ought to be made to introduce the truth as it is in Jesus, into Norway and Sweden, if we had the means. Norway is a most inviting field, as the Storting has decided in favour of almost religious liberty! You have probably heard that the Lord is opening a wide door for us in Holland. A church has been formed in the province of Dronthe, which has, at this time, twelve or fourteen members, and is under the care of our dear and valuable brother Feisser, formerly a minister of the Dutch Reformed Church. At Amsterdam the foundation of a christian church has been laid. Four persons have been baptized there, whose decision of character and devotedness lead us to anticipate that, under God, much good will be effected. We are on the point of issuing a number of good tracts in Dutch, but our means are so limited, notwithstanding some assistance received from England, and a grant from the American Tract Society, that much will be left undone. I regret that, as we occupy so large a field, (Germany, Denmark, and Holland,) the American Tract Society cannot grant us annually at least one thousand dollars. If this could be realized, it would bring us under a lasting obligation to that society.

**NOVA SCOTIA.**—There is no small stir in this province among the baptists. We have received numerous papers of one kind or other, detailing various matters, but we prefer waiting a little longer, until things are more settled amongst them, before we give a summary of the whole. In the mean time we only state that Dr. Belcher has been removed from the pastorate of the church in Granville-street, Halifax, by a majority; but the large minority left with him, and are now forming a new interest. The alleged causes of this disruption are the

matters in dispute, which we do not deem it prudent to refer to at present, except that Acadia college is one of these, and respecting which we have this month inserted a short note from Dr. B. On Dec. 20, we received from Dr. Davies, of Stepney, a letter which he had received from Dr. Crawley, on this subject, much too long and too late for insertion this month; of which we only now say, that Dr. C. holds opinions respecting this college directly opposite to those expressed by Dr. B. at page 46.

**ANNIVERSARY OF THE FREE WILL BAPTIST MISSIONARY SOCIETY.**—This society held its anniversary at Lowell, Mass. Oct. 17. The overtures for correspondence recently addressed to the Free-will Baptists of this country by the General Baptists of England, met a very cordial response, and the Rev. Silas Curtis was appointed to write a reply in conformity with the sentiments of the meeting.

**THE AMERICAN BAPTISTS.**—The regular baptists in the United States publish fifteen weekly, four semi-monthly, and three monthly religious newspapers, six monthly pamphlets, and one quarterly review. They have under their controul, and dependent upon their support, thirteen chartered colleges, three theological seminaries, and a number of minor institutions, where instruction is given to candidates for the sacred ministry.

**INDIA, Calcutta.**—The Rev. Mr. Burpe, sent out by the American Baptist Missionary Society, recently arrived in Calcutta, on his way to Arracan, the scene of his future labours. Cheering intelligence has lately been received from Nowagong, Assam.

#### DOMESTIC.

**BAPTIST IRISH SOCIETY.**—It has been arranged by the committee of the Baptist Irish Society, that the Rev. Stephen Davis shall retire from the duties of his office as travelling agent to the society, which he has faithfully served for upwards of a quarter of a century, and that he shall continue to receive an annuity of £50 per annum during the rest of his life. Mr. Davis, whose address is No. 16, Park-street, Islington, wishes it to be stated that after March 15, he will be at liberty to enter upon any other eligible engagement.

**DEAL.**—We have had a debt weighing us down for twenty years. At a tea-meeting, our pastor, Mr. Roberts, stated that he had received above £100. Next week he received £20 more, and the remaining £40 we have engaged to demolish.

**THE LONDON ANNUAL ASSOCIATION** will be held at New Park-street chapel, Jan. 21. Mr. Branch will preach at three p. m., and Dr. Hoby will preside in the evening,

**COLLEGIATE EDUCATION.**—On October 30 and 31, a meeting of several gentlemen residing in the metropolis and in distant parts of the country, was held in the Mission House, Moorgate-street, London, by the invitation of the Rev. Edward Steane, D.D., and J. Angus, M.A., to consider the state of Collegiate Education among the baptists, and the possibility of its improvement. At the close, a committee was appointed to deliberate on the whole subject, and to report to a meeting to be convened in the spring.

**BIRMINGHAM.**—A small chapel in Thorp street, formerly occupied by Unitarians, was re-opened by Mr. Foreman, of London, for the baptists, Nov. 4. *Mr. John Bunyan* is engaged to supply the pulpit. W. H.

**CHAPEL FOLD, near Devesbury.**—Our chapel was opened in 1821. We are a poor and not a numerous people, but we resolved to remove our debt of £230. We raised £190 on the spot, and Mr. Allison received £40 from distant friends; and now, thanks to all who have helped us, we are free!

**SHEFFIELD, Townhead-street.**—From the public papers we learn that the friends here have at length removed their entire debt. Remembering the origin of this interest and its then peculiar circumstances, we rejoice in the fact, and congratulate the worthy pastor, who now for twenty-two years has faithfully laboured in the good cause.

**WISBECH, Ely Place, General Baptists.**—It affords us much pleasure to report that the friends here have also cleared off their debt.

**MR. W. COLEMAN**, who for twenty-two years has presided over the church at Colnbrook, Bucks, has resigned his office, and is open to invitation.

**CWMYCHAN, Glamorganshire.**—A new church, composed of a colony of 115 members from that at Aberavon, was formed here by brethren Davies and Edwards, Oct. 27.

**CHELMSFORD.**—A few friends having engaged a room in which they could assemble for worship, Dr. Cox visited them, Nov. 16, and preached two discourses.

**TOTTENHAM.**—The Rev. Robert Wallace, late of the Free Scotch Church, Birmingham, has accepted the invitation of the baptist church at Tottenham to the pastoral office, and was expected to commence his stated labours there on the last Lord's-day in Dec.

**DARLINGTON.**—An attempt is now making to establish a baptist interest in this town.

**MANCHESTER.**—About thirty individuals, formerly members of the G. B. church in Oak-street, were formed into a church by Mr. Smith of Hineckley, Oct. 12, in the room they occupy in Dale-street. Next evening, at a tea-meeting, about £130 were subscribed for a new building. J. B.

[Yes: we should like to know why you separated.]

**LONG MEMBERSHIP.**—The church in New Park Street, London, have had removed by death within twelve months, seven members, who had been in communion with it the following extended periods,—

Hannah Hill, more than 71 years	
Dinah Chambers .. ..	62 do.
Jane Markham .. ..	58 do.
John Wermington .. ..	56 do.
James Anderson .. ..	53 do.
Susanna Scott .. ..	53 do.
Elizabeth Gain .. ..	50 do.

**TESTIMONIALS OF ESTEEM.**—On leaving Salford for Bishop's Burton, Mr. Voller received a copy of the works of President Edwards, at a social party, when Dr. Massie delivered a kind fraternal address.—Mr. Yates, since his removal to Ashby-de-la-Zouch, has received from his friends at Fleet and Holbeach a valuable Time-piece, also a tea-urn and an inkstand for Mrs. Yates.—Mr W. Gough, of Wythall Green, Kings Norton, was presented by the church and young persons in the congregation with a purse containing a sum of gold, on Nov. 24.

**ORDINATIONS AND RECOGNITIONS.**—*Mr. W. A. Gillson*, late of Kingsbridge, at Pembroke-street, Devonport, Oct. 3; Messrs. Horton, Pyer, Nicholson, and Jones, engaged—*Mr. W. Elliott*, late of Somers Town, London, at Mill End, Herts, Oct. 7; Messrs. Hobby, Salter, and Finch, engaged—*Mr. W. Pulsford*, late of Stepney college, at Brixton Hill, Surrey, Nov. 12; Messrs. Binney, (Independent,) Hill, Aldis, Hinton, Brown, Miall, Soule, Tomkins, and others, engaged—*Mr. J. King*, late of Brook, Norfolk, at Sawbridgeworth, Nov. 18; Messrs. Hodgkins, Woollacot, Dickerson, Brown, Gipps, Stacy, and Shipway, engaged—Nov. 17, *Mr. James Johnston*, over a new church formed on the same day at Bonnyrig, Scotland; Messrs. Clark, Innes, and Hislop, engaged—*Mr. J. Robinson*, late of Hackney academy, (Independent,) over the baptist church at Moulden and Amptill, Beds., Nov. 12; Messrs. Watson, Hyatt, Jukes, Green, Frost, Brooks, Kent, Robinson, and others, engaged—*Mr. G. Sample*, at Tuthill Stairs, Newcastle-on-Tyne, Nov. 5; when Messrs. Pengilly, (the former pastor,) Douglas, and Roe, were engaged.

**NEW MEETING HOUSES.**—At *Long Clawson*, Vale of Belvoir, Sep. 28, Oct. 9, and Dec. 7. Preachers, Messrs. Wallis, Pike, and Simons. Collections £90.—At *Hanslope*, Bucks. Preachers, Messrs. Brooks and Watson.

**REMOVALS.**—Mr. D. R. Jones, of Abergavenny, to the Welsh church, Liverpool, whose late pastor, Mr. John Roberts, removes to Langefui, Anglesea.—Mr. Rodway, of Gloucester, to Port Mahon, Sheffield—Mr. C. Carpenter, of Somers Town, London, to Welshpool.

### Missionary.

[ONE of our correspondents, T. C., says:— "There is one thing which has not been done by any of the contemporary magazines, and which I should be glad to see done by the *Reporter*. At the monthly missionary prayer-meetings, we want the monthly budget of missionary news, presented in a condensed form. At present we have to wade through long letters from our beloved missionaries, to get at what is really suitable, stirring, and calculated to increase interest in the glorious cause, especially to village churches. If you could thus meet the want specified, I am sure it would materially add to the value and steady sale of your *Reporter*. About enough for fifteen or twenty minutes reading, as the case may be, from all sources available to you; but *verbum sap.*" This is an important suggestion, and we thank T. C. for it. We could not, this month, make the experiment, but will try it on in a future number.]

**GENERAL BAPTIST MISSIONARY SOCIETY.**—As it is probable that many of our readers are not so well acquainted with this society and its operations as they would wish to be, owing to the limited circulation of its annual report, we have prepared an abstract of that report, which will appear as soon as we can find room for it. We have, however, at this time, much pleasure in stating that the missionaries to China, Messrs. Hudson and Jarrom, arrived safe at Hong Kong, on Lord's-day, Sep. 27, after a comfortable though long voyage of 133 days. Mr. Shuck, it appears, and the American missionaries have left Hong Kong for Canton, but Dr. Legge kindly received them, and provided accommodation. They mention witnessing an act of idol worship, but they heard a native Chinese proclaim the gospel of Christ to an attentive congregation. Ningpo, it appears, will be their destination.

**BAPTIST MISSIONARY SOCIETY.**—The Rev. J. Jackson, of Taunton, has formed an engagement with the committee of the Baptist Missionary Society, to spend a year or two in the West of England, organizing auxiliaries, and in other efforts to promote its interests.

**TRINIDAD.**—Solomon Jackson was the first baptist Mr. Cowan the baptist missionary met with on this island, and though unlearned in this world's literature, he was nevertheless intelligent, earnest, and humble in furthering the missionary cause among the poor, ignorant, priest ridden people of colour in the neighbourhood where he lived, and the surrounding villages. Mr. Cowan designates him "My faithful Solomon Jackson." He lately died in peace at Savanna Grande.

**INDIA.**—The baptists at *Agra* have issued proposals for the formation of a christian colony, near *Agra*. The missionaries are anxious to rent 400 or 500 highas of land, to let out to those who are under christian instruction at the station, and to the members of the church, for, from the persecution which has long been carried on against the converts from heathenism, it is feared that the Zemindars (native landholders) will ultimately refuse to let land to the native christians, wherefrom to obtain subsistence for themselves; no alternative therefore appeared but to originate this proposal under notice. A chapel will be built on the land; but to accomplish this object, £120 will at least be required. An appeal has therefore been made to the christian public.

**Serampore.**—J. C. Marshman, Esq., who has purchased the Baptist Mission premises at Serampore, of the Baptist Missionary Society in London, for 16,000 company's rupees, (about £2,000,) has generously, at his own expense, repaired the chapel, and placed it in trust for ever for the use of the baptist church meeting at Serampore, and an elegant yet simple marble tablet has been erected in the chapel, with this characteristic inscription, "This Tablet is erected to the memory of the Serampore Missionaries; William Carey, Joshua Marshman, William Ward, and of their faithful and beloved associate, John Mack. In the chapel consecrated by their ministrations, 1845."

**BAHAMAS.**—From brother Rycroft we have just received a letter dated "Exuma, Oct. 17." Its contents are pleasing, but the parts which we have marked for extracts must wait for our next.

**CYLON.**—The ill state of the health of Mrs. Owen Birt will, it is said, compel her to return to her native land.

**DESIGNATION AND DEPARTURE OF MISSIONARIES.**—Mr. E. J. Francies, late of Lucea, Jamaica, and Mr. M. W. Flanders, late of Eye, Suffolk, were designated as missionaries to Hayti, Oct. 29, at Henrietta street, London; Messrs. Pritchard, Angus, Overbury, Francies, sen., Hoby, and Birrell, engaged. On Monday, Nov. 3, the missionaries, with their families, and Miss Harris, a teacher, sailed from Gravesend in the *Hopewell*, for Hayti.

**RETURN OF MISSIONARIES.**—*Mr. Symons*, one of the American baptist missionaries, and a colleague of Dr. Judson, in Burmah, has arrived in this country, on his way to America.—*Mr. Clark*, of Brown's Town, Jamaica, has been compelled, through ill health, to return for a time to his native country; we are, however, happy to state that he has derived great benefit from the voyage to England.



## Religious.

CHINA.—Translations of an edict by the Emperor have been forwarded to this country, granting free toleration to christian missionaries of all nations in their attempts to diffuse the Holy Scriptures, and propagate the gospel. What a change!

UNPRECEDENTED SALE OF BIBLES IN MANCHESTER.—For ten days, in the month of October last, the sales averaged 1000 a day. But even this was exceeded in November; on the 10th, 2,000 were ordered, on the 11th and 12th, 4000 on each day, making above 10,000 in three days. And most of these sales were of single copies. In November, above 20,000 bibles and testaments were issued. How cheering!

THE JEWS.—Several persons of the Jewish persuasion in Cincinnati were fined three dollars each for violating the law of Moses by keeping open their stores on the seventh day. This is the first time that the christian magistracy ever enforced obedience to the laws of Moses by those professing themselves to be governed by those laws.—*Cincinnati Paper*.

MISS JANE COOK, of Cheltenham, has transferred to the Society for Promoting Christianity amongst the Jews, the sum of £2,000 three per cent. consols, for the purpose of enabling the committee to complete the building of the church on Mount Zion. She has also transmitted to the Society's Episcopal library, at Jerusalem, a set of the works of the late Rev. C. Simeon, of Cambridge.

## General.

NUMBER of Chapels in England and Wales licensed for the solemnization of marriages, up to June 30, 1844:—

Baptists .....	539
Congregationalists .....	903
Methodists (Calvinistic) .....	69
Methodists (Arminian) .....	204
Presbyterian .....	186
Roman Catholic .....	284
Miscellaneous .....	42
Foreign churches .....	5
Total .....	2232

HINTS TO THE POOR FOR WINTER NIGHTS. —Few visitors of the poor are, I apprehend, aware that two sheets of double imperial brown paper, pasted at the edges to form one (and at a cost of less than 3d.), if laid over a bed with one blanket under, will produce more warmth than three ordinary blankets, and will last, with a little care, a whole winter.—*Correspondent of the Times*.

THE VATICAN.—This magnificent palace of the pope at Rome is said to contain 7000 rooms. The library, founded A.D. 1448, is a most beautiful fabric, and it is also the richest in the world, both in printed books and manuscripts. The phrase "Thunders of the Vatican" was first used by Voltaire, 1748.

CAXTON'S HOUSE.—This ancient building, in which Caxton set up the first English printing press, fell down a few weeks ago.

## Passing Events.

AND truly the events now passing in the political world are as singular as they are important. Little did we think, when, returning from a short visit to the Isle of Wight last summer, we saw on that island, in the first week of August, their stalks black and withered as in an October frost, that such effects would be produced by the failure of the Potatoe crop! That failure, especially in Ireland, and the deficiency in the wheat harvest, united to cause alarm of famine. The Queen's Government held numerous Councils in consequence. No one knew what transpired there; but Sir Robert Peel and his colleagues retired from office. It is said that it was proposed to give Thirty Millions to the Landlords to allow the Corn Laws to be repealed, to which Sir Robert would not agree. Lord John Russell was sent for; he tried to form a Cabinet, but the Whig Landlords stood in his way—and he gave it up. Sir Robert was sent for again, and he is busy forming a new Cabinet at the time we are writing. Whilst all these scenes were acting, the people were meeting in vast masses in town and country, demanding untaxed food. What will come out of all this we cannot foresee. But "the Lord reigneth," and we have hope of great good. The Creator's charter to man when he placed him on the earth, (Gen. i. 29,) the greatest of earthly blessings, and second only to the "glorious gospel" itself, must be restored. Report says that "The Duke" is the great obstructor—that he carries eighty proxies of Peers in his pocket! If so, he is our autocrat, and one of the first things done, should be to inquire if it be compatible with the spirit of the British constitution to allow such a preponderating weight of influence to one individual. The possession of proxies should at least be limited.

## Marriages.

Nov. 11, at the baptist chapel, Sevenoaks, by Mr. Shirley, Mr. Briggs, to Miss Whiteman.

Nov. 15, at the Baptist chapel, Accrington, by Mr. Harbottle, Mr. Henson, baptist minister, Rhyodes Hall, Huddersfield, to Miss A. Eccles, Accrington.

Nov. 18, at the baptist chapel, Loekerley, by Mr. Burnett, Mr. G. Southwell, to Miss H. Grist; also, Mr. S. Grant, to Miss E. Southwell.

Nov. 26, at the G. B. chapel Dover-street, Leicester, by Mr. Goadby, Mr. J. F. Taylor, of Bakewell, to Emma, youngest daughter of Mr. Tyers, Leicester.

Nov. 27, by Mr. Stocks, at the G. B. chapel, Hose, Mr. J. Stubbs, to Miss M. Watchorn.

Nov. 28, at Bethel chapel, Maidstone, by Mr. W. Chappel, Mr. S. Ranger, to Miss S. Sears.

Nov. 29, at Tisbury, by Mr. King of Semley, Mr. A. Barrett, to Miss A. Jerrold.

Dec. 2, at the Association chapel, Redruth, Mr. J. H. Dobson, of Devonport, son of the late Rev. J. Dobson, of Chishill, and brother of the Rev. J. Dobson, of London, to Dora, the only daughter of the Rev. J. Spasshatt, of Redruth.

Dec. 8, at Providence chapel, West Bromwich, by Mr. Hall, Mr. B. Fellows, to Miss S. Burgess. The first couple wedded here.

Dec. 9, at Gosport, by Mr. Tilly, Mr. R. Bullen, to Miss E. Colebourn.

## Deaths.

### DEATH OF WILLIAM KNIBB.

Long before these lines meet the eyes of our readers, this affecting intelligence will have reached into every corner of our land! On Monday, Dec. 22, we received a copy of the *Jamaica Baptist Herald*, of Nov. 18, which states that our beloved friend expired at Kettering, on Saturday, Nov. 15, at twenty minutes before Ten, of yellow fever, after a brief illness of only four days. All was done that could be done for him. The final scene was emphatically peace, arising from calm confidence in the atonement of the Son of God. One of the last audible sentences he uttered was,—

"A guilty, weak, and helpless worm  
On thy kind arms I fall!"

Next day at noon he was buried. An immense concourse, though the time was short, assembled. The scene at the chapel was distressing. Many wept aloud. When silence was obtained the solemn services proceeded, which were conducted by Messrs. Dendy, Cornford, Dutton, Abbott, Henderson, Pickton, Burchell, Hutchins, Hewitt, Millard, Kerr and Edmondson, (Wesleyans,) and Thorburn, (Free Church.) Brethren Woolley and May arrived too late. Nov. 9, our departed brother baptized forty-six individuals, and was engaged for other public services. We only add, in the words of the editor of the *Herald*, that this is "the most afflictive dispensation of divine Providence that has occurred since the commencement of the Baptist Mission in this island."

Oct. 4, at Calcutta, Mrs. Evans, wife of the Rev. W. W. Evans, baptist missionary.

Nov. 7, Nancy, widow of Samuel Love, who died August 24, was found dead on her knees, about ten o'clock in the morning."

"May we be watching found."

Nov. 16, aged 75, Mrs. Jane Richardson, Saffron Walden, forty-seven years a member of the baptist church, Upper Meeting.

Nov. 17, aged 24, in the triumph of faith, Mr. W. Ray, a worthy member of the baptist church, Lynn. The day on which he was buried, was the very day on which he was to have been married.

Nov. 20, aged 21, Fanny, eldest daughter of Mr. Cherry, baptist minister, Burford, supported by the hopes of the gospel.

Nov. 21, suddenly, in the street, Mrs Curtis, aged 59. Many years a consistent member of the baptist church, Lynn.

Nov. 23, aged 65, Alice, wife of Mr. J. Jopling, deacon of the baptist church, Hamsterly. Long a reputable member.

Nov. 29, Jean Eliza, the beloved wife of the Rev. E. H. Tuckett, baptist minister, Truro.

Dec. 11, at Cradley, Augustin Thompson, eldest son of Mr. Davies, baptist minister.

THE

# BAPTIST REPORTER.

---

FEBRUARY, 1846.

---

## *Essays, Expositions, and Biography.*

---

### CHRISTIAN UNION.

THE leading ecclesiastical event of the past year was the Conference of two hundred and sixteen christian ministers and brethren from twenty protestant denominations, held in Liverpool, in October, for the purpose of promoting "Christian Union." Other meetings have since been held both in London and the provinces, in order to explain the objects of that Conference.

Christian Union—that is, the union of all them that love our Lord Jesus Christ in sincerity is undoubtedly desirable—and not only desirable, but necessary, in order to the universal diffusion of the knowledge of Messiah. (John xvii. 21.)

Let us first glance at the history of those sections of the christian church which it is now proposed to bring into a more close and compact alliance with each other.

"Twenty denominations of protestants" are mentioned as being present

at Liverpool. Generally, they may be spoken of as Episcopalians, (though few); Presbyterians, (various); Methodists, (various); and Congregationalists, (Baptist and Independent.)

If we go back to the origin of the leading evangelical denominations, we shall find, with the exception of the Methodists, that they had their rise close upon the Reformation, as it is called, from Popery. English Episcopacy was then established, and the three denominations—Presbyterian, Baptist, and Independent—had their rise in freedom of opinion on the truths of the Holy Scriptures, which were now, for the first time, translated, printed, and circulated among the people.

Not that these truths were now for the first time discovered, or professed. Multitudes, in various parts of Europe, had, ages before, embraced and enjoyed them, and rather than give up the hopes they inspired, suffered the loss of all things.

Now, however, when the word of God was made public, men flocked first to the parish church, where it was chained to the desk, to hear it read, and then, as soon as they could, secured a copy for themselves. The demand for the Bible increased, and as copies of the Holy Word were multiplied, men read it with wonder, reverence, and joy!

The people found that the Bible was their friend—that God spoke to all mankind as his children—that Jesus the Saviour was the friend of the poor and helpless—that oppression was denounced—that freedom of opinion and judgment were permitted and encouraged. The darkness passed away, and the true light shone upon their path!

And very soon did they perceive how they and their fathers had been juggled by priests and bishops, and oppressed by barons and kings, and how different the religion of that Holy Book was from that which had so long lorded it over their bodies and souls. And anxious to please God, and for their own sakes, and for the sake of others, they searched diligently to find what the will of God was.

Coming thus out of darkness into marvellous light, no wonder that they did not see clearly, for even now we do not see eye to eye. Hence arose the different denominations. Episcopacy was *imposed* by regal power in the place of popery, but the nonconformists had their origin, as we have seen, in a free desire to know and do the will of God. We pass over the bitter persecutions which the latter had to endure, and the formidable obstacles they had to encounter, from the days of Elizabeth, under the tyrannical Stuarts, until the revolution of 1688. Their union then was the fellowship of faithful suffering for the truth's sake.

These storms were succeeded by a calm, and comparative freedom and peace were enjoyed. Rest, after so much toil was natural; but alas! a

lethargy succeeded, from which the drowsy sleepers could not be aroused by the pious and affectionate remonstrances of a Doddridge and a Watts. God awakened them by the thunder of Whitefield's eloquence, and subdued them by the melting influence of Wesley's fervid appeals.

During the period from the "Glorious Revolution" to the "Great Revival," little of brotherly love was displayed. There was no activity—there could not be much love. For some time afterwards, and even during the progress of the revival, theological controversies were carried on, and sometimes in a spirit which tended to separate christians from each other, rather than draw them together in affection and love. Who does not now regret that such men as Toplady and Fletcher were thus prevented from uniting with each other in acts of brotherly friendship?

But things were moving on. Sunday schools were originated and formed, tract societies, and bible societies; and even the poor heathen were thought of. Christians of various denominations engaged in these holy works and found them good—good for themselves, and good for others. And so they laboured on, each in his field of labour, and the opening of the nineteenth century, though wars and rumours of wars prevailed, displayed some lovely fruits of their enterprise and toil. And now, forgetting their former animosities, they were fain to meet on the same platform, and as they reached out every man to his brother the hand of fellowship, tell for each others joy and encouragement, what God had done for them and by them.

This was Christian Union, so far as it went. In many instances too, we believe it was sincere and true. Who would question this that saw Robert Hall and Thomas Robinson walking arm in arm to attend a meeting of the Leicester Auxiliary Bible Society? When young, we well

remember with what delight we attended some of the first provincial Bible Meetings, when the novel spectacle was presented of clergymen and dissenting ministers sitting together on the same platform, and moving or seconding resolutions in concert and harmony before the public. We may regret that anything should have since occurred to disturb that harmony; but it is notorious that Bible Meetings are not now what they once were.

At Missionary Anniversaries also, christian ministers of various denominations have stood on the same platform and advocated the great cause; and we rejoice that nothing has transpired to interrupt these free expressions of brotherly love. The same remarks will apply to the occupation of each other's pulpits on special occasions by evangelical dissenters. We lament that Episcopalians cannot be included here.

To this then we have already attained. We *can* meet each other, and we *have* met each other. No longer confined within the boundaries of our own province, we can sometimes walk abroad into the adjoining provinces of our neighbours and see how they do. We have met on such occasions with a cordial greeting and good entertainment, and have been anxious to return the courtesy.

But there has been something more than this apparent union—for all this might be done to be seen of men; it might be mere sentimentalism, or display—there has been a *real* union of spirit among all the true followers of Jesus Christ. How has this been shown—how proved? In this way. Let but an evangelical christian of any denomination do deeds that redound to the glory of God, and every lover of Christ glorifies God for what he has done by him. Who, that loves the word of God himself, and desires it to be placed in the hand of every man, has not rejoiced in the labours of a Carey, a Martin, and a Morison? Who, that longs for the day when his

adorable Redeemer shall see of the travail of his soul, and have the heathen for his inheritance, has not felt his heart bound with joy when he has heard good news from far countries of the success of a Williams, a Moffat, or a Knibb? "Tell me not," he has been ready to say, "to what denomination—to what battalion of the army such men belong—they are on *my* side—they are the soldiers of Jesus Christ—they are winning victories for Him. I feel their success to be my success, and in that success I do rejoice, yea, and I will rejoice!"

Here is Christian Union—unity of spirit, the most pure, tender, and enduring. Let all be done that can be done to cherish it. All else, without this, is vanity.

And how is this unity of spirit to be cherished and increased? Assuredly by attention to *that* which has elicited so much of it as we at present enjoy; and what is that? Christian activity. Where there is little or no activity, there will be little or no love. Let there be more activity, and there will be more love. Activity labours and cultivates—Heaven blesses and prospers—fruits of righteousness are produced—regenerated men and holy angels rejoice, and God is glorified!

These are our views of the real source and true foundation of Christian Union, and our own history, the history of our fathers, and the history of the Lord's church up to its commencement might, we think, be called to sustain these opinions.

Of the principles and proceedings of this proposed union we at present say but little. And this is less needful, as these, so far as they have been developed, have been examined with the usual care and caution of its Editor in our senior publication—the *Baptist Magazine*. We only observe, that the proposal for union originated in Scotland. The convening circular was signed by some of its most distinguished ministers of various denomi-

nations. They proposed that, next to a display of christian unity and love before the world, an attempt should be made "to associate and concentrate the strength of an enlightened Protestantism against the encroachments of Popery and Puseyism, and to promote the interests of a spiritual christianity." Without wishing in the slightest degree to detract from the purity of motive which originated this movement, we shall feel it our duty to watch its proceedings with the utmost vigilance, because of the tendency which has ever existed in all ecclesiastical associations to go beyond their legitimate province. As for Popery and Puseyism, we must combat them like christian men, as we must every other form of error, with the word of truth.

For our part, much as we love peace, we love *truth* more. We would not purchase the former at the expense of the latter. God does not require us to do so—man has no right. We cannot therefore give up, for the sake of apparent unity, one scriptural doctrine, commandment, or institution.

Our views on this most important matter are now before our readers. We feel disposed to call upon christian men of every sect, to occupy with more diligence the sphere of labour which their Master has assigned them, rather than be concerned to adopt any peculiar form of visible union. Faithful adherence to the truth of God as revealed in his own word, earnest desire for its universal diffusion, and activity, diligence, and perseverance in promoting it, will, in our humble opinion, do more to produce the fruits of righteousness—peace, love, and union—among christians, than any other proceedings that can be urged upon their attention. Finally, in the more correct phraseology of Holy Scripture, if we would have and "keep the unity of the Spirit in the bond of peace," we must be more "zealous of good works."

## WHY DO WE NOT PROSPER?

No thinking christian can reflect on the aspect of the primitive church, and that of christian churches generally at the present day, without being constrained to acknowledge that a vast difference is observable.

It must be acknowledged that there is not now that rapid multiplication of members by which the primitive church was characterized; believers are not now added to the church so frequently, or in such great numbers, as they were in primitive times. *Then*, "the Lord added to the church daily such as should be saved"—*then*, multitudes were simultaneously awakened and convicted, and cried out in the self-abasement of contrition, "What shall we do?" But alas! how very seldom do we hear this exclamation now. What an astonishment would it be to us, if, in a congregation of five or six hundred, fifty or a hundred should start up, and in the keenness of conviction exclaim, "What must we do to be saved?" We should be overwhelmed with wonder! We are so accustomed to see week after week pass by without witnessing the conversion of souls to God, that we do not even expect that success which, according to the word of God, we ought to expect.

It is true there are some pleasing instances of success. We have read of the rapid conversion of the South Sea Islanders, through the instrumentality of the beloved John Williams and his coadjutors. We have heard of William Knibb and his devoted band going forth among the negroes of Jamaica, proclaiming the glad tidings of salvation, waving the banner of the cross, wielding the sword of the Spirit, and numbering up their converts by thousands. But these successes, so far from being, as they ought to be, specimens of what is being achieved by the instrumentality of the churches of Christ generally, only remind us more powerfully of our own barrenness; and bring out

in more striking contrast that apathy and deadness, under whose withering influence exertion is checked, the efficacy of prayer is paralyzed, the Spirit is grieved, and our fellow-men pass into eternity carrying to the bar of Omnipotence the appalling testimony, "No man cared for my soul."

Now, there must be some cause of that vast difference which is found between the increase of the primitive church and the increase at the present day. And it behoves us, as men surrounded with thousands of our fellow travellers to the same eternity—as servants of the living God, called to be witnesses for God—as disciples of Jesus, set by him to be the lights of the world, to point to men the path of life—as christians professing to believe that the religion of the gospel alone can save immortal souls from hell—it behoves us seriously, searchingly, and faithfully, to inquire into the cause of that state of things under which the influence exerted is but just sufficient to keep up the number of our members, instead of going forth in the strength of the Lord, conquering and to conquer, and rapidly enrolling our fellow-men under the banner of the cross.

Let us prove our own-selves, let us know our own-selves; and if the conviction should be forced upon us that the cause is in us, let us beware of resisting the conviction—let us cherish it—let us yield to it—that we may be led to the adoption of such means, as, by the divine blessing, may conduct to a better state of things.

The extension of religion depends upon the influence of the Holy Spirit, and the instrumentality of men—the power of God, and the exertions of men. Hence christians are said to be "co-workers with God." This fact is clearly apparent in the writings of the apostles. "I have planted," said Paul, "Apollos watered, God gave the increase." "The weapons of our warfare are mighty through God."—Now, if religion does not extend, if the work of conversion lingers,

the cause must be either in God or ourselves. The grand instrument of conversion—the gospel—is the same now as it ever has been, "the word of the Lord abideth for ever; and this is the word which, by the gospel, is preached unto you." The gospel is the same, and the essential elements of human character upon which this gospel is to act, are always and everywhere the same. Why then is success so small, why are conversions so few? Has not God sworn by himself that he has no pleasure in the death of any man? Has not Christ made an atonement for human guilt? Has not God commanded that, upon the basis of that atonement, an offer of salvation should be made to every creature?—Would it not then be an impeachment of his consistency, of his sincerity, to refer to Him the cause why more than twenty millions of immortal souls are every year passing to their eternal doom without the knowledge of a Saviour? We cannot adopt such a conclusion without manifest irreverence towards the great, the good, the holy God. "Let God be true, but every man a liar." But some will refer to the divine sovereignty, and say that God is a Sovereign, he acts as he pleases, he acts how he pleases, when he pleases, and by whom he pleases. We do not for a moment question the supremacy of God. He sits on the circle of the heavens, sways his sceptre over the whole moral universe, and "worketh all things according to the counsel of his own will." But he does not effect the purposes of the gospel dispensation by arbitrary acts of power, unconnected with human instrumentality. Every intelligent christian knows, or ought to know, that God has made *arrangements* for the extension of religion: in his infinite wisdom and goodness, he has laid down a *plan of operations*: that plan is exactly adapted to the wants of the world; and we know that he does not revoke or relinquish what he has once announced as his established rule of operation.

"He is a rock; his work is perfect." "The counsel of the Lord standeth for ever; the thought of his heart to all generations." Having announced his purpose and prescribed the means to be employed, if that purpose is not accomplished, the failure is not to be referred to the will or sovereignty of God, but to those on whom devolves the obligation of carrying out his plans, and employing the means for the accomplishment of his designs.

Here then we come to the only alternative: if the cause is not in God, it must be in ourselves. We know that this view of the subject is deeply humbling and self-abasing; and may be unwelcome to all, and resisted by some: our pride of heart and self-complacency rise up against it. But whatever reproach and self-condemnation it may reflect upon our character; whatever may be the blame in which it involves us, we must examine it. Even the *suspicion* that we have been unfaithful in using the means which God has put under our controul, ought to awaken us to self-examination. But it is not a mere suspicion, it is a fact, that we have not aspired to the just standard of our duty as "lights of the world"—that we have not aspired to the true dignity of our calling as "witnesses for God"—that we have not faithfully complied with the Divine arrangement, and fulfilled the indispensable conditions of Divine wisdom and goodness.

Have we reason to believe that a more faithful use of the means which God has placed in our hands will be followed by greater prosperity and more extensive success? We answer, Yes! unhesitatingly, Yes! The *right* use of the appropriate means will secure the appointed end. The means which God has enjoined for the promotion, and revival, and extension of religion, doubtless have a natural tendency to effect this object, otherwise He would not have enjoined them. And if the facts in connexion with this subject could be known, it

perhaps would be found that when the appointed means have been rightly used, spiritual blessings have been obtained with as great certainty and uniformity as in temporal ones: if not more so. This very fact was urged by the Apostle Paul on the christians at Corinth as a stimulus to exertion. "Therefore, my beloved brethren be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

There is an abundance of facts to support the position, that a faithful and zealous use of the appointed means will be followed by great prosperity and extensive success. Look at the labours of the Wesleys, and those in connection with them. What immense multitudes were, through their efforts, converted to God in England, Scotland, Ireland, and America. Look at Whitefield. It is probable that more than 20,000 souls were turned from darkness to light through his instrumentality. Scores, and frequently hundreds, were converted under a single sermon. But we can refer to more recent times. Look at the success of the Baptist Mission in Jamaica. There were, in 1840, twenty-six baptist missionaries in Jamaica. And what was the number baptized in connection with these twenty-six missionaries and their churches in one year? In the year 1840 these faithful and zealous men baptized and added to the church 4684 souls. Yes, 4684 in one year! William Knibb, the pious and zealous leader of the faithful band, stated at a public meeting in London, that he, with his own right hand, had thus given admission to thousands into the church of God. Happy men! How resplendently will they shine forth in the kingdom of their Father! For "they that turn many to righteousness shall shine as the stars for ever." How rapturous was the shout, how extatic the welcome, how deafening the plaudit, when the indefatigable KNIBB entered through the gates into



the heavenly city ! And how did the acclamations of the blood-washed throng resound through the mansions of glory, when the King of kings placed on his head the immortal crown, and proclaimed his approbation—"Well done good and faithful servant !" Multitudes of cases might be mentioned in which the happiest results have followed the zealous, active, employment of appropriate means for the revival and extension of religion. God has not left himself without witness of his faithfulness. And if we have not, it is "because we ask not, or because we ask amiss." Let us arise and help forward the work, and the God of heaven he will prosper us. "Let Zion arise and put on her strength, and the Lord will appear in his glory, he will roll away the reproach of his people; then shall the righteousness of Zion go forth as brightness, and the salvation thereof as a lamp that burneth," and "the earth shall be filled with the glory of the Lord."

It will be perceived that we have spoken of the subject of human instrumentality in general terms, as well as of divine power, without adverting to any particulars: this has been done designedly; our object being to bring the general subject before you. But enough has been said to furnish us at least with cause for serious self-examination. And now, WE POINT-EDLY APPEAL TO EVERY MEMBER OF THE BAPTIST DENOMINATION—in the name of Him who has said that he "will have all men to be saved, and come unto the knowledge of the truth"—in the name of that blessed Saviour whose servants we profess to be, and who "by the grace of God tasted death for every man"—in the name of perishing souls, whom we may be instrumental in snatching as brands from the eternal burning—Friends, Brothers, Sisters, we ask, we intreat you to give this subject your serious and prayerful attention. Oh remember the momentous consequences that are involved in it.

Christian parents, think of your children, and remember that their eternal welfare is concerned—Christian children, think of your unconverted parents, and remember that the everlasting happiness of your father or mother is concerned—Christians, think of your ungodly neighbours, and remember that their eternal interests are concerned—think of that blessed Saviour who wept tears of agony over perishing souls—who sweat drops of blood while carrying our sorrows—who poured out his soul unto death to save a dying world—think of Him, and remember that the prosperity of His cause, the honour of His character, the glory of His name is concerned. In the mean time, allow us to urge upon you the observance of these five particulars:—1. Carefully avoid everything in your conversation and conduct that would cause the way of truth to be evil spoken of—2. Do all you can to promote brotherly love among yourselves—3. Be really in earnest in endeavouring to bring souls to Christ—4. Pray frequently, fervently, and believingly, for the outpouring of the Spirit—5. Exercise strong, unwavering faith in the power and faithfulness of God. LABOUR, as if everything depended upon your efforts, and PRAY, as if everything depended upon God.

## INFANT BAPTISM AND POPERY

WERE introduced into this country at the same time; and while the former remains the latter will; and they will both fall together: the one is the foundation of the other. Infants cannot obey the command to be baptized; and no one is required to obey for them. There is no such thing in the word of God as religion by proxy, Ezek. xviii. 19, 20. Children have no right to religious ordinances because they have believing parents, Matt. iii. 8, 9. There is no command nor example in the word of God for the baptism of infants. Christ did

not baptize infants; he took them up into his arms and blessed them. Let the ministers of Jesus Christ do the same. Repentance, faith, and regeneration, must go before baptism, Acts ii. 38, and viii. 36, 37. Dipping was the custom in this country till the Reformation, when sprinkling and pouring came more into use: and still, dipping is the law of the established religion. Sprinkling is not dipping or immersion, but immersion is baptism; therefore sprinkling is not baptism.

### BOUNDLESS SPACE.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?"—Psalm viii. 3, 4.

IN wafting ourselves in imagination to our own satellite, the Moon—the nearest of our celestial bodies—we have passed over a distance equal to thirty times the diameter of our globe. In advancing to the Sun we travel over a distance equal to 400 times that of the Moon; and before we reach Uranus, the remotest of the planets, we have traversed a space equal to twenty times the earth's distance from the Sun. Thus placed at the limits of a system, enclosed in a circle 1,800 millions of miles in radius, our appreciation of distance would appear to be exhausted; and we seem to be on the margin of an unfathomable abyss. The telescope, however, and the mural circle, have enabled us to span the void; and the genius of man, proud of the achievement—and justly, if humbly, proud—has crossed the gulph 12,000 times the radius of his own system, that he may study the nearest world in the firmament of heaven. Beyond this frontier lies the whole universe of stars—their binary systems—their clusters, and their nebulous combinations. The observed parallax of one-fourth of a second, in a Lyræ, carries us four times as far into the bosom of space; but though beyond this we have no

positive measures of distance, it would be as unphilosophical to assign limits to creation, as to give it an infinite range. In this rapid flight into space we have traversed it but in one dimension, and the line which we have traced is but a unit in the scale of celestial distance.—Creation in its wide panorama, is still beyond us, above us, and around us. The overarching heavens still enclose us, and distant worlds yet sparkle in their canopy. If from this bourne, from which the astronomical traveller alone returns, we look back upon our course, our own planetary system ceases to be perceived. Its sun is dim—itsself but an invisible point in the nebulous light which intervenes. Where, then, is our terrestrial ball—its oceans—its continents—its hills—its empires—its dynasties—its thrones? Where is our fatherland—its factions—its Christian disunions—its slave crimes, and its unholy wars? Where is our home—its peace—its endearments—its hopes and its fears? Where is man, the intellectual monad—the only atom of organic life that can pierce the depths and interpret the enigma of the universe?—and yet the only spark of a spiritual nature which disclaims the authority and resists the will of the Universal King! They have all disappeared in the far off perspective—the long vista of space, whose apex, were it a sun, the hugest telescope would fail to descry. No living thing here meets the eye, and no sentiment associated with life presses on the affections. The tiny organisms of earth and ocean—every thing that moves and breathes, that grows and dies—all are engulfed in the great conception of the universe. The straining mind cannot unite the incommensurable extremes. The infinite in space—the eternal in duration—the omnipotent in power—the perfect in wisdom, alone fill the expanded soul, and portray, in their awful combination, THE CREATOR OF THE UNIVERSE.—*From a Review of Baron Humboldt's Kosmos.*

## A HISTORICAL SKETCH OF THE OLD CONNEXION OF GENERAL BAPTISTS.

A BAPTIST who is thoroughly acquainted with the principles which he professes, is not much concerned to trace his tenets through the different ages of the church. It is enough for him to find that the doctrines he avows are distinctly expressed and commanded in the great commission of the Divine Redeemer, and that they were professed and preached by his inspired apostles. And yet he is not without testimony from Ecclesiastical History, that from the days of the apostles to the close of the sixteenth century there were persons who held and advocated the principles he maintains.

From the year 1607 the English baptists, as a body, assumed a regular and permanent form. In that year a baptist church composed of Englishmen was formed in Holland by the learned and famous Mr. John Smyth; a few years after, these brethren returned to England, where they continued their church state, and propagated their principles with such indefatigable ardour, diligence, and success, that in a short time baptist churches were formed in Southwark, and the counties adjacent, which though sorely oppressed by persecutions of various kinds, continued nevertheless to grow and multiply. Up to the year 1633 all the English baptist churches were what would now be termed, "General Baptist churches." In that year the first "Particular or Calvinistic Baptist church" was formed, from which time the denomination has consisted of two divisions—the "General and Particular Baptists."

During the civil wars and the Protectorate, the number of General Baptists increased most rapidly in England, so that numerous churches were formed in the various counties, from Yorkshire in the north, to

Hampshire in the south; and from Norfolk in the east, to Somersetshire in the west. But the persecuting and sanguinary rule of the Stuarts, and the subsequent introduction of Arianism and Socinianism into not a few of these churches, caused a lamentable decay of vital godliness in most of them; their numbers also declined to such an extent that many of them became extinct, while in large towns, or in places contiguous, the cause was only preserved from ruin by merging two or more churches into one. This state of things continued, and threatened the entire annihilation of the General Baptist body. There was however, still, a goodly number of General Baptist churches which held fast the form of sound words. An appeal was made to these churches by Mr. Dan Taylor to come out and join with him and his brethren in Yorkshire, and the recently-formed churches in Leicestershire, and attempt a revival of the cause of God in their body. The result of their endeavours was the formation, in 1770, of the "General Baptist New Connexion," now one of the most compact and prosperous sections of the great christian body existing in this country. From that year the British General Baptists became two bands.

The same unhappy causes which led to the formation of the "New Connexion" continue to paralyse the energies of the "Old." The churches of the latter still languish, and even the pious munificence with which they were endowed by past generations, has not been sufficient to preserve many of them from entire extinction.

According to the report of the General Assembly in 1845, the Old Connexion of General Baptists consists, *nominally*, of only forty-five churches; but eight of these have been extinct some years; their names however are retained on account of *property in trust*. Another, St. Clears, Carmarthenshire, is this year reported as having become extinct

also. While the church at Deal, in Kent, is said not to be in an active state, though not absolutely extinct. The names of eight others which are given, now constitute but four churches; so that the real number of these churches is *thirty-one*; thirty of these contain an aggregate of 880 members, 765 of whom only are in actual connexion; eight of these report an increase by baptism of *thirty-eight* during the past year. The number of communicants in twenty-eight churches is said to be 1,219; but as communion does not necessarily imply membership, 200 of these have not been baptized. Fifteen churches have sabbath schools connected with them, in which there are 831 scholars, and 150 teachers.

The reports of the messengers however, and the letters of the churches to the General Assembly, all concur in deploring the low and declining state of the churches, both in regard to numbers and piety; indeed, from these it would seem that the writers entertain the impression that their churches will not survive the present generation. In the annexed statistical details their numbers are set down at the utmost possible amount.

Among the causes which have occasioned the decay and extinction of so many General Baptist churches, we have assigned the introduction of Arianism and Socinianism as the chief; for, remarks the late venerable James Taylor, of Hinckley,\* "It is an undeniable fact, that the churches which have imbibed these sentiments, have regularly declined. Not all alike, for peculiar circumstances may have retarded, and even prevented the final catastrophe."

Another cause Mr. T. mentions, is their depreciation of the grace of God. In proportion as the grace of God is undervalued, pride and self-sufficiency gain ground. Prayer is only a form, and earnest looking to God for salvation seldom practised. Reason has

been enthroned above revelation; the writings of the so called "rational dissenters" have been regarded more than those of Paul and John. The fundamental doctrine of the General Baptists, that Christ died for all, and rendered salvation possible to all, has been perverted into universal restoration of all, without faith and repentance in this world. The peculiar doctrines of the cross were forgotten, and negligence, disorder, and sin gained ground; as Dan Taylor said, "They have forsaken Christ, and Christ has forsaken them." The divinity and atonement of Christ are essential and saving truths. When these are rejected, we are cast upon our own resources, and they are not sufficient to help or save.

A third cause has arisen from the endowments attached to many General Baptist places of worship. The temptation of an annual income, independent of the subscriptions of the people, has often been too strong, and wicked men have crept into many endowed places to obtain an idle living; regardless of the welfare of the cause, they have sought their own ends; religion has suffered; the care of the church has been neglected; sin has assumed a more daring aspect; the Spirit has fled; and satan has triumphed. If even a good man have obtained an endowment, it has generally corrupted him.

A fourth cause may be found in the fact, that the General Baptists, having suffered severely from persecution, have thereby learnt the nature and value of religious liberty,—hence they have been drawn by the able, liberal, and learned writings of a Priestly, and others, in behalf of liberty and science, to embrace *even* their errors.

Other reasons might also be assigned, but as these are the chief, they must suffice for this "Sketch of the General Baptist Old Connexion," and we are persuaded their importance will constitute them "beacons" to baptists of the present day, that they also make not "shipwreck of faith and a good conscience."

ICHABOD.

\* Statistics of the New Connexion of General Baptists, by the Rev. James Taylor, of Hinckley.

**A TABULAR STATEMENT OF THE CHURCHES, CONGREGATIONS,  
AND SABBATH SCHOOLS, OF THE OLD CONNEXION OF GENERAL BAPTISTS.**

*Compiled chiefly from the Report of their General Assembly in 1845.*

Counties.	Churches.	No. of Members.			Elders.	Communi- cants.		Average Congregatn.		Sabbath Schools.	
		On the Books.	In actual Connexion.	Baptized last year.		Baptized.	Not baptized.	Sabbath days.	Week even- ings.	Teachers.	Scholars.
ENGLAND.											
Cheshire . . . .	*Nantwich . .	5	5		T. Hammersley	3	3	12			
Essex . . . . .	Saffron Walden	27	27	7	John Marten . .	28	3	46	11	3	22
Hampshire . .	*Portsmouth	14	14		Thos. Foster . .	14	4	45	12	11	64
Kent . . . . .	Bessel's Green	19	19	2	John Briggs . .	15		25		3	8
Ditto . . . . .	Canterbury . .	16	16		Chas. Clark . .	15	4	75	25		
Ditto . . . . .	†Chatham . . .	23	23	3	Josh. C. Means	17	14	54	13	7	53
Ditto . . . . .	†Cranbrook . .	40	40		Edwd. Hall . .	18	8	45		12	42
Ditto . . . . .	Deal . . . . .	5	5		Vacant						
Ditto . . . . .	†Deptford . . .	6	6		John O. Squire	8	7	35		5	26
Ditto . . . . .	Dover . . . . .	72	51		John L. Short	45	10	85	22	7	38
Ditto . . . . .	Headcorn . . .	21	14	1	Christms. Saint	12	8	33		1	16
Ditto . . . . .	†Rolvenden . .	14	14		John A. Briggs	4	10	55			
Lincolnshire	†Lutton & Fleet	14	14		John Cooper . .	10	4	30	24		
Middlesex . .	London—										
Ditto . . . . .	†Goodm'n's flds	5	5		Wm. H. Black	4	4	13	26		
Ditto . . . . .	†Worship-st . .	10	10		Benj. Mardon						51
Monmouthshir	Rumny, Ebw V1.	9	9		Thos. Davies	5	4	18			
Surrey . . . . .	*†Godalming	41	41		Edu. Chapman	16	8	70		15	58
Ditto . . . . .	Nutfield . . . .	8	8		Wm. Beal . . . .	8		12			
Ditto . . . . .	*Southwark . .	22	18		John O. Squire	18		50			
Sussex . . . .	*†Battle . . . .	53	53		Vacant . . . . .	10	43	120	30	16	112
Ditto . . . . .	*Billinghurst				M. Davidson . .						
Ditto . . . . .	Ditchling . . .	30	30		Thos. Gilbert	11	9	60			
Ditto . . . . .	Horsham . . . .	123	40	5	Rbt. Ashdowne	40	10	100			
Ditto . . . . .	Northiam . . .	9	9		John Edwards	9	12	25	8	7	16
Wiltshire . .	Trowbridge . .	109	109	17	Saml. Martin	100	5	240	100	54	240
Yorkshire . .	†Cawood . . .	17	17	1	Frans. Clayton	17		12			
Ditto . . . . .	York . . . . .	unk	now n		Vacant						
WALES.											
Carmarthensh	+Gelly . . . . .	15	15		Vacant	12	3	25			
Ditto . . . . .	Onnenfawr . .	35	35		David Griffith	18	17	45			
Ditto . . . . .	St. Cleurs . . .				Extinct						
Glamorgansh.	†Clydach . . . .	54	54		David Jones . .	45		125	35	9	40
Ditto . . . . .	Nottage & Wick	53	53	2	E. & T. Lloyd	51	2	85	30		45
Ditto . . . . .	†Swansea . . .	11	11		Ben. Davies . .	3	8	21			
Total . . . .	32 churches.	880	765	38	29 elders.	1019	200	1561	336	150	831

\* The particulars of these six churches are from the report of 1844; the returns for 1845 have not yet been received.

† These eleven churches are open communion, and the two marked (†) are strict communion churches. In all the other churches baptism is a requisite for membership, but not for communion.

The church in Goodman's Fields, London, is a Seventh day baptist church, founded upon the Six Principles, (Heb. vi. 1, 2.)

The church at Trowbridge supports also a Day school, in which are 150 children, that pay one penny per week.

*Names of Extinct Churches retained on account of Property in Trust.*

Kent .....	Hythe	Middlesex .....	Brentford
Ditto .....	Tunbridge Wells	Sussex .....	Chichester
Ditto .....	Wingham	Ditto .....	Cuckfield
Ditto .....	Yalding	Ditto .....	Lewes.

## WILLIAM KNIBB,

## THE NEGRO LIBERATOR.

How painful seems the task of sitting down to number WILLIAM KNIBB among the dead! But this is now our sorrowful duty, and it must be performed.

We do not propose to furnish at present more than a very brief memoir of the departed. The sad intelligence has come so unexpectedly and suddenly upon us, that grief for our loss prevents us from sitting down as we would wish to gather up the leading incidents of his eventful life.

WILLIAM KNIBB was born at Kettering in Northamptonshire. The exact date we cannot give, but we suppose in 1802. When a boy he was a scholar in the sabbath school at the Independent chapel, Kettering,—Mr. Toller's. At the Jubilee, a friend of ours conversed with his former teacher; and telling this to Mr. Knibb, a few hours afterwards, when in that place of worship, he observed, "Oh yes! I was. Come here, and I'll shew you where I sat." And he pointed out the place. Ah! little did that teacher think then, what a fearless advocate of truth and liberty he was training for the service of God. Sabbath-school teachers, think of that and labour on!

At a suitable age he was apprenticed as a printer, with Mr. Fuller, of Bristol. His elder brother, Thomas, went out to Jamaica as a schoolmaster, in Dec., 1822, and died in May, 1824. William resolved to go out and fill up his place, and, with his wife, sailed for Jamaica, in November, 1824. The ship was near being lost in a gale off Beachy Head. But he arrived in safety, and was welcomed with joy by the negroes, who said, "Him so like him broder." In 1829, he removed to the Mission near Savanna-la-Mar. On the death of Mr. Mann, he was invited to Falmouth. "The whole church, to an individual," says Mr. Burchell, who took their vote on the occasion, "simultaneously rose up,

and held up both hands, and then burst into tears. I never saw such a scene." In 1831, this church numbered nearly 1000 members. At the close of this year the agitation respecting freedom commenced among the negroes. Knibb's position was one of great peril. Exposed on the one side to the violence of some intemperate negroes, whose insubordination he exerted himself to restrain, he was attacked on the other by the far more bitter hostility of the reckless planters. In January, 1832, he and other of his brethren were compelled to serve in the militia, and mount guard! He memorialized the Governor, but his enemies preferred charges of exciting insurrection, and his life was in danger. Through the interposition of Mr. Roby, Collector of Customs, he was admitted to bail, and took refuge in a king's ship.

In February Mr. K. was released, but in March a prosecution was entered against him, when 300 witnesses assembled to prove his innocence. The Attorney General was thus compelled to give up the prosecution. Meantime, the destruction of the chapels proceeded, and on Feb. 7, that at Falmouth was razed to the ground by the St. Ann's regiment. Mr. K., on his return, was assailed in his lodgings, and threatened with extreme personal violence.

In April, Messrs. Knibb and Burchell visited England to lay the wrongs of the Missionaries and the negroes before the British public. Hitherto restrained from touching political matters, they could be restrained no longer. At the annual meeting held in Spa Field's chapel on June 21, Knibb told all. It was in vain that he was previously cautioned—that the timid secretary pulled the tail of his coat:—"It was a solemn moment," relates Dr. Cox, "and the man was made for it. He paused,—gave a lightning glance at the awful atrocities of the past, the glorious possibilities of the future, and the grandeur of his own position, as encompassed with terrible responsibilities, standing on the brink

of immortal fame or disgrace,—then, concentrating all his energies of thought, and feeling, and voice, he exclaimed,—‘Whatever may be the consequences, I WILL SPEAK. At the risk of my connexion with the society and all I hold dear, I will avow this; and if the friends of missions will not hear me, I will turn and tell it to my God; nor will I desist till that greatest of crimes, slavery, is removed.’ The resolution was decisive. Then sounded the knell of slavery.”

Fain would we tell of the many stirring scenes and pleasing incidents which followed. Briefly, however—In 1834, Knibb returned to Jamaica. “It him! it him! it him!” exclaimed the emancipated negroes. His chapel was re-built, schools were formed, and various plans of usefulness proposed and adopted. Entire emancipation was anticipated by the people of his charge, which gave such joy to his son William, a boy of twelve—a lad worthy of his father—that he died of excess of joy!

“It was on the first of August, 1838, that all the slaves were declared by law free. Mr. Knibb congregated his people the night before, and when the clock began to strike twelve, exclaimed, as the twelfth vibrated on their ears, ‘The monster is dead! The negro is free! Three cheers for the Queen!’ The call, we need not say, was promptly obeyed; and, as morning dawned, the monster, under the appropriate emblems of whips and fetters, collected in a coffin, appropriately inscribed, was ceremoniously buried amid suitable rejoicings.”

Neither can we do more than just allude to his very benevolent exertions to promote the temporal and spiritual benefit of the new-born freemen of Jamaica, and his efforts to send the gospel of Christ to Western Africa. For these great objects he laboured with his wonted zeal and perseverance, visiting this country to obtain assistance and make the necessary arrangements. Last spring, he again visited England to complain of unjust taxa-

tion, which was made to fall heavily on the black population, grinding them down, and crippling all their efforts to do good. In parting, he said, “I wish here to leave—*perhaps, I cannot tell, perhaps for the last time.* Farewell! Farewell, ye members of the committee! farewell, ye brethren of other denominations who have assisted and sustained us! farewell, ye who have maintained the missionary work! it is joyous, it is triumphant. I retire from you with the motto, and I give it to you as a leading star: ‘Let us work for Christ on earth, till we rest with Christ in heaven.’ Farewell!”

We must reserve a description of the closing scene, as we hope, by the next West India Mail, to have further particulars. We occupy the remainder of our space with two sketches—the former from the *Nonconformist*, in which we think we trace the hand of a neighbour, and the latter from a talented new journal—the *Universe*.

“THE greatness of William Knibb consisted rather in the qualities of his heart than in the attributes of his mind. The secret of his might lay more in the moral elements which composed his character than in the colossal framework of his intellect. There was a simplicity and transparency about him which invested him with a peculiar charm, the more so, perhaps, on account of its rarity. He had nothing to conceal, no sinister ends and sidelong views. His words and his actions were the sure index to his inmost thoughts. You seemed to see the motives and springs which moved within him, through the medium of his outward demeanour. This singleness of mind, this utter absence of all duplicity, laid the basis for that fine character which he exemplified and sustained. He was totally free from that boisterousness and bluster, the offspring of an innate vulgarity and impudence, which constitute the most prominent features in some public men. In their place he possessed that spirit of dauntless and indomita-

ble courage which is usually the associate of the more retiring virtues. He had no love of publicity for its own sake, and no base thirst for popularity, but was naturally diffident and modest. Knowing how to value the esteem of the great and of the good, he nevertheless set little value on the fleeting breath of popular applause, while he shrunk from the fawning accents of the sycophantish admirer as from a noisome pestilence. With an ardour that nothing could quench, this excellent man combined the self-discipline which could control it, and the wisdom which could direct it. He was not, in the common and conventional acceptance of that term, a prudent man, and it is well for society that this did not constitute the summit of his boast and of his fame. Prudence, if indeed it deserve a place among the virtues at all, is a little feeble grace, a light and trifling ornament with which men of the loftiest excellency can afford to dispense. It is often seen allied with cunning, self-interest, and covert design. It is most eloquently eulogised by the cold, the timid, and the calculating—by men who are always thinking about the consequences, rather than the rectitude of their behaviour. Wisdom, an excellence of far statelier growth and diviner mien—the handmaid of reflection, and the companion of integrity—embraces within itself all that is worthy in Prudence, as the greater includes the less. To this higher qualification, then, William Knibb possessed pre-eminent claims; and under its guidance he placed those glorious passions which, like a sleeping lion, reposed within his breast, ever ready to obey the summons of some great animating event. A beautiful feature in his character was his genial love of truth, his warm affection for whatever was essentially right and good. Truth was to him a substantial existence, a real and glorious thing, which enchained his judgment and led captive his heart. He was enamoured with it for its own sake, and saw reflected from its face the

immutable perfections of God. He followed it, through all its fortunes, walked in its light in the day of its prosperity, and fought by its side in the hour of its adversity. His admiration of it was not that of poet, or the delighter in romance; it was not with him the mere creation of ideality or taste—for imagination entered in a very slight degree into the constitution of his mind—it was a sound and solid appreciation of its intrinsic beauty and unalterable claims; and at its shrine his reason, as well as his feelings, paid its profoundest homage. With this enlightened attachment to the interests of truth, he blended the gentlest and the kindest feelings towards the advocates of error. Though susceptible to anger, (and that man is to be avoided who is not) there was no rancour in his nature: bigotry, malice, and envy, had no home in his breast; and while he would oppose error with unflinching accents, by whomsoever maintained, and wherever wantonly and tenaciously vindicated, would visit it with the lightning of his indignant spirit, he would leave his opponent, having exorcised his error, unscathed by the consuming fire. He would wipe the tear of sorrow from the humblest and most undeserving eye, and breathe a generous emotion towards the most hostile and inveterate foe.

A creature of such a structure, then, formed an appropriate and suitable temple for the divine sentiment of religion. His uprightness, his nobility, and his benevolence, were congenial with its own nature, and formed the *media* through which its heavenly features might placidly and radiantly shine. Hence the piety of Mr. Knibb was unsophisticated and pure—no one who knew him would doubt its reality, though there there was not the slightest effort to render it apparent. Though cheerful, and susceptible to a high degree of the social pleasures, and disdaining those affected airs by which some men depict the greater part of their religion in their face, he was emi-



nently devout, and emphatically the man of prayer. He appeared to those who knew him best to cultivate much communion with God, and to be richly imbued with the spirit of his divine Master. The Scriptures were his daily guide, the source of his consolation, and the foundation of his unwavering hopes; and, whether in his more private intercourse or in his public ministrations, he evinced his strong and vital attachment to those great evangelical doctrines which they so unequivocally teach. It is obvious, then, that a man so endowed in a mental, a moral, and a spiritual point of view, could not appear on the great arena of life, called forth by momentous and stirring events, without occupying a conspicuous position, and drawing towards himself the gaze and scrutiny of the world. Mr. Knibb might have been known exclusively in his character as a missionary of Christ and as a Christian teacher, but for the circumstances which were cast up, in the history of the population amidst which he laboured. Crushed beneath the ignominy of the bondage of ages, the time of their deliverance was at hand; and in the providence of God, their deliverer, like another Moses, had been unwittingly conducted to the scene. With his noble compeers, he showed himself able and ready for the task; and with an energy, a valour, and a disinterestedness, unequalled in modern times, he advanced manfully to the field. Without any pretensions to a high or finished education, he was gifted with a ready and commanding elocution; and, rising superior to art, with its advantages or inconveniences, he threw himself upon the resources of nature, and entitled himself, without aiming at any such end, to be ranked among the most popular orators of any times. Fired with a deathless love of liberty, and filled with a holy hatred of oppression, he treated with the scorn they deserved all attempts that were made to baulk him in the

advocacy of the negro's rights. In his estimation, a crisis in their history had arrived, at which some champion must stand forth in their defence; and, by the due improvement of which, the sons of Africa might be rescued from their degradation and their bonds. Throughout the cities and towns of this great empire he told the story of their wrongs, denounced, in burning accents, the guilt and infamy of their oppressors, and called upon the British people to visit colonial slavery with the thunder of their displeasure. To see him rising in large assemblies, as the writer often has, and entering on his chosen task, till, kindled into enthusiasm by the divine nature of his mission, he took possession of every breast—till the contagion of his resistless eloquence seized hold of the young and of the old—of the rude and of the refined—and till the timid and the prudent men, who would have checked him in his glorious career, were compelled to follow, as by a magnetic charm, in his train, and to admire a moral heroism, which they had not the courage to applaud, was to receive the only suitable impression of his powers, and to be assured beforehand of the inevitable triumph of his cause. But, alas! the simple-minded christian, the affectionate pastor, the impassioned orator, and the great philanthropist is no more. His days were few, but eventful; and his public course hastily, though most gloriously, run. Life with him was a brilliant flame, which glowed with an intensity of heat, prophetic of its limited duration. Still, he accomplished more during his too short sojourn among us, than men of the ordinary cast generally effect throughout the course of the longest life. All honour to his memory, whose history has furnished another illustration of the fact, that great and beneficent changes in the destinies of communities, and in the policy of nations, are oftener to be ascribed to the invincible determination and manly prowess of some master mind,

than to the councils of committees, or to the deliberations of sages. Be it ours to catch the light of his splendid example, and to tread in his firm and unyielding footsteps, and openly to protest at all times and in all places, heedless of the cry of politic and pusillanimous minds, against every infraction on the liberties of men."

"Every person is saying, Knibb was no ordinary man, was fitted for no ordinary circumstances, and was destined to pursue no ordinary career. .... His life consisted in the grandeur of moral action, rather than in the splendence of pre-eminent displays of intellect. But if he was second, and only second, in mental power, he was first in the might of untiring energy. His course was bright and burning; not with the desolating fires of ambition, but with the flaming ardours of christian love and zeal. The elements of his character were clear perception, intrepid boldness, and persevering devotedness to an object. A great crisis arose; he perceived it, and was equal to it. He knew when to act, what to do, and how to strike. His purpose being formed, opposition never daunted him; misrepresentation never turned him aside; insult never arrested his pursuit. He could turn a deaf ear both to the calumniator and the charmer. He could be silent, or he could thunder, as occasion required. They mistake egregiously who think

that mere stimulus was requisite to bring him into action. He was always in action—body, soul, and spirit. Love to God and love to man glowed like a vestal flame upon the altar of his heart, and it flamed out into deeds alike of generous sympathy and holy daring. His promptitude in doing private good was only surpassed, if surpassed, by his zeal in accomplishing great public services; and he was the same man in the intense pursuit of his object, and in sincerity and transparency of character, whether he stood in the pulpit, beside the bed of sickness, in the field of moral conflict, or on the platform amidst applauding thousands. At early dawn, at burning noon, at closing day, he was ever at his work, contending against principalities, and powers, and spiritual wickedness in high places—the hater of iniquity, the lover of truth and goodness, the deliverer of the slave. In this latter character he was indeed pre-eminent—great among the great! Not only like Wilberforce and his faithful band, the noble enemies of the slave-trade; history will record his name as the demolisher of slavery itself; for to him must be, in an eminent degree, attributed the success of the cause of emancipation in Jamaica. He wrestled and fought with it, and threw it to the ground; and in scorn and vengeance set his indignant foot upon the monster's neck, and triumphed gloriously!"

#### SONNET.

WHY should we mourn when death's pale charger breaks  
The serried phalanxes of Freedom's host?  
He only raises to a higher post  
The star-crown'd heroes; glory overtakes  
The unambitious; suddenly awakes  
The mighty soul, by seraph-tongue accost,  
To immortality. Jamaica's boast,  
The lion-hearted noble KNIBB partakes  
A champion's reward. As braves the oak  
A century of storms, his steady face  
Withstood incarnate selfishness—he spoke,  
And freedom beam'd on Afric's injured race.  
ILLUSTRIOUS CHIEF! thy panoply lay down,—  
The victory is won—Go wear thy crown;

*Melbourne.*

W. T. P.

## Poetry.

### OH! COULD I MOUNT ON ANGEL'S WINGS.

*"Lend, lend your wings, I mount, I fly."*

OH! could I mount on angel's wings, I'd haste away, away!  
Far from this dreary wilderness, to realms of cloudless day;  
That bright and glorious world above, unstained by human tears,  
Unchanged by days, or weeks, or months, or slowly rolling years,  
Where sinless spirits meet when all the storms of life are o'er,  
And in one ceaseless song of love, triumphant praises pour.

I'd hasten to its gates of pearl—its streets of glittering gold,  
And see what heart can ne'er conceive, nor human words unfold;  
The changeless throne of Him whose love, and truth, and grace, and power,  
Through many a chequered scene of woe, have brought me to this hour,  
And ne'er shall fail to be my strength till death's fast rising tide,  
Far from this sorrowing vale of tears hath borne me to his side.

Oh! could I mount on angel's wings, my home should ever be  
Beyond the burning stars above, where spirits wander free:  
No longer o'er this lonely earth in hapless grief I'd roam,  
Nor fear to sleep secure within the dark and silent tomb;  
No longer groan beneath the weight of sorrow, grief, and care,  
But sing angelic songs and wear the crowns which angels wear.

And shall I not on angel's wings ascend to realms of bliss,  
When Jesus comes to take my soul, and whisper "I am his;"  
Oh! shall I not in triumph then appear before his face,  
And sing, in seraph-song, the notes of his redeeming grace?  
Surely I shall, if stedfastly, I watch, believe, and pray,  
On angels wings ascend at last, away, away, away!

*Appleby.*

JAMES KNAPTON.

### LIVE TO DO GOOD.

Live to do good; but not with thought to win  
From man reward for any kindness done;  
Remember Him, who died on cross for sin,  
The merciful, the meek, rejected One;  
When He was slain, for crime of doing good,  
Canst thou expect return of gratitude?

Do good to all; but, while thou servest best,  
And at thy greatest cost, nerve thee to bear,  
When thine own heart with anguish is oppress  
The cruel taunt, the cold averted air,  
From lips which thou hast taught in hope  
to pray,  
And eyes whose sorrow thou hast wiped away.

Still do thou good, but for His holy sake  
Who died for thine, fixing thy purpose ever  
High as His throne, no wrath of man may  
shake;  
So shall He own thy generous endeavour,  
And take thee to His conquerer's glory up.  
When thou hast shared the Saviour's bitter  
cup.

Do nought but good, for such the noble strife  
Of virtue is, 'gainst wrong to venture love,  
And for thy foe devote a brother's life,  
Content to wait the recompense above:  
Brave for the truth, to fiercest insult meek,  
In inercy strong, in vengeance only weak.

G. W. BETHUNE.

## Reviews.

PRINCIPLES OF NONCONFORMITY, BY THE REV. G. LEGGE, LL.D. *London: Simpkin & Co. Leicester: Winks. Oxford: Thornton.*

THIS is "A Discourse delivered in George-street Chapel, Oxford, on the 3rd of July; on occasion of the ordination of the Rev. James Spence, M.A., to the pastorate of the Independent Church assembling there," and "published by request, as a Tract for the Times." And truly it is a Tract for these Times. All who know our respected townsman are aware that he is not a man to mince matters. Take a specimen:—

"Specifically, we enter our protest against Episcopacy, as it has recently risen up amongst us with a new name, and 'a mouth speaking great things.' Its pretence of a succession from the apostles is a figment, which the merest Tyro in ecclesiastical history is competent to expose. Its assumption that grace is bestowed, and only bestowed, through consecrated fingers, is a monstrosity, unsurpassed by any of the monstrosities of heathen superstition. Its unchurching of all those communities, whose pastors cannot affiliate themselves to Peter, through the harlotry of Rome, is an enormity of folly, which might make us almost fancy that the world is sinking into anility and dotage. Its doctrine of reserve, and its paltering with words and creeds, in a double and 'non-natural' sense, put it under the ban, not only of ethical philosophy and scriptural morality, but of common honesty and common sense. We could laugh it utterly to scorn, did it not remind us of that grim shape—

'If shape it could be called that shape had none,'

which rose before the poet's eye:—

'Black it stood as night, terrible as hell,  
And shook a dreadful dart; what seemed its head,  
The likeness of a kingly crown had on.'

And this, and more like this was said at Oxford—at Oxford, the high seat of modern heresy! We thank the faithful preacher, who seems to have caught the noble and fearless spirit of his ancestors. Dr. Legge is from North Britain.

THE STUDY OF EXTERNAL NATURE, BY W. R. BAXTER. *London: Strange. Westbury: Michael.*

THIS neat little pamphlet contains the substance of a popular lecture, delivered by Mr. Baxter, baptist minister, of Westbury Leigh, Wilts, at the Mechanics' Institute, Westbury. The contents are

in good keeping with the title, and the profits are to be given to the Girl's British school in Dilton's Marsh.

THE LIFE OF JOSEPH AND LAST YEARS OF JACOB, by RALPH WARDLAW, D.D. *Glasgow: Maclehose. London: Jackson and Walford.*

WHATEVER proceeds from the pen of this respected author is worthy of regard. He has here selected that remarkable scriptural narrative, which is, and ever has been, and ever will be, a favourite study of the young; and although we deem it utterly impossible for any man, let the peculiar cast of his mind be what it may, to surpass, by any paraphrase of that narrative whatever, the inimitable beauty and unapproachable perfection of the original as a whole, yet it may be possible to suggest thoughts and reflections which shall invest parts and portions thereof with new and pleasing interest. This Dr. W. has done, and given us "a book for youth and for age." We wish it an extensive circulation, in families and schools especially, where it will, we doubt not, do great good.

"CONFESSIONS OF A CONVERT," &c. is in hand; but we wait a little, until "*the hour of that book*" is come; and then we shall bear witness of it also.

BOOKS AND PAMPHLETS APPROVED.

"Friendly Hints to Female Servants," By Mrs. J. Bakewell. *London: Snow.*

[A very valuable little volume.]

"The Poetic Manual." By a Brother and Sister. *London: Snow.* [A pretty book of pretty poetry.]

"The Words of a Believer." By the Abbé de la Mennais. Translated from the French, by E. S. Pryce, A. B. *London: Aylott and Jones.* [The Translator's name is its passport.]

"The Church," Vol. II. 1845. *London: Simpkin and Co.; Leeds: Heaton.* [A spirited little periodical.]

"Life and Times of John Bunyan." By Dr. Cheever, Frontispiece. *London: Aylott and Jones.* [A beautiful little book for the young.]

PROPOSED PUBLICATIONS.

"The entire Works of the late Dr. Carson."

"Stovells Lectures on Christian Discipleship and Baptism."

## Baptist Church History.

### AMERSHAM, BUCKS.

IN the year 1726 some of the members of the General Baptist church in Amersham embraced Calvinistic views, and formed themselves into a church. In the year 1730, they built a place of worship at Woodrow, a village about two miles from Amersham, where they continued to worship for several years. Mr. Harris, their minister, being laid aside by age and infirmity, Mr. Morris, (who had been a soldier in the Oxford blues, and had suffered much persecution from the officers and men of that regiment, for his firm adherence to the cause of Christ) succeeded him in the pastoral office, and was ordained, June 4, 1776. Soon after this, Mr. Morris commenced a weekly lecture in his own house, at Amersham, where he resided. This being too small to accommodate the number of persons who attended, Mr. Morris converted a workshop into a meeting-house. Here the Lord prospered the word preached, and many were brought to a knowledge of the truth. In the year 1783 eight persons united as a church in Amersham. This was the commencement of the church at the Lower Meeting. Mr. Morris divided his labours between Woodrow and Amersham. They soon found it necessary to build a larger place of worship at Amersham, and the whole of the expense was paid the day previous to the opening, which took place, October 6, 1784. In the year 1792 the church assembling at Woodrow united with the church assembling in the Lower Meeting, Amersham, and Mr. Morris continued to hold the pastoral office. The word of the Lord now mightily prevailed, and many were added to the church. The congregation continuing to increase, it was found necessary to enlarge the chapel, which cost £223, the whole of which was paid by the church and congregation.

In the year 1797 the chapel was again enlarged, at an expense of £727, which was raised amongst themselves, and paid before the re-opening. Mr. Morris continued his faithful and successful labours until June 11, 1817, and on July 28, the same year, he fell asleep in Jesus. The church then invited Mr. James Cooper, a member of the church at Bath, under

the pastorate of the Rev. P. Porter, to be their supply; who, after a probation of fourteen months, was ordained to the pastoral office, April 8, 1819. Some unhappy differences arising, Mr. Cooper resigned his charge at Midsummer, 1823. Many of the members who were attached to Mr. Cooper's ministry, and approved of the measures he had pursued, withdrew, and joining themselves into a church, requested Mr. Cooper to become their pastor.

The Upper Meeting, belonging to the General Baptists, being unoccupied, was kindly granted them to worship in. There they united in christian affection, and prosperity attended their efforts. Mr. Cooper continued to labour here for seventeen years, and the divine blessing attended his exertions: during his ministry ninety-six were added to the church by baptism.

But uninterrupted and perpetual prosperity is not to be expected in this imperfect state. In consequence of the death of some influential persons, and various painful occurrences, the church was much reduced, and in the year 1840, Mr. Cooper removed to Leighton Buzzard, Beds. Mr. Cocks, late of Bath, having supplied the pulpit a short time, received an unanimous invitation to become their pastor, and entered on his labours, Jan. 2, 1842, which have not been in vain in the Lord.

Much christian union and affection continue. The young members take a lively interest in the sabbath school connected with the chapel, and also in two or three villages in the neighbourhood.

After Mr. Cooper left the Lower Meeting, the church assembling there invited Mr. R. May, of Penzance, to become their pastor, and he was ordained to that office June 10, 1824. He resigned, December, 1827. Mr. J. Statham, then accepted the pastorate, and was publicly recognized, September 11, 1828. He continued to labour with great success and acceptance until June, 1839, when he removed to Reading, and was succeeded by Mr. J. Burton, who after labouring about two years, resigned; and their present pastor, Mr. W. A. Salter, was publicly recognized, March 28, 1842.

## Christian Experience.

THE truth of the assertion, made by the wisest of men, Proverbs xxii, 6, "Train up a child in the way he should go, and when he is old he will not depart from it," my experience fully confirms. It pleased the Great Disposer of all events to bereave me of my father, by a sudden and painful providence, before I was two months old. My dear mother, a pious, intelligent, and judicious woman, felt deeply the responsibility of her position. From the time that reason began to dawn in my infant mind, she laboured with an untiring assiduity, solicitude and affection, to cultivate my understanding, and to implant in my mind the principles of piety. I was early taught that it was my duty to regulate all my actions by the rule of God's Word, and that I was not to walk in the way that seemed right in my own eyes; a course that was enforced by the authority and holy example of one, whose whole life was an embodiment of the principles she daily inculcated upon me. That these habits might be strengthened and become permanent, I was placed at school with a worthy baptist minister, of exactly similar principles and feelings as a christian, to those of my dear parent. But, alas! just nine days before I had completed my eleventh year, my beloved mother was removed, in a holy triumph of soul, to the mansions of the blessed. The probability of this event was not unforeseen by her, she had provided against it, so that I was placed under the guardianship of those, whose piety, integrity, prudence, and care, are engraven on my heart. In due time I was sent to business with a tradesman, who failed before I had completed half my term; this occasioned my removal to a neighbouring town, and happily, the ministry I there attended, was well suited to my youthful years. Its exhibitions of the love of Christ, in dying for poor sinners, captivated my soul, and drew forth my affections. I was filled with admiration and wonder, at its amazing greatness, while the results accruing from his obedience unto death, with God's method of justifying the ungodly, appeared to me so precisely suited to the circumstances and wants of every guilty sinner, (among whom I now felt myself to be the chief) that I was delighted with the whole,

heartily embraced it, and found peace and joy in believing. I could now say with the apostle John, "We love him, because he first loved us." From the time I was able to read, I had been accustomed to the daily study of the scriptures, so that my knowledge of them was familiar and extensive; but I now saw a beauty, a simplicity, and an import in them, to which I had hitherto been a stranger, and thought it most unaccountable and extraordinary that I had not previously discovered these; to me, indeed, "all things (now) had become new." This was in my seventeenth year. For some time subsequent my peace flowed like a river, but unhappily for me, those of my religious friends who made large pretensions to an understanding of the mind of the Spirit, as revealed in the Word of God, held most unscriptural views of many doctrines of divine truth: these were advanced with a confidence, and iterated with a dogmatism, which set argument at defiance. Such a method of dealing with the doctrines of scripture is often attended with fatal results on the young and untutored mind, especially when accompanied, as is usual, with an indiscriminate condemnation of every one who may be differently minded. I was thus led to imbibe a predilection for a system, which warped my judgment, destroyed my usefulness, and deprived me of my enjoyment in the truth as it is in Jesus. I still felt for perishing sinners, but the views I now entertained prevented me from endeavouring to bring them to God. My judgment would nevertheless often suggest that there must be something radically wrong in such principles. In reading God's word at this period I was accustomed to make its inviting and encouraging statements quadrate with my contracted scale, this I found to be *indeed* a difficult task, and it very naturally recurred to my mind, that I was accustomed to read other books with candour and fairness, and could exercise on them an enlightened judgment, my principles therefore must be leading me to *practical unbelief*, in not allowing God to speak by his word in his own way. Uneasiness and perplexity took possession of my mind, and for a length of time over-

whelmed me with anguish of spirit. In looking, one day, into the pages of a magazine, I met with some papers that directly met the difficulty with which I had been so long enthralled and perplexed; I at once saw that my principles were founded upon erroneous premises, and that their influence had necessarily obscured my judgment, and perverted my views of truth; my spirit was immediately emancipated from a load of anguish which had become intolerable, and my mind was filled with adoring gratitude and thankfulness for my deliverance

from principles which might ultimately have landed me in infidelity. Twenty years have since passed away, but the vivid remembrance of this deliverance abides with me still. I have ever since been enabled to take those practical views of divine truth which have brought again in a substantial and permanent form

That blessedness I knew,  
When first I saw the Lord.

And though, alas! I have been a most unprofitable servant, yet by the grace of God, I am what I am.

## Characteristic Sketches.

ROBERT HALL AND CHRISTMAS EVANS.

(Continued from page 41.)

The late Mr. Roberts, of Bristol, I remember to have heard speak of an interview which he witnessed between these masters in Israel. Mr. Hall was resolved to hear his Welsh brother preach, and, although he understood not a word of the language, he was observed to wave, and weep, and mutter, and exult in common with the Welsh people themselves. "He has but one eye," said Mr. Hall; "but what a countenance! and that one eye itself is like the rising sun." Mr. Evans, on the other hand, was found to have imbibed a mighty assimilating effect from contact with Mr. Hall's genius and manner; to so great a degree was this carried, that, for a while afterwards, Evans's own manner was exchanged for Hall's; even the small voice, and the rapid utterances of the latter, went far to supplant those trumpet tones which so frequently had made the hills rebound, and diffused *magio* over an assembly of thousands, or of tens of thousands; such power there is in sympathy, especially amongst kindred spirits! albeit that it was found that Mr. Hall's manner would not answer very well for the mountaineers, and it was not very long therefore, ere Christmas was "himself again."

In Mr. Evans's printed sermons (Welsh) there may be seen references, here and there, to the excellencies of his great "Saxon" brother, amongst which is the following: the text is the apostolical benediction, (2 Cor. xiii. 14.) and the

preacher has now come to the final "Amen." "The grace of our Lord Jesus Christ," he observes, "as the expression occurs in the last verse of the bible, has also an Amen affixed, which might serve for a signature and seal to the truth of the attestations both with respect to our Lord's first and second appearing. It is also expressive of the grateful joy, and the ardent desire of Christ's servants in prospect of his second appearing; "Amen, even so come Lord Jesus!" It was this Amen, by the way, which served as the day-star by whose lustre Robert Hall, of Bristol, ventured with his bark to cross the gulph of death; "Amen, even so come Lord Jesus—come quickly!" he exclaimed with his wonted emphasis: then—"What should I do amidst such a crisis as this, if I had not such a Saviour as the Lord Jesus?" "Come, Lord Jesus, come quickly!" were the words with which Hall's matchless eloquence, in regard to this world, was for ever brought to a close. Glory be to God that it came not to a close with Tully or Demosthenes, but with the writers of the bible. The cross was his treasure, and his life was in Christ." But his eloquence also has now come to a close; and not less to be noted is the *peroration* to his matchless eloquence. "I shall presently depart," he observed. "Fifty-three years I have ministered in the sanctuary; and in the present crisis, what is the consolation and the confidence left me, but that I have not ministered there *without blood in the basin*? Preach Christ to the people, dear brethren." Looking at me, he again resumed, "Only in respect to my preaching, you will see

nothing except a mass of perdition ; looking at me in Christ, you will see me in the heaven of salvation." Then, having finished the adjustment of all his temporal affairs, and taken leave, he reclined upon his couch with a final, familiar "good bye!" "Good bye, drive on!" were his last accents on earth, as if to enunciate the perfect composure, and even ardent desire with which he sprang into death's chariot, in order that, through all the terrors of death, he might *haste* to be present with him who is the conqueror of death and hell, and king of heaven ; whom, also, upon earth, he had so long and so effectively served and honoured.

Can it be at all matter of conjecture that this *par nobile fratrum*—these kindred stars, so superior in size and brightness, and of such varied hues ; the observed of so many observers in this dark world ; and whose beams had guided and cheered so great a number of pilgrims in their path towards a brighter world, (through "the heaven of salvation," by the way,) have, ere this time, reached their meridian, and come to a happy conjunction in the *heaven of heavens itself*, there to blend radiance, and shine for ever, to the glory of the one "giver of every good and perfect gift?" And Hall's masculine form, without the thorn in the flesh, shall be raised again ; and Christmas's athletic frame, without the deficiency of an eye, shall be raised again ; each a glorious body, and both gloriously adapted as habitations for, it is conceived, two of the most glorious spirits which heaven above ever "created and made" to impart present delight, and an everlasting advantage to those whose habitation is with men upon the earth.

Wolsingham.

E. L.

NOTES illustrative of some of the points referred to in the foregoing sketches, and which only the want of space prevented from being introduced in their proper places last month.

MR FOSTER'S PREACHING AT HIGH-GATE AND FINCHLEY COMMON.—Mr. F. had come upon a visit to the present Sir John Easthope, now M. P. for Leicester, who, with his family, occasionally attended at those places. No public notice as to the preaching had been given ; but the news spread, and a household came upon each of those evenings in the week : such an aggregate of the *judges*!—ministers, authors, poets, ama-

teurs, and what not, who had rolled out of the great city ; my near neighbour, that wondrous man of amazing and unending eloquence,—the poet Coleridge, with his host,—Gillman, the doctor, among the rest. Well ; the great man was the great man : Mr. Foster had striking thoughts. With a little of Mr. Hall's impetus and freedom, or of Christmas's fire, he would have been greatly interesting. One may be great as an author who is not "the eloquent orator." Whilst it might possibly come to pass that some men, notwithstanding their possession of some very superior furniture, yet, in the pulpit, might be found still doing and doing, it might almost be said that Christmas, for his part, would have "carried a girdle round the globe in forty minutes," and (still humanly speaking!) would have been back in good time to make Cader Idris tremble, or set Snowdon in a blaze. "Every man in his own order."

THEIR CHARACTER FOR HUMILITY.—As a slight illustration of this last named feature in Mr. Hall, I might refer to a letter which I received from him just at the time that he was coming to St. Alban's. Although the invitation which he had from me was not successful, it was, however, declined even respectfully ; and with remarkable humility he referred to himself in comparison with other ministers who might be obtained for the occasion. This letter, by the way, on its being shown to a friend, I had to surrender, a guinea being exhibited in return for possession of the autograph—a *bad* enough specimen of penmanship, assuredly, and the lines all sloping a good way towards the diagonal. But although, at this time, as the "hap" is, one of the poorest of the poor, I should have no objection even to reverse the compact.

As for Mr. Evans, it must be owned that, amongst his own generation, he was a good deal of the sovereign prince at times ; at which times, however, this circumstance might be imperatively called for. At an association in North Wales, at which I happened to be present, nearly thirty years ago, a very good brother, who was mounted on a large covered platform, stood preaching to an immense concourse in the open air, and Christmas, who was to follow next, occupied a seat in the rear. The good brother *rowed hard* in the sermon ; but, for once, it was evident that wind and tide were foul, and there



was death amongst the crowd! Christmas, who no doubt felt that the whole responsibility, in a manner, rested upon him, began to exhibit marks of depressed patience! A periodic sonorous *hum!* in the first place, was tried, as if to inspirit the good brother's nerves; but it would not do! "Thirdly," said the preacher; and, "thirdly!" again echoed Christmas, "it is time for thee to have done, brother." And this not succeeding, it was, ere long, followed by what may be called a slight approximation to the *ultima ratio regum*, or the last argument of kings, namely, a *stroke* from Christmas's *cane*, which came rattling athwart the tops of the preacher's huge top-boots; and this at length brought the preacher to a silent seat amongst the hearers, upon which Christmas, *starting* to the rostrum, took up his *parable*, and "did wondrously." In a very short space, wind and tide, under his management, were set right again, and all was animation in the *host*. But, upon the whole, Christmas's bearing in respect to all was, confessedly, prominently humble and kind. Even the above summary movement was received only with favour upon all hands; as the morality, or at least the etiquette, of an action sometimes may depend much on the *occasion*, and on the usage which prevails.

CHRISTMAS'S ONE EYE.—The tradition has been that he was "a noted boxer," and lost his eye in the ring; which notion was very plausibly sustained by the circumstances of his six feet attitude, his large powerful make, and his fiery, hero-like spirit. Christmas, however, in his diary, flatly denies the report, and states that he never fought. His eye was knocked out by the butt end of a whip, wielded by some one of a party of desperados, who set on him in the

dark, soon after he had commenced in the ministry. I have by me the copy of a letter from one of the neighbours, who was living three years ago, corroborative of the same fact.

MR. HALL'S SERMON AT ST. ALBAN'S. —I took down at the time an outline of this discourse, but it is not accessible to me just at present. This I can recollect, that the wisdom from above having been *fairly* weighed against "all that earth calls good or great," there was an outbreak at the close something like the following:—"Who," said the preacher, with force and animation at the full, "Who would prefer tinsel to the solid gold, the shadow to the substance? Who would be absorbed merely with the drapery of the painting or the statue, so as to neglect its perfect symmetry, and its all but living features? The riches of this world have their importance, but the riches from above are all-important. 'By these things men live, and in these is the life of the Spirit.'"

"AN HONOUR TO THE BAPTISTS NAME."

—I have received many a sovereign for my chapel case from parties who knew nothing of our "sect," except that they knew Robert Hall was a baptist, and this was enough for them. Twice I got two sovereigns by the mere magic of his name, in one of these instances, from one of the *great guns* in parliament. There was a *discount*, however, in consequence of the part he took as to the *communion* controversy. Many a poor browbeaten "beggar" has wished "Mr. H. had been in heaven" prior to his writing that book. To the eccentric, but good John Palmer, of Shrewsbury, the question was once put—"But have you read *Mr. Hall*?" "No, sir," was the reply, "but I have read *Mr. Paul*!" Alas for our divisions!

## The Spiritual Cabinet.

ONE HINDRANCE TO PRAYER.—Anger is a perfect alienation of the mind from prayer; and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass and soaring upwards, singing as he rises, and hopes to get to heaven and climb above the clouds; but the poor bird was beaten

back with the loud sighings of an eastern wind, and his motion made irregular and inconstant—descending more at every breath of the tempest than it could recover by the libration and frequent weighing of his wiugs, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did

rise and sing as if it had learned music and motion from an angel, as he passed some time through the air about his ministries here below. So is it with the prayer of a good man; when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with the infirmities of a man, and anger was its instrument; and the instrument became stronger than the prime agent, and raised a tempest and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose that prayer; and then he must recover it, when his anger is removed and his spirit is becalmed—made even as the brow of Jesus—and then it ascends to heaven upon the wings of the holy Dove, and dwells with God, till it returns like the useful bee, laden with a blessing and the dew of heaven!

*Jeremy Taylor.*

PRIVATE DEVOTION.—*Matthew Henry* says, "I bless God my daily prayers are the sweetest of my daily mercies." *Mrs. Berry* says in her diary, "I would not be hired out of my closet for a thousand worlds. I never enjoy such hours of pleasure, and such free and entire communion with God, as I have here: and I wonder that any can live prayerless, and deprive themselves of the greatest privileges allowed to them.—*William Jay* says, "If the twelve apostles were living in your neighbourhood, and you had access to them, and this intercourse drew you away from the closet, they would prove a real injury to your souls; for no creature can compensate for the want of communion with God."—*An old Minister* says, "You may as well talk of a wise fool, a wicked saint, a sober drunkard, or an honest thief, as of a prayerless christian."—*Philip Henry* says, "Apostacy begins at the closet door."—*The Apostle Paul* says, "Pray without ceasing."—*The Lord from Heaven* says, "Men ought always to pray and not to faint."

W. B.

## Narratives and Anecdotes.

LEGH RICHMOND.—As I was one evening proceeding towards a church in my native city, for the purpose of hearing the Rev. Legh Richmond preach an anniversary sermon, a gentleman accosted me, and inquired the way to the Temple Church. I told him I was going thither, and would be pleased to show him. He was upwards of fifty years of age, with a remarkably pleasant countenance, and wore spectacles. He was lame, owing to a contraction of the knee joint, and so he took my arm, which, with a boyish freedom, I offered him. "And pray," said he, "are you going to hear Legh Richmond?" I replied that I was, and anticipated great delight in doing so; as I had perused his "*Dairyman's Daughter*," and his "*History of Little Jane, the Young Cottager*," with great delight. The old gentleman smiled placidly, leaning a little heavier on my arm, and talked to me about heaven until my eyes ran over with tears. There was such a winning sweetness in his tone, and he spoke so affectionately, that I could not

but love him, stranger though he was. When we arrived at the church door, crowds were pouring in. "I must go to the vestry," remarked my new acquaintance, "I dare say you will see me again," and we parted. The service had been read by the regular clergyman of the place, and the psalm before the sermon was being sung, when the preacher of the evening slowly, and with some apparent difficulty, ascended the pulpit stairs. He bowed his greyish head for a moment on the cushion, and then looked on the congregation. It was the gentleman with whom I had walked to church—the author of that touching little narrative, which I cannot even now read without tears—"The Dairyman's Daughter."—LEGH RICHMOND WAS BEFORE ME!

*Boston Atlas.*

AN OLD SAILOR AND HIS BIBLE.—At a meeting held some time ago in connexion with Sabbath schools, the company were much interested by the presence of an old sailor, doubtless one of the oldest Sabbath school scholars in England. He

produced a bible on the occasion, the fly-leaf of which contained a narrative of which the following is a copy. "This Bible was presented to me by Mr. Raikes, at the town of Hertford, January 1, 1781, as a reward for my punctual attendance at the Sabbath school, and my good behaviour when there. And after being my companion fifty-three years, forty-one of which I spent in the sea service, (during which time, I was in forty-five engagements, received thirteen wounds, was three times shipwrecked, once burnt out, twice capsized in a boat, and had fevers of different sorts fifteen times) this Bible was my companion; and was newly bound for me by Jas. Bishop, of Edinburgh,

on the 26th day of October, 1834, the day I completed the sixtieth year of my age. As witness my hand, James Beach North.—N. B. During the whole time but one leaf is lost, the last of Ezra, and beginning of Nehemiah. I gave it to my son, James Beach, on the 1st of January, 1841, aged five years; after being in my possession sixty years, and he being enabled by the grace of God to read it at that age. And may the Lord bless it to him, and make him wise to salvation! J. B. North." Mr. North was a master in the navy, and, it is believed, now lives on his half-pay.

*Gateshead Observer.*

## Temperance.

CHUNAR, NEAR BENARES.—Mr. Small, baptist missionary, writes from Chunar, Oct. 18, "I am now on a second visit to Chunar, to conduct a sabbath service, and to baptize a young man with whom I had held conversation on my previous visit; he was an invalid, but his maladies, as is the case with a large proportion of the invalids of India, were brought on and fed by intemperance; but since he became a teetotalter, he has enjoyed very good health; this too, was, in the providence of God, the very first step towards his conversion. I propose immersing him to-morrow afternoon."

LORD JOHN RUSSELL, last year, in Exeter Hall, said:—"I am convinced that there is no cause more likely to elevate the people of this country in every respect, whether as regards religion, whether as regards political importance, whether as regards literary and moral cultivation, than this great question of Temperance."

THE MARQUIS OF LANSDOWNE, in a letter to Father Mathew, thus writes:—"I am near the conclusion of a journey through a considerable portion of the south of Ireland; in the course of which I have myself had, everywhere, repeated occasion to observe a most remarkable change for the better in the appearance of the population, and to be assured by others on whom I could rely, of an equally manifest improvement in their character and conduct, produced by the extraordinary success of your unremitting endeavours to introduce amongst them confirmed habits of temperance and self-control."

FATHER MATHEW'S OPINION.—"Oats would supply the want of potatoes. There are Oats enough in Ireland to feed the whole population until the next harvest. If landlords would allow their tenants to thrash their oats, and postpone their demand for rent, and let distillation from grain be prohibited, all anxiety and fear lest there should be a famine would vanish."

## Arts and Sciences.

### OVERLAND ROUTE TO INDIA.

THIS may be regarded as one of the most splendid victories over apparently unsurmountable difficulties, that the art and labour and perseverance of man ever yet accomplished. Lieutenant Waghorn,

formerly an East Indian officer, has had the honour of accomplishing this stupendous task. Tired of four months' voyages round by the Cape, he turned his attention to Egypt; and having ingratiated himself into the confidence of its ruler,

was permitted by him to visit the Arabs, near Suez, among whom he dwelt alone for several years, and eventually succeeded in establishing peaceful and confidential relations with these robbers; and having opened houses and caravanseras from Suez to Cairo, a sandy desert of nearly eighty miles, and thence to Alexandria. After seven years labour, Mr. W. had the honour of conducting the late Earl of Munster, (a son of William IV.,) and a party of officers, from Bombay by the way of the Red Sea, over his new line in Egypt, up the Mediterranean, through France, to England. Various improvements were afterwards effected, and facilities furnished; and the mails have now been for some time regular and tolerably punctual. Even during the short hostilities between Great Britain and the Pasha they were not interrupted, as the following pleasing incident will shew:—"During the attack on the castle of Gebail, on the night of the 12th of September, 1840, and in the midst of the firing, a white flag being seen hoisted in the town, hostile proceedings were instantly suspended; but on the boat's reaching the shore, the Indian mail, which had arrived by way of Bagdad, was handed to the officer, with 'Suleiman Pasha's compliments to Admiral Stopford.' The latter, on his part, immediately forwarded a warm letter of thanks to the Pasha, and accompanied it with a package of foreign wine, which had been seized in an Egyptian vessel directed to Suleiman. This interchange of courtesies being ended, firing was at once

resumed, and the result is well known. For the feeling thus displayed during this arduous war, Mohammed Ali afterwards received an honourable tribute from the merchants of Britain, who justly felt that conduct so unexampled deserved its prompt and hearty approbation." Thirty-five days is now about the time occupied in conveying the mails from India to England. Steam-packets run from Bombay to Suez, stopping at Aden; then over the desert by conveyances to Cairo, and thence along the Nile and canal to Alexandria by steamers, then by steam vessels again to Marseilles in France, and through France to England. Interruptions having taken place in France, Mr. Waghorn, after two years preparation, has lately undertaken another route by Trieste, a seaport of Austria, and thence over the main body of the continent of Europe, which he accomplished in ninety-nine hours and forty-five minutes, the most rapid on record, and arrived in London two days before another mail by Marseilles, which left India on the same day. Mr. W. expects to accomplish the journey by this route in twenty-five days, or even twenty-one. It is not, however, expected that the route will be practicable in winter. And all this has been done by an energetic individual, aided by ample funds from the *Times* newspaper. Government, it is stated, could not have accomplished the enterprize—its movements are too cumbrous, requiring treaties and protocols, and we know not what. A public testimonial is, we are glad to hear, about to be presented to Lieut. Waghorn.

## Correspondence.

ACADIA BAPTIST COLLEGE, NOVA SCOTIA.

[Through the politeness of Dr. Davies, of Stepney College, to whom this letter is addressed, we are enabled to lay its contents before our readers.]

*Horton, N. S., Nov. 15, 1845.*

MY DEAR SIR,—Some remarks lately met my eye professed to be taken from an English periodical (the *Baptist Reporter*, I think,) in regard to the relation which the baptists of Nova Scotia hold

to Government, which were grounded on so inaccurate a view of the facts, and were so injurious in their tendency, that I am constrained to offer the following observations as a corrective.

It is to be regretted that the article to which I allude is not now before me. It went, however, to the effect of representing the baptists of Nova Scotia as having deserted the noble principle of the great body of dissenters in Great Britain, which repudiates pecuniary assistance from government in support

of their churches or ministers. Now, in the name of all the baptists of Nova Scotia, and I may add of New Brunswick and Prince Edward's Island also, I solemnly assure the *Baptist Reporter*, and our brethren in Great Britain, that no dissenter on the eastern shore of the Atlantic can repudiate more firmly, or with stronger reprobation, such connection with the State than do the baptists of these provinces.

Such an assertion manifests a singular ignorance of the history and spirit of the baptist churches in this country. In these lower provinces, with whose history I am most familiar, most, if not all of the baptist churches originated within the lifetime of the present, and still actively laborious class of our more aged ministers. The facts of their history, then, are with us as "household words." Now, it is well known that all these facts were of a character to generate prejudices directly opposed to undue connection with government. The want of vital piety, too often seen in educated ministers, raised a prejudice against education in the pulpit; the same deficiency in men who received a regular stipend, threw into the shade stipends, and, with them, too often, a regular and sufficient support in any form. The whole theory and structure of an establishment being found, or believed so to be, in the same unhappy connection, the same disfavour was necessarily, and, as we believe, with more correctness of judgment, visited upon the establishment—and all connection of churches with the State.

The disruption of the baptist churches from the mass of the community who reposed under the shade of the ancient government connections is comparatively recent in this country, and their disinclination for anything which savours of the old errors against which they struggled must of course be proportionately fresh and vigorous. A considerable portion of the leading men among the baptists in the provinces were themselves personally torn from those early connections with the establishment which strong conviction of duty alone can sever, and with many of them the leading consideration which destroyed their repose in "mother church," and withered the bond which had held them to her was her worldly constitution, of which constitution connection with the state is so prominent a feature. Judge then of

the surprise with which Nova Scotia baptists hear themselves accused of tolerating any connection, pecuniary or otherwise, direct or indirect, of their churches with the state!

There are some, who, either from ignorance or incapacity, if from no bad motive, are slow to "distinguish things which differ." To such persons a hat may become a mitre, and a modern travelling coat a bishop's cassock.

The baptists in Nova Scotia have not sought or tolerated any connection of their churches with the state, nor the maintenance or education of their ministers by means of any government bounty. But what they have done is to assert their rights as citizens and subjects, and by a long and vigorous, and at length successful struggle, to roll back the tide of authority and contumely that once oppressed them.

The Episcopal church in Nova Scotia, partly by law and partly by the influence of habit, long enjoyed, to a considerable extent, a monopoly in education. The inferior schools and higher academies were very extensively under her influence, and the only collegiate seminary, King's college at Windsor, was strictly and exclusively hers. The Presbyterians had struggled against this monopoly with varied success. A new college, sustained solely by public funds, was at length opened in Halifax, and the Presbyterians themselves, with ill-timed partiality, were invested with its exclusive controul.

Some years previous, the baptists in this province had turned their attention to the importance of education, from the advantages of which they had been in a great measure excluded from the causes already glanced at. A seminary for general education, and finally a college, it was suggested, might be subject to baptist controul by being mainly supported by them; and yet, as contributing, like other academies in the province founded by other denominations, to the common benefit of the public, would, like them, be, in fairness, entitled to a measure of public support, while the baptists might, at some future time, establish in useful connection with it a chair of theology for the education of their ministers, to be supported solely by them, and kept strictly under their exclusive direction. From the first the promoters of this object felt the most

watchful jealousy against any government support of their religious or denominational views, a principle which they saw was violated in the appointment of chairs of theology in other seminaries in the province which were mainly supported by the state.

On this system they accordingly commenced, in 1828, an academy at Horton, not being, as yet, a theological school, nor a seminary for baptists, or for religious students exclusively, like the dissenting colleges in England, but a seminary for the instruction of all classes in literature and science—an institution therefore, of general public benefit. Now, to seminaries of this sort, large sums of money had, for many years, been annually paid out of the provincial revenue, raised by various duties of impost and excise; to which of course, therefore, baptists, as well as others, contributed. What more just than that a portion of the people's money thus devoted to public education should be given to the school at Horton as well as to those at Windsor, Picton, or Halifax? The baptists had founded the seminary at Horton, had purchased lands, erected buildings, provided teachers, and thrown open its advantages to the public generally without any restriction of signatures or tests, and they now claimed from the provincial legislature, as a right, a portion of the public monies devoted to the education of the country.

Every one, I presume, must see that there was in this no dereliction of principle as dissenters. It was a manly assertion of the rights of Britons. The love of exclusive influence and exclusive religion which, in England, has oppressed dissenters with church-rates and other burthens, here had chiefly taken the form of an education monopoly; and the baptists were resolved to destroy it. Many churchmen favoured them; and the baptists, on their part, fostered no ill feeling against the Episcopal establishment, or its schools, or college, which they admitted had done much good, but they were unwilling to allow the continuance of unjust partialities; and, after a struggle of some years, they succeeded in obtaining a grant of money towards the support of Horton academy, being still merely an institution for general public instruction.

In process of time, the want of higher education being more and more felt, the seminary at Horton enlarged itself into

two institutions. A college was now opened; in addition to the academy, under the same government, and on the same open plan which admitted all classes, and still without any theological chair, and consequently having no other connection with the baptist churches than that of a seminary which they directed and principally maintained.

From this time commenced another struggle for British rights. Windsor, the Episcopal seminary, remained connected with the establishment; and though some liberal changes had taken place in it, was still unsuited to a dissenting population. From Dalhousie college, the new seminary in Halifax, the baptists had been injuriously excluded, and, as their own college at Horton, challenged the strictest examination in proof of its thoroughness in advanced collegiate learning, the baptists now felt themselves entitled to claim from the legislature, as their right, an Act of Incorporation, chartering the Horton seminary as a university empowered to confer degrees.

This bold, but most just and equitable, claim roused a more strenuous opposition than the demand for a just apportionment of the public monies. So sudden a rise of a heretofore despised and feeble sect filled many with astonishment. The baptists, however, were firm, earnest, and persevering; and as the fairness of the claim could not be controverted, it was at length successful; and the seminary at Horton was, in 1841, with royal assent, erected, by Act of the Legislature of Nova Scotia, into a university, with the name of Acadia College.

The mode by which the baptists are connected with the institutions at Horton deserves a word. This is effected through a society called the Nova Scotia Baptist Education Society, membership to which consists in the contribution of an annual subscription of twenty shillings. This society is composed chiefly of baptists, and will remain baptist so long as they take interest enough in it to constitute a majority of subscribers. Its management is, and always has been, exclusively in the hands of baptists. To this society belongs the property at Horton; and by them are raised the funds which support the academy and college, with the exception of the provincial grant. The academy is under the government of the committee of the Education Society. The college is under the same

government, with the addition of six persons appointed by the legislature in consideration of the public grant, which is now applicable to either institution as the committee of the Education Society may judge best.

From this statement it will be seen that theology has not been as yet the direct object of these institutions. Baptist young men, and others, have indeed, been provided with a cheap and good plan of education, under strict and careful religious government; but the college and academy can in no sense be regarded as any part of the church organization of the baptists of Nova Scotia. The interest which the churches take in these seminaries is, it is true, deep and increasing, but their connection with them is no other than such as they might hold with a general hospital, or an asylum for the blind. If such institutions should come to be erected by baptists, no one could reasonably object to their receiving aid from the public treasury. Precisely as unreasonable are the objections made in the *Reporter* to the aid received by Acadia College.

The above statement further makes it apparent that in the direction of the seminaries at Horton there are two distinct bodies: the government of the college consisting of a large majority of baptists, with six persons appointed by the legislature; and the committee of the Education Society consisting wholly of baptists; an arrangement which gives the baptists the exclusive direction of a theological chair, or any other office of instruction which they chose to erect.

The mistake, I apprehend, of the writer in the *Reporter*, and that, probably, of those from whom he receives his information, must have been grounded on ignorance of these facts, and may further arise from the circumstance that all dissenting colleges in England are purely theological; and their design being, therefore, solely the advancement of religious interests, aid from government would be on a par with a Regium Donum, or any other government support of ministers.

The *Reporter*, and possibly his informant, may also not have reflected much on the circumstances of these colonies, where, positive oppression being little known, the baptists have been led more to inquire into their rights as Englishmen than to struggle against

specific wrongs. Now, baptists, I presume, it will be admitted, as an integral portion of the community, have a distinct interest and voice in the education of the country, and an equal right with others in the direction of those monies which may be devoted to this purpose. But having these rights, they have also corresponding duties. It is their duty to exert an influence over the education of the country in proportion to their numbers and wealth. Could they be justified in seeing the Episcopalians, the Presbyterians, the Methodists and others, moving in this matter, while they remained inactive? They have felt that they should be forgetful of their duties as citizens, and recreant to their principles as baptists, to have pursued any other course than that which has been stated; and, in their view, therefore, the alleged dereliction of dissenting principles is charged by the writer in question on acts which the spirit of liberty alone could have prompted.

I cannot conclude without adding that the want of a theological department has long been felt to be a heavy draw-back to our prosperity. It was always designed to be attempted when the people should be able to bear it. Direct theological instruction, it was found, would, fifteen years ago, and later, hardly have been tolerated. This feeling is fast fading away. The munificent grant made by the English brethren of £100 sterling a year towards a theological chair has been received, so far as I can learn, with general approbation and thankfulness; and the condition of raising an equal sum was promptly fulfilled at the late meeting of the association of Nova Scotia. This chair being strictly religious, and designed for the instruction only of religious youth, will of course be retained under the direction of the Education Society, and so be held in exclusive connection with the baptist churches; while the vicinity of the college will give the theological students the advantage of its classes, library, and apparatus, somewhat in the same manner as the Independents and Seceders in Scotland have their respective theological chairs in the neighbourhood of the college of Glasgow; and the baptists, and other dissenters, theirs, in the vicinity of the university of London; with the additional advantage in our case, however, that the baptists are also

the persons who in fact controul the college, and are likely so to remain as long as they have a name in Nova Scotia.

I hope this long letter may not be thought uncalled for. I have rapidly run over a long and, to us, deeply interesting portion of the history of the baptists in Nova Scotia. Many particulars are unavoidably passed. If more and minuter information is desirable, lay at any future time your commands on,

Dear sir, yours very faithfully,

E. A. CRAWLEY.

[About the middle of last month, after the above was in type, we received a long letter from Dr. Belcher, who seems to take a very different view of this disputed case. As his letter will appear next month, our readers will act wisely in suspending judgment. After these, we shall also give our opinion.]

---

BAPTISMAL ANECDOTES.—DR. WATTS.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—The statement of your correspondent, W. B., (p. 56, January Reporter,) respecting Dr. Watts being, sentimentally, a baptist, is, I apprehend, not altogether correct. Mr. Ivimey, in his *History of the Baptists*, vol. 3, pages 221—225, gives some very interesting information on the subject. The substance I transcribe:—

“It appears that this great man had entertained a serious intention of attempting to unite the Baptists and Independents into one body; seeing there were no differences between them, either as to doctrine or discipline, excepting the one point of christian baptism. The knowledge that this was the mind of this catholic minister of Jesus Christ, was brought to light by the following circumstance. In the year 1782, several pamphlets were published on the baptist controversy, by the Rev. John Carter, of Matishall, in Norfolk, (Independent), and the Rev. William Richards, of Lynn, (Baptist.) Mr. Richards, in one of his pamphlets, had asserted, (in reference to sprinkling not being the proper mode of baptism) ‘that Dr. Watts told his friend Dr. Gibbons, that he wished infant baptism was laid aside.’ This coming to the knowledge

of Dr. Gibbons, he wrote a letter to Mr. Carter on the subject, in which he states, —‘I find it has been asserted in a publication, that Dr. Watts declared to me, that he wished infant baptism was laid aside. It may not be improper, nay, it may become necessary for me to give a plain account of the matter, which I shall do with the strictest regard to truth, and without the least tincture of partiality.—The Doctor and myself were one day, in a free converse together, when he expressed himself to this purpose,—‘That he had sometimes thought of a compromise with our baptist brethren, by their giving up their mode of baptism, immersion, on the one side; and, our giving up the baptism of infants on the other: as he had not observed any benefit arising from the administration of the ordinance to them.’ This was the whole, from what I remember, that Dr. Watts said on the point. T.G.”

Dr. Gibbons was forty-two years minister of the Independent Congregation at Haberdasher’s Hall, London; and being a gentleman of undoubted veracity, the above statement may be implicitly relied on. From this account, one thing is very clear, that there was a conviction in Dr. Watts’s mind, that there was no necessity that any but believers should be baptized; and that he had sometimes thought of proposing, as the condition of a compromise with his baptist brethren, the giving up of the baptism of infants. Ah! time works wonders. I have lived to see strange turnings and twistings of ministers in my day, and shall now not be surprised at any strange compromise under the specious pretext of brotherly love, christian union, and universal charity. Sometime since, Mr. G——, a baptist minister, proposed that “our places of worship be furnished with a pool and a basin.” Whichever you please, sir, either for yourself or your babes! But, this step towards a “compromise,” Dr. Liefchild did not consider to be going far enough. He proposed, “as an essential preliminary to union, to merge the point in dispute, and that on both sides, the mode and subjects of christian baptism, should be placed among the things which are indifferent.” Still, after all, those alone deserve praise, who “keep the ordinances” as they were “delivered.” 1 Cor. xi. 2.

*Jireh, London.*

J. A. JONES.



## The Baptist Reporter.

AWARE that our Readers generally are anxious to be informed of the result of our attempt to raise the circulation of this periodical to a sale of 10,000 monthly, we have to inform them that we have not been able, so far, to reach beyond half the required increase. To speak plainly and openly, for we have no secrets—no desire to mystify or conceal any of the facts—our circulation in January last year was nearly 7000, but the average for the succeeding months was 6000—not less. We therefore required an increase of 4000 to make up the 10,000. The sales, as far as we know of them up to this day (Jan. 20) have not reached 8000; but as many additional subscribers, who have only seen the work this month, will send for their copies with the February parcels, we fully expect we shall reach 8000. This will be half way, for which we desire to be thankful.

But it is not too late to reach 10,000. An extraordinary effort on the part of our friends would accomplish this at once. *Only let every Subscriber show the January number to his neighbour and it will be done.* We do not like to say too much about this matter; we would rather leave it to the good sense and zeal of our supporters. We trust they feel fully as anxious as we do to accomplish this desirable object. Our part of the engagement we have fulfilled, by giving the *twelve* additional pages in January as a specimen, and we stand prepared to fulfil our engagement to give them regularly, as soon as we reach 10,000; but till then *we cannot*. We shall, however, give an increase of pages in proportion to the increase of sales, and therefore this month we have added *eight* more pages, as an encouragement to our subscribers to persevere until they have worked us up to the required number. If any think we are not acting openly and fairly let them tell us so. We shall be glad to hear from them, but more glad still to find that they are satisfied, and are using their best efforts to secure for the *Baptist Reporter* THIS YEAR the proposed circulation of 10,000 copies. For “why should not (as one of our friends observes) the Baptists have a poor man’s Magazine as large as the Independents?”

We heartily thank all who have written us so kindly and encouragingly, but we must not occupy our columns with any further extracts of their letters.

## Christian Activity.

### Attempts to do Good.

DEWSBURY, YORKSHIRE.—The few baptized believers in this town are members of the baptist church at Chapel Fold. Three years ago, prayer meetings were commenced in the houses of several friends. The deacons and members of Chapel Fold came down and assisted in conducting them, and Mr. Allison, the pastor, gave encouragement by occasionally preaching. These services drew a number of hearers together, some of whom became decided, and joined with us as members. The gradual increase of attendance rendered it necessary that facilities for regular worship should be secured at Dewsbury; we therefore took the Temperance Hall, and have had two sermons and a prayer meeting every sabbath, with occasional preaching on week day evenings. This infant cause exhibits one very hopeful sign; the prayer meetings are numerous attended, and are conducted with much zeal

and ability. As this room did not, in several respects, furnish all the convenience needed by the hearers, and as some of our friends were very anxious to commence a sabbath school, a part of the Cloth Hall was engaged and fitted up at about thirty pounds expense. We have now a very neat and commodious room to hear and teach in, and the school has been commenced with cheering prospects of success. Such was the zeal and liberality of this little band, that a great part of the money was soon collected. We had three opening services, with collections, in November last, when Mr. Saunders and Mr. H. Dowson preached. May the little one become a thousand! J. A.

THE GLOUCESTERSHIRE BAPTIST ASSOCIATION.—It is a prominent feature of this association, that it not only attempts to raise *new* causes, but to revive *old* ones. The cause at Woodside, in the Forest of Dean, originated with this association; and this is a very interesting station. There is

now a commodious chapel, a church of more than fifty members, and a large sabbath school: and many of the people connected with the coal-pits are inquiring after salvation. The causes at Stow-in-the-Wold, Ledbury, Painswick, and Chalford, have also been taken under the fostering care of the association, and the aspect of things at each place is pleasing. J. E.

### Evangelistic Labours.

SCOTLAND.—We have received from Brother Johnston, a copy of the "Second yearly Report of the Baptist Union of Scotland," which contains much gratifying and valuable information. The most pleasing features of this Report, in our estimation, are the sketches of the preaching tours of brethren Blair and Johnston. Extracts from these we intend to furnish, in the hope they may lead to the adoption of similar efforts in England. We have received an intimation that Mr. Blair is on his way to this part of the island to seek pecuniary assistance from the English baptists. As our brethren in Scotland are few and feeble, we hope he will be cordially received, and liberally assisted. We know not a more worthy case than that which he is deputed by his brethren to present.

IRELAND.—From Brethren Eccles and Bates we have received some pleasing reports of their efforts to propagate the gospel in this country, by Evangelistic Tours and visits. These are just the things we love to publish, and they will appear as early as we can find room for them.

### Hints of Usefulness.

IMPORTANT QUESTIONS.—Do you believe on the Son of God? Do you so believe on him as to look to him for salvation—trust in him for life and peace—prefer him to health, wealth, or pleasure?

Do you deny yourself, and aim to please God in all things—often asking yourself, Will this action, or this course, please God, and bring glory to his name?

Do you consider yourself a witness for God, being bound to witness against sin—and to the world, that the works of it are evil? Do you witness by your daily walk and conversation—always take the Lord's side against sin and sinners—and plead with God for their salvation?

Do you live and act under the full persuasion, that you must give an account of yourself to God? That your account may be demanded suddenly? That it may be called for *to-day*?

Are you walking close with God, relying only on the perfect work of Christ for justification and acceptance with God?

Are you living to self, or to God? Do you seek your own, or another's welfare? Do you distribute tracts, and speak a word for Jesus whenever you have an opportunity?

Do you attend the means of grace on week days? Are you justified in remaining at home when the Lord's people meet? Does your conduct betray a lukewarm indifferent state? God says, "Forsake not the assembling of yourselves together, as the manner of some is."

## Baptisms.

### FOREIGN.

INDIA AND CHINA.—Recent letters from these distant regions, from various missionaries, contain pleasing intelligence of the progress of the good cause.

INDIA, *Delhi*.—Mr. Thompson baptized four native believers, Oct. 5th, who were added to the church.—*Agra*.—Mr. Williams has lately baptized five native converts. Mr. Makepeace states that a spirit of inquiry is abroad in the several districts. This year, (1845) thirty-one natives have been baptized—seventeen from one village, where a chapel has been built and a school formed. But the converts meet with much persecution.—*Suri in Birbham*.—Mr. Wilkinson has baptized two natives, the fruit of his labours.—*Calcutta, Italy*.—Mr. G. Pearce baptized four converts from Hindooism, in Oct. last.—*Nursigdachok, near Cal-*

*cutta*.—Mr. Page has recently baptized several native converts.

CHINA, *Canton*.—Wun, a Chinaman, who had been carefully instructed for several months in the doctrines of the gospel, applied for baptism; he was recommended by the brethren; and after a full examination of his christian experience, he was unanimously received, and solemnly baptized in the Canton river, by Mr. Roberts, one of the American baptist missionaries. He has thus far honoured his profession by his walk and conduct. We now have three more applications for baptism, one from a village; one from within this city; and one who resides near us. The last two attend our religious services daily, and have connected themselves with our bible, or theological class. This class goes on daily, with eight or ten learners.

**EUROPE.—Holland, Leer, East Friesland.**—Our indefatigable friend and brother, J. C. Oncken, of Hamburg, has lately been on a missionary tour through Holland, and while at Leer, in the province of East Friesland, he says, I baptized our dear brother Bonk, and brother Coers, a weaver, on the evening of October 11th. Three or four other dear brethren witnessed the administration of the solemn ordinance; his four brothers-in-law were also present. I told brother Bonk that we might expect some unpleasantness the next day, and proposed that I should leave early on the sabbath morning for Wener, and return in the evening to break bread together. But our dear brother, who is not yet acquainted with the animosity of the priests, assured me that my fears were quite unfounded. I therefore agreed, though reluctantly, to remain with them. However, at ten o'clock on sabbath morning, I was summoned to the town hall by the police, who treated me much better than I had anticipated. I was either to bind myself not to perform any religious act, or quit the town. I chose the latter, and went that evening to Wener.

**Gasselten Mewfeen.**—I arrived at our dear brother Fiesser's at Gasselten Mewfeen, on the 15th of October, where I spent three happy days, and as he was very sickly, I baptized his dear wife and two other converts; and on the evening of that day I joined the little band in commemorating the Lord's feast. Brother Fiesser (who was formerly a minister of the Dutch Reformed Church, and a D.D.) is of a truth, one of the humblest brethren I ever met with. Picture to yourself a beautiful large manse, with fine garden ground, &c., and no inconsiderable *tractment*, [stipend,] a people passionately fond of him, so that every wish he uttered was promptly complied with, as the situation once enjoyed by our dear brother; and then look on his present position, despised, and rejected; forsaken by all except a few poor persons; without a servant, so that he carries water and turf, and plants and gathers his own potatoes; and all this, without any complaint, and you may form some small idea, that a heart must have made some proficiency in the loveliest of all christian graces, before it could stoop to measures so humiliating to flesh and blood.

**Hasen, near Groningen.**—At Hasen, in the Province of Groningen, I baptized some disciples, and constituted them a church of Christ. I trust that here also, we shall have additions ere long.

**Germany, Bremen.**—After leaving Holland, Mr. Oncken visited the Free City of Bremen, (one of the Hanse Towns) in Germany, where he baptized seven persons, and formed a christian church. On the

evening of Lord's-day, Nov. 9th, says Mr. Oncken, I surrounded the table of the Lord with fifteen dear christian friends in that town. But this turning of the mercantile city of Bremen upside down, has not been allowed to proceed unobserved. No! it has produced the greatest excitement among the populace, which, when it shall have subsided, will no doubt be followed by inquiry, examination, and conversions to God.

#### DOMESTIC.

**LONDON, Blandford-street.**—On the last Lord's-day in Dec., nine were immersed.—**New Park-street.**—On the last sabbath of the departed year, ten were baptized by Mr. Smith. The evening was unpropitious, but the congregation was large, attentive, and serious.—**Trinity Chapel, Borough.**—On January 2, three were immersed by Mr. Branch, of Waterloo Road.—**Devonshire-square.**—Mr. Hinton lately immersed Mr. S. M. Peto, of the firm of Grissell and Peto, railroad contractors. The citizens of Norwich propose nominating Mr. Peto to represent that city in parliament at the next election, and we understand his return is almost certain. Should he be chosen we shall have at least "one baptist" in parliament.—**Eldon-street, Finsbury.**—Two persons were baptized in the Welsh baptist chapel, Nov. 23. And on the following evening, Mr. Johns, of Manchester, who had been for many years a preacher among the Independents, was immersed in the same place.—**Regent-street, Lambeth.**—Twelve believers were immersed Dec. 4th, by Mr. Frazer, some of whom were young persons, a class to whom Mr. F.'s ministry has been much blessed, and for whose spiritual welfare he is anxiously solicitous. The number of inquirers at this time amounts to nearly seventy. R. S.

**LANGLEY, Essex.**—Two believers were lately baptized at Langley by Mr. C. Player, and added to the baptist church in that village. L. E.

**IRELAND, Carrickfergus.**—The blessing of the Most High seems to attend the work of the late Dr. Carson wherever it is carefully read by pædobaptists. Of this we have had a proof recently in Ireland, as well as those in England. Mr. A. Hamilton, late a member of the presbyterian church here, has (like Mr. Wallace and Mr. Rees) embraced the principles of the baptists from reading "Carson's Baptism," and has been immersed by Mr. G. C. Moore, and united with the baptist church under his charge.

P. S. Pray Mr. Editor, as you no doubt are in the secret, will you kindly inform us what conversions to pædobaptism Dr. Halley's lectures have been the means of effecting?

[We have not heard of one.]

**SOUTH SHIELDS.**—Four candidates were baptized here Dec. 14. After the service we distributed a plentiful supply of "Craps's Concise view." The attendance was numerous, respectable, and serious. Truth seemed to make its own peculiar impression. We pray that many may be brought to yield obedience to the commandments and claims of Jesus. We make no pretensions to extraordinary piety, but rather lament with shame that we are not more zealous and active in the Great Master's service. We are grateful, however, for these and other signs of his grace and goodness, not only in the conversion of sinners, but in disposing his people to free his house from all debt. During the last sixteen months twenty-six have been thus brought in amongst us. May we be more faithful and zealous, for "the night cometh." T. B.

**SAFFRON WALDEN, London-road.**—On Thursday evening, December 18, Mr. J. D. Player immersed one female. This church has lately adopted the practice of weekly communion.—L. R. *Upper Meeting.*—On the last evening of 1845, Mr. Clark, of Stepney College, preached, and then baptized five females and one male. The candidates, and the numerous auditory, were addressed by the pastor, Mr. Haycroft. The devotional exercises were conducted by Mr. Wilkinson, the senior pastor. One of the baptized is a teacher; another has been for some years a member of an Independent church in Cambridgeshire. U. M. W.

**SPRATTON, Northamptonshire.**—In June last, Mr. Clements, formerly of Bedford, came to labour amongst us. Since which time our congregations have improved and are now much increased; sometimes crowded. In August, Mr. C. baptized two in the mill-dam, when above 500 orderly spectators were present. We have hope of others. Our friends are disposed to be active, and propose the circulation of tracts.

**LYNN.—Stepney chapel.**—Our pastor baptized four candidates, Jan. 4. On the last Lord's-day of the past year Mr. Wigner took a retrospective view of the six years of his pastorate; within which period the church had increased three-fold; congregations more than doubled; gross increase of members, 312, averaging one per week; twelve have been removed by death, and twenty seven dismissed to other churches; present number, 328. We rejoice in the prosperity with which the Lord has favoured us.

C. T. K.

**MALTBY, Lincolnshire.**—The waters have not been moved here for some time. On Dec. 7, they were a little agitated by the baptism of three believers. Tears of joy were shed: it was a happy season. We distributed tracts after the service, which have excited no small stir. R. D.

**COTTENHAM.**—Four persons were immersed in the old west river by Mr. Green, pastor of the first church, on Dec. 24. The weather had been wet and stormy. Prayer was made by the friends for a fine day, and we had one of the finest we have had this winter. Next day the school children were publicly examined, and revival services were held, which were renewed next week on three evenings, and found profitable.

**EYNSFORD, Kent.**—Mr. W. Reynolds baptized five persons, Nov. 30th, in the presence of a large and attentive congregation. We are happy to inform you that the work of the Lord prospers amongst us, and souls are converted to God. We wish the *Reporter* were circulated more extensively in Kent, it would be instrumental in reviving small drooping churches, of which there are several in this county. E. K.

**NORWICH, St. Clement's.**—On Tuesday, Dec. 2nd, Mr. Wheeler baptized two disciples. Mr. Ivory, of Costessey, with whose church the baptized united on the following sabbath, preached on the occasion. C-y.

**ASHAMPSTEAD, Berkshire.**—Four persons were immersed by Mr. H. Fuller, Dec. 4, one of whom had been for some time past a preacher amongst the Primitive Methodists. A. B.

**CARDIFF.**—A correspondent (M. L.) says, "On the first sabbath in the New Year, two persons were baptized. One was a young man, a native of Poland, lately come to reside here." But our friend has omitted place and date.

**CARDIFF, Tabernacle.**—Mr. D. Jones baptized five candidates Jan. 11. We are happy that the Lord has not forsaken us. J. E.

**NOTTINGHAM, Stoney-street.**—There have been baptisms at this place on the first sabbath of each of the past three months, of eighteen, fifteen, and seven candidates—forty in all. The greater part were females—keeping up the proportion, in this largest baptist church in England, of seven females to one male. J. R.

**HARTLEPOOL, Durham.**—A man was baptized in the sea by Mr. Pitt, Jan. 4. He had been a Primitive Methodist, and was convinced by the New Testament of this duty. Many hundreds were present. All behaved with decorum.

**WOODSIDE, Gloucestershire.**—The first sabbath of this year was a happy day with us. Five believers in Jesus were then baptized. These were all gathered from the world. May they be faithful! W. R.

**NEW ROMNEY.**—Since our last report, we have had baptisms of three, two, one, and three—the last, Jan. 11. Our prospects at this Home Mission station are pleasing. T. S.

**WALTON, Suffolk.**—Mr. Hody baptized six candidates Nov. 30. Two of whom were Wesleyans. S. D.

HAY.—On the afternoon of Dec. 7th, five were added to our number by baptism. Our place of worship was crowded, and great solemnity prevailed. The tracts you sent us were given away, and caused some agitation and inquiry.

IRSWICH, *Turret Green*.—On the first sabbath in the new year, two young disciples of the Saviour publicly professed their faith in Him. May the joy they then felt be a prelude to holier felicities. G. R. G.

BIRMINGHAM, *Heneage-street*.—Mr. Roe baptized five candidates, Dec. 28.—*New Hall-street*.—On the same day, Mr. John Bunyan immersed three brethren at this place, for the new baptist church in Thorp-street.

DUNSTABLE.—Mr. Gould immersed six believers Jan. 3. One is a sabbath scholar. Great interest was manifested. We have good hope respecting several other candidates and inquirers. H. T.

BURY, *Lancashire*.—Four believers were baptized here Jan. 4. One is a sabbath scholar, and one a teacher. Others are waiting for admission. D. J.

LUTON, *Beds*.—Monday evening, Dec. 29, six believers were baptized at Union chapel, by Mr. Hull. Two were from the sabbath school. H. T.

HIGH WYCOMBE.—Four persons were baptized by Mr. Green, at Union chapel, which was crowded to excess. (Date omitted.) T. S.

STUDLEY AND COOK-HILL.—On New Year's day in the evening three females were baptized. A spirit of inquiry prevails here, and our prospects are cheering. F. P. H.

NEATH.—*English church*.—Mr. Stone immersed three believers Dec. 29. Two were from paedobaptist churches—one an Independent, the other a Primitive Methodist. B. H. T.

BOSTON.—Mr. Mathews baptized two females on January 4. Several other friends are expected to follow in their steps. F. M.

SCARBOROUGH.—Two candidates were immersed by Mr. Evans, Jan. 4. One had been a Wesleyan, the other had been a minister among the Association Methodists. A. R.

STALEY BRIDGE.—We had a baptism, Dec. 25, of three females, after which we had our annual teacher's tea meeting. It was a happy day. T. H.

TABOR, *Brynmaur*.—We have added fifteen since October, some by restoration, and others by baptism. Our prospects at present are pleasing.

## Baptism Facts and Anecdotes.

"DESPERATELY" *Anti* "BAPTISTICAL!"—In my congregation, some while ago, there was a gentleman who was a good deal to be respected on account of his piety, not less than for his rank in society and his general information. This gentleman took the opportunity, at one time, to inform me how much he was satisfied, gratified, and so forth, with all and sundry of our goings on, save and except one thing, namely, that we were baptists! As his notion upon this matter seemed to coincide with that of a certain Noncon-advocate—that we poor baptists were at once "the fewest of all people, and the most sectarian of sects:" so, by way of demonstration or of illustration, or perhaps a little of both, "Sir," said he, "I was lately passing along in the town of Liverpool, and my eye caught the inscription, 'Christian-street;' and then presently 'Baptist-street.'" "Now, sir," my good friend continued, "I could not but observe that Christian-street was a fine broad thoroughfare; but Baptist-street! oh sir, it was narrow, very narrow!" I cannot very well describe the piercing look which ensued at the conclusion of this narrative; but I thought it betokened a conviction on the part of the narrator that henceforth he was

to march on in triumph, whilst we poor baptists were to turn pale, and be dumb, with matters of a like sort. The purport of the reply, however, which was now made, freely conceded that there was much ingenuity in the classification which he had made; nevertheless, it might possibly be that those who had "christened" the Liverpool streets did not contemplate that there should be a strict accordance betwixt "name and nature;" or that, if they did, who knows but that, for once they might be mistaken, as it is generally allowed that "to err is human." Christian-street a broad street? Never! Baptist-street a narrow street?—Perhaps so: yet, for ought I can perceive, Baptist-street may be a Christian-street, nevertheless—nay, for that reason. Well, some fine clear morning we may perchance be able to recollect what has been written, and who says it—"Broad is the road that leadeth to destruction, and many there be that go in thereat; but strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." "Sir, narrow as the said Baptist-street may be, most likely there will be found in it space enough for you with myself to walk in it side by side: therefore, by all means, eschew

the broad way with its tempting name, lest it should conduct to a bad end; and let us together enter in at the strait gate, and walk in the narrow way; they can only call us by a bad name as we pass along, or, at most, kill the body; but what then, if the way though narrow and dangerous will bring us at last into a broad and wealthy place, a region in which allegiance to the Supreme Monarch (or speaking the truth in love) shall not be construed into a want of right feeling in regard to our fellow-subjects; a territory where it will be found

That names, and sects, and parties fall,  
And Jesus shall be all in all."

E. L.

N. B. My good friend, this London merchant, soon afterwards crossed the Atlantic, and got located in a land where, I suspect, he would still meet with these "narrow," not to say "terrible baptists!" He may have become a baptist ere this time! Well, soon may it be that the loving inculcation of Christ's institutions—"as they were delivered"—shall cease to be a "terror" to any of Christ's servants. Amen!

**BAPTISM WITH SOUP!**—"Baptism *without water*" our readers will hear of by and bye. In the meantime we give them the following:—"M. Boquet remarked, in his last lecture, that a question lately propounded for discussion in a Roman Catholic semi-

nary in France was, *whether baptism could be performed with soup?* One of the students answered that if the student's soup were meant, it could be; if the bishops', it could not. We do not mention this as a specimen of French wit, but as a commentary on the condition of that church, one of whose doctors could seriously propose such a question. And yet this is but one case out of thousands. Can we wonder at the late decision of our general assembly?—*American Presbyterian.*"

"**EPIPIPTO.**"—On the sabbath previous to that on which our immersion took place, the Independents had a sprinkling. The subject was an adult daughter of an English baptist! Dr. —, of Dublin, being in the city to preach on that day, was the operator; and in his attempt to vindicate his practice, sounded the changes on the phrase "*Epipipto*," which, as we say in Ireland, only "puzzled the vulgar;" for who present knew whether what he said was right or wrong? The thing, too, was done as in a corner; even the members of the church could not all be admitted. Since Mr. Watson became a baptist, the Independents here are most tenacious of preserving the water unruffled. They will speak on any matter, be it ever so *dry*, rather than the *wet* one of baptism! But truth is mighty. J. T.

## Religious Tracts.

**INVITATIONS TO WORSHIP.**—We find that this proposal is much approved. We have already received several offers to purchase, together with applications from some who cannot afford to buy them, and a few claims from those who are selling twenty-five *Reporters*, and fifty *Children's Magazines*. To all these, we wish to say, that we have not been able to prepare them yet, owing to the pressure of business which always weighs heavily upon us at this season. Next month we hope to be ready.

### APPLICATIONS FOR TRACTS.

**FROM DEVONSHIRE.**—We much need the diffusion of spiritual religion here. By far the larger portion of the inhabitants seldom or ever attend a place of worship, and many of our youths are decided infidels. We have nearly three thousand inhabitants, mostly working people, many of whom are employed in factories, with little opportunity or inclination of improving their minds. In this town there are but two or three individuals of the baptist persuasion, and they attend the Independent chapel. Please oblige us with a grant.

**FROM WORCESTERSHIRE.**—Great good might be done if we had a few tracts on our

doctrine and discipline to distribute amongst the people. As our cause is but young, and the majority of the members are in low circumstances, we hope you will sympathize with us and send us a grant.

**FROM CAMBRIDGESHIRE.**—You would greatly oblige me by sending a grant of tracts and handbills for distribution in this vicinity. We need them as much, if not more, than in many other localities.

DONATIONS have been forwarded to  
Handbills. 4 Page. Reporters.

Bury .....	500	..	25	..	6
Cheddar .....	500	..	25		
Todmorden ...	500	..	25	..	6
Somers Town ..	500	..	25		
Ashburton.....	500	..	25	..	6
Leeds (Byron-st.)	500				
Dunstable .....	500				
Crieff.....	500				
Leeds (JoysFold)	500				
Bromwich (Prov. Chapel).....	500				
Dungannon ...	500				
Monkwearmouth	500				

We wait for proper directions from Wexhampton, Glasgow, Norwich, Heywood, Merthyr Tydvil, Studley, and East Combs. (See January Reporter, page 67.)

# Sabbath Schools and Education.

## SCRIPTURE LESSONS FOR FEBRUARY.

*February 1.—Christ the only Saviour.*  
Acts iv. 1—22.

**EXPLANATIONS.**—v. 1, *Priests*—The Ministers of the Jewish religion. *Captain of the Temple*—The president of the persons engaged in its services. *Sadducees*—The smallest of the three sects amongst the Jews; they denied the resurrection of the dead and a future state. v. 3, *In hold*—In confinement. *Eventide*—The hour of sacrifice, three o'clock in the afternoon. v. 5, *Rulers*—Magistrates. *Elders*—Men, chief in influence. *Scribes*—Writers. v. 9, *Impotent*—Helpless. v. 10, *Ye crucified*—This was the same council that had condemned Jesus. v. 11, *Stone-head of the corner*—The principle and uniting stone of any building. *You builders*—The Jewish rulers were religious teachers, and civil magistrates also. v. 13, *Marvelled*—Wondered. *Took knowledge of them*—Recognised them. v. 16, *Notable*—Remarkable. v. 17, *Straitly threaten*—Severely threaten.

**QUESTIONS.**—v. 1, Who were addressing the people? By whom were the apostles interrupted? and so on to v. 22.

*The subject illustrates the different effects produced by the preaching of the same truth; viz., that there is salvation for the soul (as well as bodily healing,) only in Christ.*

*February 8.—The Conversion of the Eunuch.*  
Acts viii. 25, to the end.

**EXPLANATIONS.**—v. 26, *Philip*—One of the seven deacons. *Gaza*—A city of the tribe of Simeon, and formerly the chief of the five principalities of the Philistines. *Desert*—Uninhabited part. v. 27, *Ethiopia*—Now called Abyssinia, a country in Africa. *Charge of all her treasure*—Resembling, in some measure, the chancellor of the exchequer in England. v. 29, *Spirit*—The Holy Spirit. v. 33, *Judgment, &c.*—Justice denied to Christ. *Declare his generation*—Speak to his character and that of his ancestors, as was usual in Jewish courts of justice. v. 37, *If thou believest*—Faith is an indispensable qualification for baptism. v. 38, *Went down both into the water*—This is evidence of the manner in which Philip baptized the Eunuch; viz., by immersion, for if he had done it in any other way, both need not have gone down into the water. v. 40, *Azotus*—or Ashdod, a city in the tribe of Dan, ten miles north of Gaza. *Cesarea*—A seaport in the north west of the province of Samaria.

**QUESTIONS.**—v. 25. Where was Philip when he received directions to go to the south? In what was he at that time engaged? and so on to the end.

*The narrative exhibits the compassion and grace of God to one who was anxious to understand his word and to obey his commandments.*

*February 15.—Necessity of Repentance.*  
Luke xiii. 1—5.

**EXPLANATIONS.**—v. 1, *Galileans*—People who lived in Galilee. They were not under the same government as the Jews. v. 2, *Suffered*—Or were punished after this manner. *Pilate*—The governor of the Jews when Christ was crucified. v. 3, *Repent*—Literally to turn back again—to turn from sin to God. *Perish*—The consequence of impenitence—exclusion from God—the second death—everlasting destruction. v. 4, *Tower in Siloam*—A lofty building near the pool of Siloam, and at the foot of mount Zion. *Sinners*—Wilful transgressors of the commands of God.

**QUESTIONS.**—v. 1, Who was Pilate? What did Pilate to the Galileans? And so on to v. 5.

*This passage teaches that all must repent or perish, and that accidental or cruel deaths do not indicate always the judgments of Providence or the peculiar wickedness of the sufferers.*

*February 22.—Christ's entry into Jerusalem.*  
Matthew xxi. 1—11.

**EXPLANATIONS.**—v. 1, *Bethphage*—A small village on the road from Jericho, and about two miles east of Jerusalem. *Mount of Olives*—This mount overlooks Jerusalem, and is about a mile in length. v. 5, *Daughter of Zion*—The Jewish nation, often thus represented in scripture—the true worshippers of God. *Upon an Ass*—To ride thus was emblematical both of meekness and dignity. The ass in the east is a fine animal. v. 9, *Hosanna*—This is a Syriac word and means, “save now.” v. 10, *All the city was moved*—There was great excitement and astonishment. v. 11, *Jesus*—In Hebrew, Joshua—a Saviour. *Nazareth*—a city in Galilee where Jesus dwelt with his mother and her husband Joseph.

**QUESTIONS.**—v. 1, To what place were they approaching? Where had they arrived? And so on to v. 11.

*Jesus is to be obeyed as well as honoured. The multitude and even children honoured him with loud Hosannas; but his true disciples manifest their attachment and reverence by their obedience.*

# Intelligence.

## Baptist.

### FOREIGN.

HOLLAND AND GERMANY.—J. C. Oncken, has lately returned from a missionary tour through Holland; he says, "You will participate in my joy when I give you a brief sketch of my last missionary tour to Holland. Our dear brethren, Bonk and Coers, I baptized at Leek, in East Friesland, and went on to Wener. I spent the evening with our dear friend — Hesse, jun., who is perfectly convinced of the truth, and wishes that a church might be formed in that place. Poor, dear brother, his worldly connections are such that it will require more than ordinary grace to enable him to follow the Lord, and the dictates of his own conscience — pray for him. I had no time to call on the separatists in this place. The following night I slept at Bonda, and the next at Peyelet, with a dear brother, a deacon of the church at Gasselter Nieuwveen. The following day I reached the latter place, where I spent three happy days with dear brother Fiesser. Our brother accompanied me to Zutphen, in Guelderland, where I was anxious to form a brotherly connection with the church, in which you will remember our dear brother Kobner did not succeed; the Lord heard my prayer, we formed a sweet brotherly union, which I trust neither time nor eternity will impair. Brother De Pinto, (by birth an Israelite,) formerly a physician at the Hague, has time, property, and talent, and though not yet ordained, he nevertheless takes the oversight of the flock, consisting of eighteen baptized members—we spent a blessed day of rest at Zutphen. The church breaks bread every first day of the week. Brother Fiesser becoming very ill, brother De Pinto kindly accompanied me to Amsterdam, where we remained three days with the little band (four in number); our visit was mutually blessed. I parted from brother De Pinto at Amsterdam, and proceeded to Hasen, near Groningen, where I baptized, and constituted a church. I then returned by Bonda and Wener to Leek, where, with the necessary caution, I got through safely. I remained only a few hours at the house of Stadt Barbier, a pious man, where brethren Bonk and Coers with their wives were assembled; with the two brethren I broke bread, and we had all of us a glorious evening. The brethren have since been before the magistrates, and the whole town of Leek is in a terrible commotion. At five o'clock next morning I was off for Germany, and reached Oldenburgh

the same evening; at Jever I preached twice, and communed with the church; the next day, in company with brother Remmers, I held a missionary meeting at Varel, visited the brethren at Oldenburgh, and proceeded to Bremen, where the greatest excitement prevails from my having administered the solemn ordinance of baptism, and constituted a church, which numbers fifteen members." Thus far our esteemed brother's narrative, from which it appears, that he immersed two disciples at Leek, three at Gasselter Nieuwveen, some at Hasen, and seven at Bremen, and that he constituted four baptized churches, one at Leek, one at Zutphen, one at Hasen, all in Holland, and one at Bremen in Germany, during this journey.

AMERICA, *New York*.—The special session of the Baptist Triennial Convention was held in the Baptist Tabernacle, New York, on November 19, 20, 21; Dr. Wayland, the President, in the chair. It was resolved (on condition of obtaining the necessary legal enactments) to alter the name and constitution of the convention. The New Constitution to be comprised in twenty-four articles, the name to be, "The American Baptist Missionary Union;" the object of the Union to be, "To diffuse the knowledge of the religion of Jesus Christ by means of missionaries throughout the world." The sittings of the Convention were eminently distinguished by peculiar harmony of feeling, and by a remarkable revival of the missionary spirit. Dr. Judson, of Burmah, was present. The attendance throughout was very numerous.

CHRISTIANS.—In the United States of North America, there is a body of baptists denominated Christians, whose sentiments are the same as those of the General Baptist Old Connexion in Great Britain; they have 650 churches, consisting of 36,600 members, and 782 ministers. The Christians are represented as becoming more evangelical every year, while, alas! the General Baptists of the Old Connexion here anticipate being swallowed up in the vortex of Unitarianism! ICHABOD.

### DOMESTIC.

MOUNT MORIAN, *Radnorshire*.—We had a tea meeting, Dec. 25th, of 500 persons, the profits of which cleared off the whole of our debt, for which we are thankful. T. W.

SWANWICK AND RIDDINGS, *Derbyshire*.—The friends here have lately presented their pastor, Mr. Davies, with a valuable cloak, and a purse of money for his holiday expenses.



MR. GEORGE DAWSON, *Birmingham*.—We are informed (by W. H.) that the singular conduct of this young man, who succeeded Dr. Hoby, at Mount Zion, has, at length, after much patience and forbearance on the part of the church there, arrived at a crisis. The doctrines he has preached have been of a very equivocal character, and he has recently attempted to form "a creedless church." At the Lord's supper, Jan. 4th, after a public invitation, several unitarians, and other persons, sat down; on observing which, the baptists retired, and afterwards appealed to their brethren in the town. On Jan. 14th, a meeting was held at Cannon-street vestry, when arrangements were made for the supply of the chapel, which will seat 2000. The mortgage debt is £2000, towards which £1000 were then promised, and the ladies engaged to raise the other £1000. In our next we shall give a brief report of a sermon Mr. D. preached in Leicester in December.

BURY ST. EDMUNDS.—Last year we owed £300, which our pastor proposed we should attempt to remove, and although many of our friends are poor, the debt was removed in eleven months, and £20 over, with which, and a few donations, a beautiful seraphine was purchased, for conducting the praises of God in our place of worship. And all this was done without injury to our regular contributions to schools, missions, &c.

TABOR, BRYNMAWR.—On Monday, Dec. 1, a tea party was held in the chapel, when *thirteen hundred* sat down. Fifteen hundred tickets were sold, the whole proceeds of which, £75. were applied to redeem the debt; the provisions being supplied gratuitously. Addresses were delivered, and Mr. Williams, the pastor, read over the "deeds" of the property. This might be called a *monster* tea meeting.

NETHERSEAL, near *Ashby-de-la-Zouch*.—The G. B. meeting-house in this village has been re-opened after enlargement, when £42 were collected.

TROWBRIDGE, *Bethesda*.—After a tea meeting, Dec. 26th, £40 were paid in, and about £30 promised, to reduce our debt of £700. J. D.

MINEHEAD.—On the evening of Jan. 6th, we had a tea meeting to celebrate the extinction of our debt, when Mr. Elliot took a retrospective review of our pecuniary affairs, which excited gratitude to the Author of all good.

DISS, *Norfolk*.—We had a tea meeting, Jan. 7th, provided by our more opulent friends, and to which all were admitted free. Such social interviews are calculated to promote brotherly kindness and affection.

GREAT OAKLEY.—Our female friends have presented our minister, Mr. Billson, with a handsome new pulpit cushion. J. C.

SOUTH SHIELDS, *Borrington-street*.—Our anniversary sermons were preached December 21, by our old and tried friend, C. H. Roe, of Birmingham, and our respected neighbour, Mr. Sample, of Newcastle. The weather was unfavourable, but the attendance was numerous and respectable. In the evening many went away from want of room: we were literally crammed! On Tuesday, three hundred sat down at a social tea meeting. All was harmony and delight. Collections and tea realised £53. 7s. 10d. We had raised £20. previously, and still wanted £26. 12s. 2d. to clear off a recent debt of £100 for painting, &c. We feared we should not get it, but a plan of "shares" was proposed, and in a quarter of an hour the money was raised, and £5 over, to the joy of all present. Last year we had a debt of £620. and had long been in a low and languishing condition. But we made an extraordinary effort, and cleared it off. We think we may call on others to imitate our example. Who after this dare doubt the efficiency of voluntary efforts? We desire to thank God, and take courage!

THE LONDON BAPTIST ASSOCIATION, held its annual meeting, at New Park-street, January 21, Mr. Branch preached from 1 Phil. 9—12. After tea, the large chapel was well filled, Dr. Hoby in the chair. The association contains thirty-two churches. Letters were received from thirty. The clear increase reported was only 240, the smallest for several years, being fifty less than last year. As many as fifty-three had been excluded, and only four restored; the dismissions and receptions by letter, were about equal. The average increase last year was seventeen, this year it is only twelve. Surely such a state of things calls for serious self-examination, humiliation before God, and renewed consecration to his cause!

SWANSEA.—Mr. D. Evans, formerly of the Haverfordwest, and recently of the Bristol college, was publicly recognized as pastor of the baptist church, meeting in York-place, December 17th and 18th. Messrs. Roff, Dodd, Hughes, Davies, Probert, Baker, (Wesleyan,) and Jacob, (Independent,) engaged. The chapel was crowded, and the services remarkably interesting. About twenty are now seeking admission into the church, and the young minister enters on his duties with delightful prospects. J. E.

HALIFAX, *Pellon-lane*.—We had a debt of £200, which has been removed by three friends offering £100, if the other £100 was raised; which was effected, with £11 over. A tea meeting was held December 25, to celebrate the happy event. J. S.

HARTSHORNE, *Derbyshire*.—The General Baptists of Melbourn, are erecting a neat meeting-house in this village.

**RETURN OF DR. JUDSON.**—On Nov. 20, Dr. Judson left New York, for Boston, intending to sail from that city for Burmah, in ten days. Intelligence has arrived of the deposition of the King of Burmah; the change will, it is thought, be favourable to the spread of the Gospel there. [The last New York papers do not confirm this report.]

**FUNERAL SERMONS FOR MR. KNIBB** have been preached generally in the principal baptist places of worship, both in London and the country; some of which will, it appears, be published.

**MR. S. DAVIES**, late agent of the Baptist Irish Society for nearly thirty years, has, during that period, advocated the claims of the society in 828 places in Britain and America, and collected upwards of £17,000. During a recent visit (the tenth) to Scotland, he collected £314.

**IMPOSTOR.**—W. G. of Skipton, wishes us to excite caution in baptist churches, respecting a man, wearing spectacles, (not *always* perhaps,) and a light grey top coat; rather pale countenance, and black hair. He calls himself a baptist minister from the north. In Skipton, he acted very dishonestly, and then decamped.

**WARFORD AND HILL CLIFF, Cheshire.**—Mr. Barber, minister of the former church, has written us a note, saying, that he is now quite satisfied, from information kindly given him by Mr. Kenworthy, minister of the latter church, that Hill Cliff, Grapenhall, is the oldest baptist church in Cheshire.

**ABERDORRE, Glamorganshire.**—Mr. T. Price was ordained to the pastoral office, Jan. 1st. Messrs. Jones, Thomas, Richards, and several other ministers engaged in the interesting services.

**REMOVALS, Particular Baptist.**—Mr. J. Volter, of Salford, to Bishop Burton, Yorkshire—G. Ashmead, of Kingsthorpe, Northamptonshire, to Great Missenden, Bucks—R. S. Morris, of Burton-on-Trent, to York-street, Manchester—W. Liddell, of Rawden, Yorkshire, to a sphere of labour under the direction of the church, Pembroke-street, Liverpool—T. Price, of Pontypool baptist college, to Aberdore, Glamorganshire—A. Tilley, late of Stepany college, to Bridgnorth—J. Howison, late of Horton college, to Wakefield—J. J. Osborne, late of Brough, to Carlisle—J. C. Butterworth, of Weymouth, to Kingstanley—D. Rees, of Isleham, to Braitree—J. C. Finch, to Hemel Hempstead.

**General Baptist.**—Mr. Rose, late of Whittealea, to Northampton—A. Smith, late of Quorndon, to Vine-street, Leicester—J. Miller, late of Creaton, to Market Harborough.

**NEW MEETING HOUSES** have been recently opened at New Kingston, Surrey, and at Shouldham-street, Edgeware-road.

## Missionary.

### GENERAL BAPTIST MISSIONARY SOCIETY.

#### *Annual Report for 1845.*

Of this admirable report, we now propose to furnish an abstract, feeling assured that its interesting details and christian spirit, will secure the approval of our readers.

THE INTRODUCTION opens with the remark that the last annual meeting was held under circumstances unparalleled in the Society's history, and deeply interesting. For at that time no less than eight of our brethren and sisters were floating over the mighty abysses of the ocean, on their way to fields of future toil.

A GENERAL VIEW OF THE STATE OF THE MISSION, furnishes some pleasing facts, one of which, that "about one thousand persons, in connection with the society's stations, have released themselves from the chains of Hindoo superstition and idolatry," demands devout thankfulness. It is not pretended that all these are christians, but many of them are such, and all have been brought under christian instruction. This is not a trifling measure of success, though small compared with what is needed.

Mr. Buckley's rapid voyage to Madras, and his arrival there on the 31st of August, together with the chief incidents of interest which marked the passage, and the reflections to which they gave rise, are then detailed. The kindness he received on his arrival in India from several christian friends of other denominations, and his feelings on his arrival in that land of darkness and heathenism are also recorded. His language (addressed to a friend in England) is "Be assured of this my brother, that if ever you enter a heathen land, you will never wish to quit it; you will see so much to be done, and so few to do it, that you will desire to be employed in missionary work till your dying day."

An account of each station then follows, the first of which is the station of

**GANJAM.**—The missionary, Mr. Wilkinson, has had to occupy Mr. Stubbins's station at Berhampore during his absence, so that the asylum for boys commenced at Ganjam has latterly been carried on at Berhampore. Four Khund boys, victims, rescued by government, had been admitted. An unprecedented awakening had been caused among them by the sudden death of an interesting girl in Mrs. Buckley's school from cholera. Eight were anxiously inquiring what they must do to be saved. Two persons from Ganjam, and two of the boys from the asylum, have recently been baptized at Berhampore. One of the former was suddenly removed by cholera, a few days afterwards. His end was very peaceful.

Before he died he said the fear of death was removed, and that the Redeemer was the foundation of his hopes.

**BERHAMPORE.**—At this station a new chapel was opened on the 11th of August. On the 24th of September, Mr. Buckley reached Berhampore. Two persons were baptized in June, in August three, (two of whom were from Ganjam,) and in April four, two of these were from Mrs. Buckley's school. Denabunder and Balagee, native assistants, labouring at this station, were solemnly set apart to the work of the ministry by the brethren Rama Chundra, Lacey, Wilkinson, and Buckley, in November. Favourable accounts have been furnished of the orphan asylum conducted by Mrs. Buckley.

**KHUNDITTA.**—This interesting, encouraging, and important native station, occupied by Bamadab and Prasuram, is described as needing much a resident European missionary.

**CHOGA.**—Two Hindoo women have been baptized during the year at this native station, where Rama Chundra, Bamadab and Sebo Naik, have regularly conducted divine worship on Lord's-days.

**CUTTACK.**—At this the society's first station, and the locations more especially connected with it, the number of real and nominal christians is 816, viz, at Cuttack, 409; Christianpore, 89; Lacey, 34; Asylum, 92; Society, 39; Khunditta, 39; Choga, 44; Bhogerpore, 15; Indo-British, 55. The number in communion at Cuttack is 137, and at the six christian locations in the neighbourhood of Cuttack, 52; total, 189. During the year, fourteen had been added to the church at Cuttack by baptism, and four by restoration, while two had been excluded, and one had died. The annual conference of the missionaries at Cuttack was held, November 25th and 26th, at which, a variety of business was transacted. Mr. Wm. Brooks was desired to engage more in direct missionary labour; it was also resolved to ordain to the work of the ministry, the native brethren Balagee, Denabunder, Sebo Saho, Sebo Naik, Damudar, and Somnath. Mr. Sutton presented the last volume of the Oorea scriptures, (new edition) on which he was congratulated by the brethren. Conference also expressed their approval of the manner in which it had been executed, and their fervent gratitude to God for its completion. It was also proposed to establish at Cuttack, an institution for educating pious young men for the work of the ministry, and as assistants in the mission; brother Sutton to be the tutor. This has since received the unqualified approbation of the home committee.

Mr. Lacey furnishes some pleasing evi-

dence of the piety of the native converts, and remarks, that the number who prove unfaithful to their profession is less than in the more favoured churches in Britain.

**ASYLUMS.**—Mrs. Sutton's report of these important institutions details facts of a gratifying character, but especially interesting to their benevolent supporters. In November, 1844, Mr. Sutton stated, that the next baptism would bring the number added to the church from those institutions since 1836, up to forty. Two are preachers of the gospel, and two others are candidates for that holy office.

**MISSIONARY JOURNEYS.**—Mr. Lacey and several of the native brethren have, during the year, visited Poore and other strongholds of heathenism during the festivals. The painful account he gives of the horrors they witnessed, most emphatically confirms the statement of scripture, "their sorrows shall be multiplied that hasten after another god."

**NATIVE TEACHERS.**—Mr. Lacey bears a most satisfactory testimony to the consistency, piety, and improvement of several of the Hindoo ministers, and of their labours in Cuttack and elsewhere.

**TRANSLATIONS AND PUBLICATIONS OF THE HOLY SCRIPTURES.**—Mr. Sutton has completed his new version of the Oorea Old Testament, which has been carried through the press at the expense of the British and Foreign Bible Society. For his personal labours as translator, Mr. Sutton has received 5,000 Rupees, which he has transferred to the society's credit. Thus displaying, most honourably, his disinterested zeal for the mission of which he is so faithful and efficient an instrument. The following is a summary of the works printed during the year.

	Copies.	Pages.
Bible, 3 vols. 8vo., Psalms to Malachi, . . . . .	2,000	1,016,000
Gospel by Matt., 12mo., . . . . .	5,000	500,000
Religious Publications, . . . . .	53,000	1,464,000
School Books, . . . . .	2,700	586,800
Total, . . . . .	62,700	3,566,800

**HOME PROCEEDINGS.**—Messrs. W. Bailey and Wm. Miller, have been sent out as missionaries with our brother and sister Stubbins, who have returned to Orissa; also Miss Collins to assist Mrs. Sutton. They all sailed from Portsmouth in the "Wellesley," captain Toller.

Mr. Hudson and Mr. Jarrom have been sent out as missionaries to "China," the first baptist missionaries to that vast empire from Britain. They sailed (the former accompanied by his son, the latter by Mrs. Jarrom), on May 8th, in the ship, "Duke of Portland," captain Hamblin.

**FINANCIAL ACCOUNT.**—Receipts, £2,373 10s. 2d. Disbursements, £3396 11s. 1d.

## Religious.

THE REV. W. G. BARRETT, *again!*—In the account of the station of Montrose, Demerara, page 133 of the London missionary society's report, for 1845, it is stated, "our devoted missionary, the Rev. W. G. Barrett, at the urgent request of the directors, has consented to undertake the charge of this important station." Again, in the account of the station of Four Paths, Jamaica, page 141, we also read, "Mr. Barrett has, at the instance of the Directors, consented to relinquish his present sphere of labour, in order to undertake the charge of the Montrose station, Demerara." Is the translation of the Reverend W. G. Barrett, of Jamaica, to Demerara, designed to increase his usefulness? or is it intended as the *amende* honourable to the baptist denomination? We are disposed to think the latter is the fact, as Barrett's removal has been the act of the directors only; he has been removed at their instance, and by their *urgent* request; and this is twice stated, as though the directors wished it to be known as extensively, that the accuser of the baptist missionaries in Jamaica, has been removed to Demerara, *altogether out of their way.*

A NEW SECT.—Within the last year or two, a new sect has been forming, who renounce any public name other than "Christians," but are generally known as "Horsleyans," the leader being a Mr. Horsley, a descendant, and the inheritor of the fortune amassed by a Bishop of the Church of England. His ministrations are gratuitous indeed, for many of the few people of the sect are under great obligations to Mr. H's purse. The only peculiarities in connexion with this sect, consist in the minister being termed "Bishop," who is assisted by "elders," but the Bishop is looked up to, and his opinion as implicitly relied on as if he were infallible. They refuse pecuniary assistance from the world, maintain a strict reserve in communication of religious instruction, have no public preaching, "break bread" every Lord's Day, administer Baptism scripturally, their general sentiments incline to Socinianism, but they are not very likely to exceed the twenty or thirty they now number from the privacy of their services. There are but two places where they meet, Hatton-garden, Holborn, and Lambeth, Surrey. They do not make any direct effort to spread their doctrine, so little, that even in the matter of the ministry there is no one to succeed to the "Bishopric."

H. L. D.

CHAPEL DEBTS.—The Independents of Leicestershire, have made arrangements for the entire extinction of their Chapel debts, amounting to about £4,500, within four years. Bond-street, Leicester, alone, furnished £1,200.

## General.

ARISTOCRACY.—During the sitting of the French Chambers, in the last year, General Foy, in his speech before that assembly, made use of the word "aristocracy." A voice from the ministerial side asked for a definition of the word. The General made a short pause, and then exclaimed—"Aristocracy, in the nineteenth century, is the league—the coalition of those who wish to consume without producing, live without working, occupy all public places without becoming competent to fill them, and seize upon all honours without meriting them—that is aristocracy," exclaimed the General.

POPULATION.—The total population in 1841, of Great Britain and Ireland, including the army, navy, and merchant seamen at home and abroad, was 27,019,558. Of these there were in England, 14,995,138; in Wales, 911,603; in the Channel Islands, 124,040; in Scotland, 2,620,184; in the army, 89,230; in the naval and merchant service, 99,223; and in Ireland, 8,175,124.

AMERICAN SLAVERY.—One hundred and seventy Unitarian Ministers, residing chiefly in New England, have issued a protest against the system of slavery as practised in the southern portion of this country, because it is a violation of the law of Right, being the sum of all unrighteousness which man can do to man, depriving him not only of his possessions but of himself.—*New York Journal.*

PERSEVERE.—Many of the blessings universally desired are frequently wanted, because most men, when they should labour, content themselves to complain; and rather linger in a state in which they cannot be at rest than improve their condition by vigour and resolution.

CHRIST'S HOSPITAL in London, educates and boards about 1200 boys, the cost being £25 per annum each, or £30,000.

SIR R. PEEL has already, (January 23,) confessed that "a great change" has taken place in his views with regard to protective duties; he feels, he says, that he must yield to "reason and argument."

EARLY RISING.—Emulate the habit of the homely yeast, which, though it is working night and day, never fails to rise the very moment it is stirred.—*Almanack of the Month.*

POETRY is music in words, and music is poetry in sound; both excellent sauce, but they have lived and died poor that made them their meat.—*Fuller.*

RAILWAYS.—Three separate lines have been projected in Turkey.

"THE EMPEROR FOUNTAIN" at Chatsworth, throws up a column of water 207 feet in height—the highest in the world.

A FIELD OF WHEAT was reaped near Cowbridge, Wales, in December.

## Passing Events.

---

**THE QUEEN'S SPEECH.**—Never was public anxiety more, or so much excited, to hear the manifesto of the Premier, for the Sovereign's speech may now be so regarded, as was the case at the opening of Parliament, on January 22. Free Trade is the great question of the day: all men are thinking and talking about it. And certainly, it is one of the first importance, affecting the well-being and happiness of mankind, not only in temporal matters, but in those which are of higher import. How delighted then, were we, to find the great principles of Free Trade enunciated, for the first time, from the British throne. Her Majesty refers to the failure of the potato crop, and says, "The disease by which the plant has been affected, has prevailed to the greatest extent in Ireland." Here a case of necessity is first made out, and then follow various suggestions respecting relief. "I have had" says Her Majesty, "great satisfaction in giving my assent to the measures you have presented to me from time to time, calculated to extend commerce, and to stimulate domestic skill and industry, by the repeal of prohibitory, and the relaxation of protective duties;" and then, "I recommend you to take into your early consideration, whether the principles on which you have acted, may not with advantage, be yet more extensively applied." "Further reductions" are recommended on "the produce or manufactures of other countries." Her Majesty thus concludes her admirable, and heart-cheering speech—the best ever delivered by a British Sovereign—"It is my earnest prayer that, with the blessing of Divine Providence on your counsels, you may be enabled to promote friendly feelings between different classes of my subjects, to provide additional security for the continuance of peace, and to maintain contentment and happiness at home, by increasing the comforts, and bettering the condition of the great body of my people."

---

## Marriages.

---

Dec. 3, at the baptist chapel, Hose, in the Vale of Belvoir, by Mr Stocks, Mr William Underwood, of Nether Broughton, to Miss Ann Cook, of Upper Broughton.

Dec. 8, at the baptist chapel, Lockerley, Hants, by Mr N. T. Burnett, Mr Josiah Grant, of Sherfield English, to Miss Caroline Harnett, of White Parish.

Dec. 10, at the baptist chapel, Morice-square, Devonport, by Mr Gillson, Mr William Colmer, to Miss Mary Avent.

Dec. 11, at the baptist chapel, Blakeney, by Mr Copley, Mr David Evans, of Cinderford, to Miss Maria Davis, of Oaklands.

Dec. 11, at the Old Meeting House, Bedford, by Mr Jukes, Mr Samuel Bird, to Miss Eliza Roberts, both of Sharnbrook.

Dec. 18, at the baptist chapel, Goodshaw, by Mr Nichols, Mr James Priestley, to Alice, eldest daughter of Mr L. Pollard.

Dec. 20, at the baptist chapel, Great Sampford, Essex, by Mr Beddow, Mr Joseph Gilder, to Mrs Hannah Gowlett. Also, Mr Charles Suggars, to Miss Mary Gowlett. The females are mother and daughter. All the parties reside at Great Sampford, and are all members of the baptist church in that village.

Dec. 25, at the baptist chapel, Lydney, by Mr Elliott, Mr Wm. Miles, to Miss Eliza Evans, both of Edge Hills.

Dec. 25, at the baptist chapel, Rayleigh, Essex, by Mr Pilkington, Mr John Osborn, of Sutton, to Miss M. A. Moulton, of Raverth, Essex.

Dec. 25, at Babbington, near Ilkeston, by Mr J. Peggs, baptist minister, Mr F. Pares, to Miss Tamar Shaw.

Dec. 25, at the baptist chapel, Kidderminster, by Mr. Mills, Mr William Price, to Ellen Monks. Also at the same time and place, James Griffin, to Hannah Kimberline.

Dec. 25, at the baptist chapel, Eye, by Mr Bucke, Mr George Mudd, to Hannah, widow of the late Mr John Cooper, of Braiseworth.

Dec. 25, at the baptist chapel, Parley, by Mr Alcock, pastor, Mr James Harding, to Miss Mary Ann Clark.

Dec. 25, at the baptist chapel, Accrington, by Mr G. Marshall, Mr William Entwisle, to Alice, youngest daughter of Mr. Thomas Briggs.

Dec. 25, at Union Chapel, Shefford, Beds, by Mr B. S. Hall, Mr W. Pattle, to Miss H. Street, both of Shefford.

December 25, at Counterslip baptist chapel, Bristol, by Mr T. Winter, Mr Isaac Hall Webb, to Miss Mary Ann Richards.

Dec. 28, at Bishops Stortford baptist chapel, by Mr. Hodgkins, Mr. Adam Moffat, to Miss Sarah Corbett.

Dec. 29, at the baptist chapel, Paulton, by Mr. Fox, Mr. George Hew, of Paulton, to Mrs. Hester Filer, of Brittons, Somerset.

Jan. 1, at Vernon Chapel, (baptist) Bag-nigge-wells road, London, by Mr Owen Clarke, Mr E. W. Clarke, of Southampton-row, Russell-square, to Mrs Louisa Bur-

bidge, of Penton-street, Pentonville. Also Mr S. Q. Cook, of Dudley, to Miss E. M. Clarke, of Vernon-square, Pentonville.

Jan. 7, at Bath, Mr George White, of Sherston, to Eliza Webb, of Didmarton.

Jan. 10, at Clifton, near Bristol, Mr John Potts, Gateshead, to Ann, only daughter of Mr John Hindhaugh, of Newcastle-upon-Tyne.

At the baptist chapel, Harlington, Middlesex, by Mr George, Mr Joseph Hunt, of Overbury-house Academy, to Miss M. A. Fleetwood, of Iver, Bucks.

## Deaths.

Oct. 23, at Bolton, Mary Horner, aged 74. Twenty-seven years ago she was baptized, at a place where the baptists were much spoken against; but she maintained a good profession, and died in peace. For forty-three years she was a "widow indeed," and had the joy of seeing all her children walking in the truth. She loved the gates of Zion—weeping or rejoicing as the cause of Him she loved was depressed or prospered.

Dec. 2, at the Chapel House, Lays Hill, Herefordshire, Mr. Thos. Boyce, in his 94th year, for many years a worthy minister of Christ among the baptists.

Dec. 9, Mary Cairns, a member of the baptist church, Dunning-street, Sunderland. Her end was peace. In her affliction she was able to say—

"Other refuge I have none,  
Hangs my helpless soul on thee."

Dec. 14, at Islington, after giving birth to a son on the 9th, Sophia, the beloved wife of Mr. Henry Braden, and daughter of Wm. Paxon, Esq., of Gray's Inn Terrace, Secretary to the baptist fund.

Dec. 30, at the Grove, Hackney, in his 64th year, Mr Robert Aspland, for nearly forty years minister of the Unitarian congregation, Hackney.

Jan. 2, Mr. Jacob Rogers, Wells. Mr. R. had been to a school tea-party at the baptist chapel, Cheddar, and was returning home with a party of friends, when, without manifesting any previous indisposition, and while the party were singing hymns, he dropped his head and expired instantly. Mr. Davis, a student from Bristol, held the lifeless body in one hand, and drove to Wells with the other. Mr. R. has left a sorrowing widow and family.

Jan. 2, at Bristol, aged 72, Mr W. Warren. He was converted under Robert Hall, and baptized by Dr. Ryland. His character as a christian was well sustained throughout.

Jan. 3, Mr. Alexander Wilson, for thirty-five years one of the pastors of the baptist church, Sans-street, Sunderland, aged 69. As a man, he was kind, disinterested, benevolent, and upright; as a christian, consistent and pious; and as a minister, acceptable, impressive, useful, and instructive. His funeral, which took place on the Wednesday following his death, was attended by upwards of 300 gentlemen. His death is regarded as a public calamity. Many say "a great man has fallen in Israel."

Jan. 4, during the administration of the Lord's supper, at Broadmead baptist chapel, Bristol, Mrs E. Smith, aged 75, many years a worthy member.

Jan. 5, Mr. John Whitfield Tucker, aged 71. The day before his death he attended at Counterslip baptist chapel, Bristol. He was much respected by a large circle.

Jan. 7th, in his 80th year, at his residence, in Hoyle-street, Sheffield, the Rev. Francis Dixon, for 36 years the pastor of the Church of Christ assembling in Leecroft chapel. He resigned his charge in 1836, and was laid aside from active labour by affliction, and gradually sank beneath the weight of years, and frequent attacks of severe illness.

Jan. 8, at Beaumont Close, Biggleswade, the residence of her father, John Foster, Esq, Mrs. Hall, relict of the late Rev. J. K. Hall, baptist minister, of Kettering.

Jan. 8, at his residence, Wellington-street, Leeds, aged 59 years, Mr. David Fox, father of Mr. Joseph Fox, baptist minister, Paulton, near Bristol.

Jan. 19, much lamented, aged 58, Isabella, wife of John Wilks, Esq, of Finsbury.

At Hastings, in the island of Jamaica, Mr. Wm. Bernard, who for the last ten years has been a valuable deacon of the baptist church, Bethsephil.

Lately, at Virginia, U.S., the Rev. Andrew Symes, D.D., aged 92, the oldest clergyman in the State of Virginia.

# BAPTIST REPORTER.

---

MARCH, 1846.

---

## **Essays, Expositions, and Biography.**

---

### WHAT DOTH HINDER?

IN January we took a general survey of the state of the Christian Religion, in this and other countries, during the "Last Hundred Years;" and glanced also at its present position and prospects, respecting which we said, "And what of Evangelical Religion? We fear that in her two great countries—England and America—it is not in so prosperous a condition as it should be. There is evidently a re-action—a deadness—a stupor—of which all sections of evangelical christians are found complaining. The causes of this will form a suitable subject for further discussion." This is that which we now propose to consider.

We might, in general terms, set it down as "a great fact" that the spirit of the world, which is enmity to God, and the things of God, has crept into christian churches, and eaten as doth a canker, corrupting and destroying all vital piety in many

of the members; but we must enter upon details.

"The love of money is the root of all evil," is the declaration of infallible truth. But how has this been recently developed, producing the effects we deplore? Let us see.

It is generally allowed that the dearth of conversions among evangelical christians was first observed and felt within the past four or five years; at all events within that period it has become more conspicuous.

And what has been doing within that period in the "money world?" Is it not notorious that more money has changed hands in this country than was ever known. Railways—the construction of Railways was the moving cause of these vast and unprecedented money transactions. Now we have nothing to say against, but rather, much in favour of this new and easy and expeditious mode of conveyance. But we have, we think, cause to lament the dreadful effects which inordinate speculation in Rail-

way shares has produced on the minds of many christian men and women.

The thing appears to have been brought about in this way. Pecuniary profit, still increasing, was realized from the first lines laid down; and the investment of capital in this way appearing safe and profitable, numbers became anxious to possess similar advantages. This was natural, and so far there might not be anything improper. But presently the mere "money-getters" began to practise their gambling tricks with "Railway shares," as they had long done in "Corn markets" with the price of bread. Now christian men should have retired from unhallowed contact with the sons of mammon; for though there might not be anything sinful in subscribing to employ men with shovels and wheelbarrows to level hills and fill up valleys to make a road for expeditious transit, there was harm in buying and selling shares with a view to realize enormous profits. And by this the mischief was done. The *mind* was excited and directed intensely to this one object. Could a christian man, expecting great loss or great gain, think of anything else but that *one thing*? Could he join devoutly in prayer, or listen to a sermon with undisturbed attention—could he reflect on what he heard in a calm, and serious, and thoughtful spirit—could he visit the sick, (pure and undefiled religion,) instruct the young, or direct the trembling penitent to that atoning blood which cleanseth from all sin? Not he. Or, if he did these things, to keep up appearances, would it not be obvious to every discriminating observer that his heart was not along with him in the work, and that he was secretly concerned about the rise or fall of Railway scrip!

Perhaps some may imagine that we are going too far. Are we? Let such ask their christian neighbour, if they have one, who has been deeply dabbling in these questionable speculations; and let him watch if a sigh

for former peace does not escape his agitated bosom.

For in this important matter we place lowest in the scale of consideration the loss or gain of money; and we place highest the state of the *heart*. "Where our treasure is there will our heart be also." Before, perhaps, that heart dwelt with delight on the unutterable love of God in Christ—the great salvation expanded its susceptibilities, and made it glow with gratitude and joy—the diffusion of the glorious gospel among the nations, was the most glorious of all enterprises that man ever attempted in its estimation—and hence it throbbed with ecstasy and delight whenever good news from far countries told of the triumphs of the Son of God. Now, however, the vacant stare or half-closed eye tell, though in the house of God, that the mind is wandering—the prayer-meeting is forsaken for the share-market, and the best news is the success of the line in which he has taken the greatest number of shares. The thoughts, and desires, and energies of the whole man are diverted into another channel—his mind is turned upside down—he is reconverted to the world, and lost to the church. More or less has this been the case with many during the past five years.

Ah Paul! Paul! how true are thy divinely-inspired words! Never since they were written did they call for more serious and grave consideration than at this juncture. Yes, there are those now who are "supposing that gain is godliness." Let us hear Paul again—*now, in 1846*. Christian Railway Speculators hear him! "But godliness with contentment is great gain. For we brought nothing into *this* world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is



the root of all evil ; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things ; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

Inordinate money speculations then, are set down as one of the chief causes of the interruption which our holy religion has recently met with. Many, we fear, have thus "erred from the faith," and the energies which should have been devoted to the promotion of the reign of the Messiah, (the only great object worth living for,) have been devoted to the selfish purpose of personal aggrandizement.

Ah, cursed lust of gold ! which can thus turn a christian into a worldling, suppress the noblest of emotions, paralyze active energies, impede the progress of truth and mercy in the world, and drown men in destruction and perdition ! Well might Paul affectionately and earnestly entreat Timothy, as a man of God to "flee these things."

What a contrast to such conduct was that of Him, who "though he was rich, yet for your sakes he became poor," and that of his servant who said, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him."

Let not any one imagine that we design by these remarks to restrain, in the slightest degree, the efforts of sincere christians to "provide things honest in the sight of all men." The blessing of heaven be upon them ! We mean only, at this critical juncture, to warn against dangerous money speculations, which may not only involve

temporal ruin, but draw off the mind from devotion to things which are eternal.

We had thought of mentioning some other leading or collateral hindrances. Let this *one*, however, be well pondered by all for the present.

---

### THE POWER OF FAITH.

"IF thou canst believe, all things are possible to him that believeth." This is one of the great principles enunciated by the Teacher sent from God : and this principle we believe to be in accordance with the philosophy of the human mind. Much ridicule has been expended by religious speculators on the doctrine of faith : but perhaps there is no part of the gospel system which has more vividly impressed on it a true philosophic character than that which relates to faith. Strong faith has always been one of the most prominent attributes of the most elevated characters, of the noblest spirits, and the source of all that has been esteemed great and dignified among men of the world. How strong was the faith of the intrepid navigator who discovered the continent of America ! The idea of a new world, situated in the midst of the ocean, having taken possession of his mind, his faith stamped the idea with the impress of reality. He travelled from kingdom to kingdom, braving contempt and scorn, beseeching kings to furnish him with the means of equipping a vessel to convey him to this unknown land. And when amid the dangers of the voyage, his crew were in a state of mutiny, and he saw his death written in the infuriated countenances of his sailors, he preserved his faith : he asked for three days longer, and on the third day the land appeared in sight ! What was it that imparted sustaining energy to the minds of those great men who have given to the world such amazing inventions as the steam engine ? Year

after year they toiled on—failure after failure seemed to mock their efforts, and yet they persevered. What was it that sustained their minds? It was their faith—faith in the ultimate success of their exertions. All those great men who, either in ancient or modern times, have been renowned for accomplishing great achievements in the midst of discouragements and difficulties, have been men of ardent faith. We affirm, then, that the important and prominent position assigned to faith in the christian system is in perfect accordance with the constitution of the human mind, and the history of human deeds. This is one of the most powerful principles of action: the christian system is intended to develop its full power. Under the Old Testament dispensation, what wonders were accomplished by faith! What a striking catalogue does the apostle present in “Hebrews” of ancient worthies who, through faith, were rendered capable of the most heroic efforts and the most extraordinary deeds. Through faith they subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens. What, then, ought to be the achievements of faith under the “ministration of the Spirit?”

In the article, “Why do we not prosper?” it was said that if the purpose of God with reference to the gospel is not accomplished, “the failure is not to be referred to the will or sovereignty of God, but to those on whom devolves the obligation of carrying out his plans, and employing the means for the accomplishment of his designs.” It might be inquired, if means *are* employed and the end is not realized, to what must the failure be attributed? We reply, in a great measure to the want of faith.

Important as faith is as a stimulus to exertion, it is represented in the scripture as possessing an influence immensely superior to this.

In the article already referred to, it was observed that the extension of religion depends on the power of God and the instrumentality of men; that God does not effect the purposes of the gospel dispensation by *arbitrary acts of power*. Is there, then, it may be asked, any known principle of divine procedure on this important matter? There is: and we venture to state as a general principle—that *faith obtains or secures the exercise of the power of God*. This principle is forcibly illustrated in the Old Testament: “by faith they passed through the Red Sea as by dry land”—by faith the walls of Jericho fell down after they were compassed about seven days.” It was the power of God, unquestionably, which divided the Red Sea and prostrated the walls of Jericho; but it was faith that called forth the exercise of that power. God *could* have done it whether they believed or not, but he was pleased to require the concurrence of their faith. And so important, in the estimation of the apostle, was the influence of faith in the accomplishment of these achievements, that he represents them as being done by faith. This principle is also plainly taught in the New Testament; it is most strikingly developed in the whole history of the Saviour during his sojourn upon earth. “If thou canst believe, all things are possible to him that believeth:” that is, if thou canst believe, thou art then in a position to have the power of God exercised on thy behalf. Look at the case of the centurion who applied to the Saviour to heal his servant: “Jesus said unto him, as thou hast believed, so be it done unto thee; and his servant was healed in the selfsame hour.” Look at the case of the woman who had been diseased with an issue of blood twelve years: so great was her faith, that she said, “if I may but touch his garment I shall be whole.” When Jesus saw her, he said, “daughter, be of good comfort, THY FAITH hath made thee whole.” Thus it was with the

apostles: when Paul was preaching at Lystra, he saw, sitting in his congregation, a man that was impotent in his feet; and "perceiving that he **HAD FAITH** to be healed," Paul said unto him, "stand upright on thy feet; and he leaped and walked." So essential was faith to call forth the exercise of the Saviour's power, that we are told he did not perform many mighty works in a certain place, because of the unbelief of the people. These, we know, were exercises of *miraculous* power; but this fact adds force to the principle rather than otherwise. The power of the gospel unto salvation is called forth by faith, "it is the **POWER OF GOD** unto salvation to every one that **BELIEVETH**." The sustaining power of Almighty grace in the heart of the christian is kept in exercise by faith: "ye are kept by the **POWER OF GOD THROUGH FAITH** unto salvation." This we think sufficient to establish the principle that **FAITH calls into exercise the power of God**.

Another principle—which should be carefully borne in mind—is, that *the exercise of faith must be accompanied by obedience to the divine requirements*—use of the prescribed means. In the case of the Israelites at the Red Sea, it was necessary for them to do what God directed them to do. Moses had told them to *stand still* and see the salvation of God; probably expecting that the Lord would at once, by some terrible blow, prevent the Egyptians from advancing in the pursuit. But the Lord said unto Moses, "wherefore criest thou unto me; speak unto the children of Israel **THAT THEY GO FORWARD!**" They were to believe that God would conduct them safely through the sea, and believing this, they were required, on the authority of God's word, to go down into the deep and try what God would do for them. Thus must we do: we are not to stand still or sit with our hands folded, and say "there is a lion in the way." This is the language of indolent unbelief: faith

stimulates to exertion; in proportion to the vitality of our faith will be the activity of our efforts.

May we not assert that weakness of faith is one of the main causes of the present comparative inefficiency of the church? *Passive assent* there may be to the great verities of the christian religion: but how little is to be found of that active power which "embraces" the great objects of faith, gives to those objects an ever-present reality in the mind, and gathers around them the warmest affections of the heart! A *quiescent belief* there may be in the promises of God relative to the triumphs of the gospel: but how little *actual expectation* that those promises will be fulfilled! "The simple reason," said Andrew Fuller, "why the preaching of the word does not produce more effect is, that we *do not expect* more." How seldom do we really put forth this act of faith—this actual expectation that God will perform what he has promised! And as a natural consequence, we have but little spiritual prosperity.

Mighty deeds have yet to be achieved by the church of Christ. Oh that she could feel the grandeur of her position—be made fully sensible of the secret of her power! "Let Zion arise and put on her strength." "Our strength is in the Lord our God." Faith takes hold of that strength. All the great heroes of the church have become such by faith. 'Twas a noble act of faith which prompted the magnanimous reply of LUTHER to his friends who dissuaded him from going to Worms—"though they should kindle a fire whose flame should reach from Worms to Wittemburg, and rise to heaven, I would go through it in the name of the Lord and stand before them; I would enter the jaws of the behemoth, break his teeth, and confess the Lord Jesus." A sublime exhibition of the power of faith was manifested by CAREY and FULLER, in the projection of the Baptist Missionary Society.

Friends of feeble faith expressed their fears; senators gave utterance to calumnious sneers, and predicted "the disgrace and discomfiture of the whole host of tub preachers in the conflict" with brahminism! But they were strong in faith; their motto was—"Expect great things from God;" and with a fund of thirteen pounds, they began the magnificent project of a mission to convert the heathen. And the Jubilee has proclaimed the manner in which God honoured their faith. 'Twas a noble act of faith which inspired the heart of KNIBB, when, in spite of the cautions of timid friends, he resolved to expose the wrongs of the missionaries and the negroes—"whatever may be the consequences, *I will speak*. At the risk of my connexion with the society and all I hold dear, I will avow this; and if the friends of missions will not hear me, *I will turn and tell it to my God*; nor will I desist till that greatest of crimes, slavery, is removed." He had faith in God, and his faith broke the chains of slavery. "Them that honour me," saith God, "I will honour."

Christians! here is the secret of your power. We could imagine the Omnipotent looking down upon the world that lieth in wickedness, beholding with compassion its masses hastening to destruction, and exclaiming—"I sought for a man among them that should make up the hedge and stand in the gap before me for the land, that I should not destroy it; but I found none."\* Sinners are perishing—God is willing to save them—he requires the concurrence of your faith. His promise is given—his word is pledged—his power is all-sufficient. Let the means be employed in the exercise of the faith he requires, and difficulties will vanish—the sea will divide—the Lord will appear in his glory, and make the place of his feet glorious. "Be strong in faith, giving glory to God."

## BAPTISMAL REGENERATION.

WE have rarely met with a severer, or juster, comment on the doctrine of baptismal regeneration, than is found in certain extracts in the last *Christian Watchman*, from a periodical published at Lyons, France, under the patronage of a Roman Catholic missionary institution, for the purpose of unfolding to the patrons of the institution the blessed results of their pious exertions. The editor of the periodical alluded to introduces this subject as follows:—

"For a long time it was not possible to regenerate in the waters of baptism the children of infidels, only in some isolated places; the number of those who went from the cradle to the grave, with the seal of baptism, was still small, and for this reason we have seldom made mention of it to the pious readers of our Annals. But of latter years, this benefit has been extended in a most consolatory degree. Our missionaries, with the assistance of the alms of the Association, have succeeded in rendering it general among the principal Christian congregations of Asia; we shall soon have much to do to reckon the young elect with which they will people heaven; even now, the account of those whom they have sent there, is sufficiently large to draw forth the gratitude and the admiration of our faith. And accordingly, we offer it to our associates with a religious eagerness. It will consist of figures only, but figures are very affecting when they express a multitude of souls gained for the happiness of heaven."

The editor then proceeds with the happy enumeration, adducing the testimony of divers Vicars Apostolic, who are stationed among the pagan inhabitants of the Eastern world.

Speaking of the millions of Chinese children who are slain by their parents in infancy, one of these Vicars Apostolic says:—

"Not being able to save the life of the body of these little children, I have sought to procure the saving of their souls. Two well-trained men, having some knowledge of medicine, whom I have employed for the last eight months, have baptized six hundred and eighty of them, of whom more than five hundred have already gone to heaven."

The same "Vicar Apostolic" says—"The Mission of Su-Tchuen continues its work of baptizing children in danger of death, and the Lord continues to bless it. Each year the number of those whom they regenerate goes on increasing.

It was, in 1839 .....	12,483
1840 .....	15,766
1841 .....	17,825
1842 .....	20,068
1843 .....	22,292

This year amounts to ... 24,381

"We have remarked, that about two-thirds of the number of these children died in the year in which they were baptized. Thus, out of the number of 1844, sixteen thousand, seven hundred and sixty-three winged their flight, a short time afterwards, to everlasting bliss. These happy souls, thus regenerated by us in the saving waters of baptism, can they forget us? Can they lose the remembrance of that generous Association which, under God, has opened to them the gates of heaven?"

He adds:—"Our Christian baptizers are divided into two classes. Some are travellers, and go to a great distance to look for dying children. Others, being attached to certain stations in the towns and large villages, devote themselves to the same occupation in their neighbourhood. I have just caused to be printed some explicit rules to direct them and stimulate them in the exercise of their noble functions."

Dr. Alphonse, "Vicar Apostolic" of Chan-See, says:—"There has been awakened among our neophytes

a spirit of emulation, which fills us with joy; all are vieing with each other in zeal for the baptizing of dying or exposed children; our physicians have the greatest share in this good work; some baptize ten, others thirty in the year; the most skillful, or the most successful, go as far as a hundred, and upwards."

Doctor Rizzolati, "Vicar Apostolic" of Hoo Quang, is equally zealous, and would do more if he could.—"I everywhere encourage the baptizing of deserted infants, but I cannot develope, as much as I should desire, this interesting work, because I am very poor. Nevertheless, with the aid of your alms, I have effected a great deal. One single Christian woman has baptized 403 in the space of ten months."

According to Dr. Pallegoix, "Vicar Apostolic" of Siam, it is a very economical way of saving souls.—He has employed the physicians to do it, who, he says, "do not fail to administer baptism to dying children when opportunity offers," and the pious Vicar adds, "One of the physicians, whom we have at Juthia, used to succeed in baptizing from 60 to 100 children every year, so that, if I may be allowed the expression, a person would save a soul at the cost of a most trifling sacrifice. Surely, there is no better mode of employing the alms of the Society. For some years past, the number of these little angels who have gone to heaven, amounts to from four to five thousand."

In Western Tong King, "his lordship, Dr. Retord, adding together the numbers of the last twenty years, gives 32,558 as the number of children of pagans baptized in danger of death. 'The greater part of them died a short time afterwards,' adds the Prelate, 'and enjoy supreme felicity in heaven.'" In Mongolia, "6000 pagan children were regenerated on the point of death." In Yun Nan, 2000 in the first six months of

1844. In Tchay-Keeang, at least 400 a year. In Su-Tchuen, from 12,000 to 25,000 a year.

It is hardly necessary to add that this work is conducted by a fraud on the parents. The *Watchman*, quoting still from the article says:—

“The baptizing men and women” says one account, go out among the pagans without letting them know what their object is, “accost them in the gentlest accents of compassion,” offer the children some pills, &c., “often give to the parents a few farthings, always with great kindness of manner, and an expression of the liveliest interest in their situation,” &c., and then the parents “willingly allow our people to examine into the state of the child, and *spill on its forehead some drops of water, which they declare to be good for it*, while, at the same time, *they pronounce the sacramental words.*” The nuns excel all others in their skill in managing the matter. They go out in all directions, “generally,” says the Rev. Mr. Fontaine, Missionary Apostolic, “two by two, an old and a young one, and while the elder one enters into conversation, the other, who in good manners should leave her to speak, draws near the mother, who is holding the sick child, or sits down near the mat on which it is left; she fondles it, takes it in her arms, and whilst she caresses it, *she succeeds in dropping on its forehead a little water out of a bottle, which she keeps concealed in her long wide sleeve.*”

We ask:—what is there in paganism which more degrades the idea of God, than this narrative degrades Christianity? And what is there in this narrative which is not a legitimate developement of baptismal regeneration—the doctrine that a life-giving power accompanies the baptismal water, and makes the child an heir of heaven?—*New York Recorder.*

## MARRIAGE OF THE LAMB, OR, THE RESTORATION OF ISRAEL.

The marriage of the Lamb is come, and his wife hath made herself ready.—Rev. xix. 7.

IN the prophecies of the Old Testament which set forth the union between the Redeemer and his church under the figure of the state of wedlock, we read of two celebrations of that mystical wedding, at very different and distant seasons; or more properly we read of a marriage—a separation, on account of the woman's incontinence, that is, on account of her idolatry—and in the end, of a remarriage with the woman reclaimed and pardoned.

The original marriage was contracted with the Hebrew church, by the institution of the Mosaic covenant, at the time of the Exodus; as we are expressly taught by the prophets Jeremiah and Ezekiel. The separation was the dispersion of the Jewish nation by the Romans, when they were reduced to that miserable state in which they remain to this day; their city in ruins, their temple demolished and burnt, and the forms of the Mosaic worship abolished. Then it was that the sceptre departed from Judah. The Jews were no longer the depositories of the laws and oracles of God. They were no longer to take the lead in matters of religion and worship; and the government, even of the christian church at Jerusalem, remained but for a very short time after this in the hands of a minister of the circumcision. This is the same event which is predicted in many other prophecies, as the expulsion of the incontinent wife from the husband's house. Her expulsion, however, was to be but temporary, though of long duration. It was a separation, as we should say in modern language, from bed and board—not an absolute divorce, such as, by the principles of the Mosaic law, set the woman at liberty to unite herself to another man, and in that event, prohibited her return to her first husband. On the contrary, the same prophecies that

threatened the expulsion, maintain the continuance of the husband's property in the separated woman, and promise a reconciliation and final reinstatement in her husband's favour. "Where is the bill of your mother's divorcement," saith the prophet Isaiah. The question implies a denial that any such instrument existed; and in a subsequent part of his prophecies he expressly announces the reconciliation. "Blush not," saith the Redeemer to the pardoned wife; "for thou shalt not be brought to reproach; for thou shalt forget the shame of thy youth, and the reproach of thy deserted state thou shalt no longer remember. For thy Maker is thy husband, Jehovah of hosts is his name; and he who claims thee is the Holy One of Israel. As a woman forsaken and deeply afflicted, Jehovah hath recalled thee; and as a wife wedded in youth, but afterwards rejected, saith thy God. For a small moment have I forsaken thee; but with great mercies will I receive thee again." Isa. liv. 4—8.

The reconciliation is to be made publicly, by a repetition of the nuptial ceremonies. After Christ's final victory over the apostate factions, proclamation is made, by a voice issuing from the throne,—*The marriage of the Lamb is come, and his wife hath made herself ready.* That is, she hath prepared herself, by penitence and reformation, to be reunited to him. And one of the seven angels calls to the apostle John, "Come hither, and I will shew thee the Lamb's wife." Then he shows him "the holy Jerusalem;" i.e., the church of the converted Jews. These nuptials therefore of the Lamb are not, as some have imagined, a marriage with a second wife, a Gentile church, taken into the place of the Jewish, irrecoverably discarded; no such idea of an absolute divorce is to be found in prophecy. But it is a public reconciliation with the original wife, the Hebrew church, become the mother of Christendom, notified by the ceremony of a remarriage. The season

of this renewed marriage is the second advent, or the period of the latter day glory, when the new covenant will be established with the natural seed of Israel.—*Bishop Horsley's Sermons.*

### BAPTIZO.

DR. HALLEY thus states his views of the meaning of this word—"We believe that baptizo is to make one thing to be in another by dipping, by immersion, by burying, by covering, by superfusion, or by whatever mode effected, provided it be in immediate contact. Baptists explain the word as uniformly meaning to put the thing baptized into the liquid; we contend that it means to make the thing baptized be in the liquid, however it may be done. To put a thing into water is, as they say, to baptize it; this, as we say, is the truth, but not the whole truth; for to put the water over the thing is also to baptize it. With them nothing is baptized unless it is dipped into the liquid; with us everything is baptized that is covered with the liquid."—pp. 347-8.

Baptizo then, means to *cover with water*; anything *covered with water* is baptized, provided it is in immediate contact with the water. Christ sent his apostles to baptize, i.e. to *cover*, his disciples with water. Christian baptism is to *cover* with water. But Dr. Halley only sprinkles a few drops on the person's face,—*he does NOT cover with water*; he does not, therefore baptize. He thus unbaptizes with his pen, all that ever he has sprinkled in his life with his fingers! This is an awkward dilemma; but the Doctor protests against being forced upon its horns! H. W.

### THOUGHTS ON SLEEPING.

IT is astonishing with how little reflection we resign ourselves to sleep. We speak of death with a feeling of dread almost amounting to abhorrence; and yet to its twin brother, sleep, we yield ourselves up with the most thoughtless and careless levity.

Whether we reflect upon its value or upon the oblivion into which it casts us, sleep should be considered with the utmost attention and seriousness.

As to its value, a single night of the restlessness of sickness, or the watchful agony of fear or sorrow, is amply sufficient to give us a lively idea of that. When unbroken health and undisturbed serenity of mind render sleep the regular and unwooded attendant upon our night, its value can only be appreciated by due reflection. And to make that reflection is a most solemn and indispensable duty. We should endeavour to imagine, and it is but faintly we can succeed in doing so, how miserable in body and disturbed in mind we should be were we deprived of the power to sleep. The reflection will teach us to feel that value for sleep, and that gratitude for our enjoyment of it, which the thoughtless of our race can only be made to feel by the troublesomeness of being deprived of it.

When we consider the deep and deathlike oblivion into which we are cast while sleeping, we cannot fail to see that the act of resigning ourselves to sleep is one which demands our most serious reflection and most anxious preparation. When we are about to lie down to sleep we ought to consider that it may be we shall rise up no more in mortal consciousness. The temporary oblivion of sleep may be the passage to the silence and corruption of the grave. For a change so possible, nay so probable, and a change so awfully important, we ought to prepare ourselves every night ere we lie down to rest. We *may* wake again indeed, but we *may not*. The event is not within our own power, or within our powers of calculation. We ought therefore to be prepared for the worst. We ought to lie down in such a frame of mind as though we were certain that in resigning ourselves to the soothing and stealthy embraces of sleep we were for ever giving up our mortal existence.—*Pinnock*.

## EARLY BAPTIST WRITERS.

### NO. IV.

#### MR. SAMUEL HOW AND HIS TIMES.

"He lived unknown  
Till persecution dragged him into fame,  
And chased him up to heaven."

BIOGRAPHY is a species of writing which rarely fails to interest us, nor is it ever more usefully employed than when its object is to rescue modest merit from oblivion, to bring prominently before the view of the public, individuals, who in retired life have eminently exhibited, in their day and generation, those christian excellencies which adorn the character, and give the possessor power with God. Or when its design is to enrol in the records of fame, the names of those whom the world has overlooked, because their lives were spent in promoting the best of causes, "the glory of God and the eternal well-being of mankind." Among the latter class ranks SAMUEL HOW, a self-taught, but learned man, of whom, unfortunately, we possess but little information calculated to gratify the curiosity of the prurient, or to minister instruction to the studious. His contemporaries among the baptists, while they sincerely respected his talents and character, and held his person in high estimation, appear, however, to have been most culpably regardless of his biography. Of his birth, parentage, and education, we have no account; we are equally uninformed of the means which were instrumental in his conversion to God. Posterity has thus been deprived of the benefit which a record of the more interesting incidents in the personal history of this distinguished minister of Christ would have conferred upon it. It is certain that he obtained no more than the rudiments of education in early life, and that he was indebted for the large amount of general knowledge which he acquired, and the extensive and familiar acquaintance with divine truth which he possessed, solely to his own native genius, and indefatigable application in the pursuit of general information, and in an under-



standing of the mind of the Spirit as it is revealed in the sacred scriptures. After his conversion he embraced the principles of the baptists, and having given proof of his qualifications for the work of the ministry, he was chosen, in 1634, by the baptist church in Southwark, to the pastoral office among them. This church was formed in 1617, according to Neal, (but according to Crosby in 1621) by a Mr. Hubbard, a learned man, who had been a clergyman of the Church of England. It was constituted upon (what is now termed) free communion principles\* and it is to this church that the splenetic Dr. Daniel Featley refers in his "Dippers Dipped" when he complains that "this sect (baptist) had thrust out its sting near the place of his residence in Lambeth, for upwards of twenty years." The next pastor of this church was the famous Mr. Canne, the author of three sets of marginal references and notes to the bible.

On Mr. Lathorp, the pastor of an Independent church in London, emigrating to New England, an amicable separation in the church he had left was rendered imperative by the ecclesiastical tyranny of Archbishop Laud and his satellites, upon which one part united with Mr. Canne and his church; but the severe persecutions of the times induced Mr. Canne to remove to Holland the same year. This church had subsisted almost by miracle for seventeen years, moving about from place to place to avoid public notice; an expedient they were compelled to continue until the differences broke out between Charles the first and his parliament.

Mr. Canne having removed to Holland, the destitute church made

choice of Mr. How for their pastor, an office which he accepted, and at the risk of being subjected to fines, imprisonments, the most sanguinary cruelties, and even death itself, he laboured in word and doctrine among them for nearly seven years, with distinguished diligence, acceptance, and success; manifesting throughout his ministry great disinterestedness and zeal in the cause of his Divine Master, yet continuing, at the same time, to work at his business as a shoemaker, or mender, that he might not be burdensome to the people of his charge, by which he obtained the *sobriquet* of "Cobbler How." During Mr. How's ministry, he and his church were most grievously harassed by the iniquitous and oppressive persecutions of the Spiritual Courts, instigated by the bishops pursuivants. These proceedings ultimately brought upon Mr. How the terrible sentence of excommunication. Prudence now rendered it necessary for him to retire and hide himself, to avoid the malice of his persecutors; but being at length discovered, he was taken, and shut up in a close prison, which speedily put a final termination to his labours, his sufferings, and his life, in 1640. His friends purposed to bury him in Shoreditch church-yard, but as he died under the ghostly ban, or anathema of the church, "excommunication," this formidable weapon from the spiritual arsenal of the priesthood was made to bear upon him even after death; for the parish authorities of Shoreditch refused to allow his body to be buried in the church-yard, which was consecrated ground, because he had died under the malediction of the church; and the more effectually to prevent his being interred there, they placed a guard of constables around the church-yard. Upon which his friends, to shew how little they valued what is called christian burial, had a grave made for him in a piece of ground on the public highway at Anniseed Clear, or Agnes-le-Clair, where he was buried in the presence

\* The term "Free Communion" is used here to enable the reader the more readily to understand the constitution of this church, and not to imply that any such term existed at that period. The reader who may wish for further information on this subject is referred to Mr. Robert Robinson's work "The General Doctrine of Toleration applied to the particular case of Free Communion," or to a paper in the *Baptist Reporter* for 1844, page 295, entitled "the Origin and History of the controversy among the baptists on the Terms of Communion."

of several hundreds of pious persons; at the same time a funeral sermon was preached for him, from a brewer's cart, so that he was honoured with a public funeral notwithstanding the malevolence of his enemies. But had the breath of prelatical consecration hallowed his grave, or had the accents of priestly absolution removed the excommunication under which he died, SAMUEL HOW could not have rested more soft, or slept more undisturbed, than he did for a period of two hundred years. At length the increasing necessities of the populous neighbourhood that had arisen in the locality where he was buried, rendered a common sewer necessary, in excavating which, in 1841, Samuel How's coffin was found, and removed to a more honourable resting place.

The estimation in which Mr. How's talents and character were held appear both from the honour of so many pious persons attending his funeral, and from the testimonies of his contemporaries, Mr. Wm. Kiffin, and Mr. Roger Williams. The former (Mr. Kiffin) says, "Having long before the death of Samuel How been acquainted with him, and tasted that Spirit of Light which God, in his day, had more than ordinarily poured out upon him, by which he was enabled to minister seasonable words to the refreshing of many weary souls; and also to contend against those corruptions and inventions which men brought into the worship of God, raging like the mighty waters, against all the servants of God which opposed them in the same. I mean the power which ruled in that day, the weight of whose persecutions, Samuel How, while he lived, had his share of, and when he died, was not suffered to have that which they called christian burial; therefore his friends were forced to lay his body in the highway, as one that was numbered among the transgressors, of whom I may say,—the world was not worthy."—*Kiffin's preface to How's sermon on the Sufficiency of the Spirit's Teaching.*

Mr. Williams writes, "Among so many instances, dead and living, to the everlasting praise of Jesus Christ, and of his Holy Spirit, breathing and blessing where he listeth, I cannot but with honourable testimony remember that eminent christian witness, and prophet of Christ, even that despised and yet beloved Samuel How, who being by calling a cobbler, yet, by searching the holy scriptures, grew so excellent a textuary, or scripture-learned man, that few of those high rabbies that scorn to mend or make a shoe could, aptly or readily, from the Holy Scriptures, out-go him. However, through the oppressions upon some men's consciences in life and death, (and even after death in respect of burying) as yet unthought and unremedied, he was forced to seek a grave or bed in the highway; yet were his life, and death, and burial, honourable and glorious, (being attended with many hundreds of God's people) how much more his rising again!"—*Hireling Ministry none of Christ's, by Roger Williams, pages 11 & 12.*

Such commendations from men who were not accustomed to flatter either the living or the dead, give us a high idea of Samuel How's christian excellence, and moral worth.

Mr. How also acquired considerable celebrity as a preacher; a sermon which he preached, and published, entitled "The Sufficiency of the Spirit's Teaching without Human Learning," has perpetuated his name to posterity; as this is the only work he is known to have published, its history, design, and character, will interest the reader. In 1638-9, the celebrated John Goodwin and others, stoutly insisted that no one could preach except he had human learning; (by which the reader must understand a college education) but it was replied the contrary was the fact, for example, Samuel How could, and for proof thereof Mr. Goodwin might send him what text he pleased to preach from, and be present, if he chose, to hear him; accordingly

Goodwin sent the text 2 Peter iii. 16, to Mr. How, with a request that he would preach from it the following day. At the time appointed, How preached, and Goodwin and several of his clerical brethren attended. The discourse so greatly offended Goodwin, that when How's friends inquired what he now thought, he replied, "Ye have made a calf, and dance about it." They demanded to know wherein they had made a calf, to which Goodman made no reply, but went away in a rage. It was therefore agreed between How and his friends, that the sermon should be preached again, and printed, to prevent slander; Goodwin, however, so far prevailed, that How could not get his sermon printed in England; it was in consequence sent to Holland, where it was printed, and sent again from thence to this country, and such was the demand for this sermon, that it passed through eight editions in a short time.\* Its design is to shew that while human learning is a very great, and a most valuable blessing, because it elevates the character, and is in consequence beyond all other excellencies that this world can afford. Yet that it is no help to the "Spiritual understanding the mind of God, as revealed in his word," but that a knowledge of all the things of the kingdom of God, flows from the wisdom of God's Spirit, and not from what man's wisdom teacheth, "For the things of God knoweth no man but by the Spirit of God." These positions are supported with much ability, by a close and forcible strain of reasoning, expressed in a concise and nervous style, with great perspicuity, and elucidated by numerous quotations from holy writ, which shew the author to have been a man mighty in the scriptures. Nonconformist historians describe this sermon as displaying great strength of genius. A short but judicious preface written by

Mr. Wm. Kiffin, is prefixed to it, and also the following commendatory lines by R. O.:—

"What How! how now? hath How such learning found,  
To throw art's curious image to the ground?  
Cambridge and Oxford may their glory now  
Veil to a cobbler, if they knew but How;  
Though big with art, they cannot overtop  
The Spirit's teaching, in a cobbler's shop.  
Reader, if thou a human artist be,  
Let human learning be no judge for thee;  
Lay down thine arts, then try this cobbler's  
End,

And see if by the Spirit it be penn'd.  
Mean time, adieu ye arts and artists all,  
The Spirit's teaching may attend the Awl;  
And thou, brave cobbler, blow another blast  
Upon their learning, though thou blow thy  
Last.

After the death of Mr. How, the church chose for their pastor Mr. Stephen More, an independent, who had been their deacon for some years. He was a man of good natural abilities, and possessed considerable property. The political changes also which took place at this time, enabled the church to meet stately for worship in Deadman's Place, Southwark, with open doors; but from some cause unknown (probably the death of their pastor) they shortly afterwards dissolved their church state, on which part of the members united with Mr. Praise-God Barebone's church, and the other part with Mr. Henry Jessey's church. Thus, by an act of spiritual suicide, was terminated the being of the second baptist church formed in this country, after it had existed for nearly thirty years. Some events in its annals have been sufficiently important to engage the attention of such ecclesiastical historians as Fuller, Neale, Crosby, Ivimey, Brook, and others; and also of that renowned polemic, that enemy of the baptists, Dr. Featley. But its general history presents little besides a painful record of the most heartless oppressions, and cruel persecutions, exercised upon a most virtuous and pious people, for no other reason than that they, by a patient continuance in well-doing, were seeking for glory, honour, and immortality. G.

\* Mr. How's sermon has passed through many subsequent editions, the last of which was printed in 1842, by E. Palmer & Son, Paternoster Row, of whom it may be had through any bookseller.

## Poetry.

## WAR AND SLAVERY,

THE TWIN MONSTER CURSES OF OUR WORLD.

## WAR.

DEMON of war, thou gory thing,  
Oh come not near our happy shore;  
Fly back to hell, with rapid wing,  
Nor leave those doleful regions more.

Thy reign, alas! has been too long,  
Thy course is mark'd by blood and death;  
We've heard too oft thy horrid song,  
We've felt too much thy blasting breath.

Millions on millions hast thou slain,  
Thou savage, sanguinary thing;  
With dying shrieks and groans, again  
Oh shall the beauteous welkin ring?

Do roaring cannons charm thy ears?  
Do glittering swords thy eyes delight?  
Canst thou be pleas'd with orphans tears?  
And deem the wail of widows right?

Are battle fields, streaming with blood,  
The places of thy lov'd resort?  
Is flesh of man thy dainty food?  
Is cleaving skulls thy favourite sport?

Relentless fiend! thy reign shall end,  
"The Prince of peace" decrees thy fall;  
His Kingdom shall o'er all extend,  
And drive thee from this earthly ball.

Then swords to plough-shares shall be beat,  
And nations war shall learn no more;  
But gather'd round the Saviour's feet,  
Each other love, and God adore.

Haste happy day, begin to dawn  
Upon these realms of strife and woe;  
Soon may "the fir" supplant "the thorn,"  
And peace, like rivers, sweetly flow.  
*Ashby-de-la-Zouch.* T. Y.

## SLAVERY.

Hast thou ever asked thyself  
WHAT IT IS TO BE A SLAVE?  
Bought and sold for sordid pelf,  
From the cradle to the grave?

'Tis to know the transient powers  
E'en of muscle, flesh, and bone,  
Cannot, in thy happiest hours,  
Be considered as thine own:

BUT THY MASTER'S *goods and chattels*  
Lent to thee for little more  
Than to fight his selfish battles  
For some bits of shining ore!

'Tis to learn thou hast a *heart*  
Beating in that BARTERED frame,  
Of whose ownership—no part  
Thou can'st challenge but in name.

For the *curse of slavery* crushes  
Out the life-blood from its core;  
And expends its throbbing gushes  
But to swell another's store.

God's best gift from heaven above,  
Meant to make a heaven on earth,  
Hallowing, humanizing LOVE!  
With the ties which thence have birth:—

These can never be HIS lot,  
Who, like brutes, is bought and sold;  
Holding such—as having not  
On his own the spider's hold!

'Tis to feel e'en worse than this,  
If aught worse than this can be,  
Thou hast shrined, for bale or bliss,  
An *immortal soul* in thee!

But that this undying guest  
Shares thy body's degradation,  
Until slavery's bonds, unblest,  
Check each kindling aspiration:

And what should have been *thy light*,  
Shining e'en beyond the grave,  
Turns to darkness worse than night,  
Leaving thee a hopeless slave!

SUCH IS SLAVERY! Couldst thou bear  
Its vile bondage? Oh! my brother,  
How then, canst thou, wilt thou *dare*  
To inflict it on another?

BERNARD BARTON.

## Reviews.

**THE MESSENGERS OF THE CHURCHES AND THE GLORY OF CHRIST.** A SERMON preached before the Baptist Missionary Society, at Finsbury chapel, London, January 7th, 1846, on the occasion of the Death of the Rev. W. YATES, D.D., of Calcutta, and the Rev. WM. KNIBB, of Jamaica. By JOHN HOWARD HINTON, M.A. *London: Houlston and Stoneman.*

**THE SOVEREIGNTY OF GOD ILLUSTRATED AND IMPROVED:** being a FUNERAL SERMON, occasioned by the lamented Death of the Rev. W. KNIBB, of Jamaica, preached in Little Prescott-street meeting-house, London, Dec. 28, 1845, by the Rev. CHARLES STOVEL. *London: Houlston and Stoneman.*

HINTON and STOVEL at the grave of KNIBB!—the former acting in something like an official character, and the latter offering the tribute of friendship and ardent attachment. Of Mr. Hinton's sermon we must say that we never knew him do anything better. Mr. Stovel's is also replete with wise admonitions and touching incidents. Friends of Christ, of every name, will peruse these discourses with great satisfaction, and baptists, esteeming them as valuable mementos of the departed, will preserve them as a treasure. Elsewhere, (See page 129) we give a striking characteristic sketch from Mr. Hinton. Here is another beautiful extract—

“Missionary labours were going on successfully before Knibb and Yates were born, and will continue to do so now they are in their graves. They were well adapted and useful instruments, it is true. But whence did they arise? They sprang out of the common mass of mankind. No distinction attached to their birth or parentage. No signal peculiarity distinguished their boyhood. One was bred a shoemaker, the other was apprenticed to a printer. Why, other such men may be, and doubtless are, (if the familiarity of the expression may be excused,) among the shoemakers and apprentice boys of the present generation. The net that presents to us the most splendid tenants of the sea is cast but into the common deep. It is from among mankind, in the most comprehensive sense of that term, that God has taken the choicest instruments of his will; and when any of

these are done with, mankind remains to him, presenting in every generation an inexhaustible store of similar elements. To him there shall never be wanting a man to accomplish his purposes. His dealings, indeed, indicate that, in this respect, he is wealthy, and conscious of his wealth. When an instrument of peculiar fitness presents itself to us, we take jealous care of it, and sigh for its immortality. Not so with God. He often blends the most admirable qualifications with the greatest frailty, as though from the first these most beautiful specimens of his workmanship were destined to early destruction. And in other instances he permits those who appeared to be raised up for a special work, to fall speedy victims to dangers which others survive. It is not that he despises fit instruments; it is that he has plenty of them. He can dash the most exquisite of them in pieces, and yet he will have enough to effectuate his designs.”

Mr. Stovel indulges similar reflections,

“Most of the great men whose labour in the missionary enterprise has given to its simple record a splendour that exceeds the fascinations of romance, have been chosen of God in states of obscurity, and raised to their eminence by his conduct and favour. Carey, and Marshman, and Ward, were all thus found, and chosen of God, when living and labouring beneath the observation of mankind. The thing that lay burning in their hearts was seen and appreciated by God only. He alone knew to what elevation of zeal and devotedness their modest sincerity was able to rise. Such was the case with Knibb. Born and nourished in the humblest obscurity, his brethren had no conception of his worth; and he himself aspired no higher than to be the conductor of a school for children born in slavery. This was his first engagement in the missionary service. No thought then entered his mind of what would be his future task. While he was training to their easy lessons the children that were born to suffer stripes and bondage, little did he or others think to what a high vocation he was chosen. While Wilberforce and Clarkson gathered round them, in the cause of emancipation, the just applause and sympathies of England, Knibb was preparing to complete their work amongst the humble offices of a negro school. Here he came in contact with that mighty wrong, of which they had only the report; and, by that contact, his spirit was enkindled and disciplined for his task. The eyes of men were fixed upon our wise

and holy and philanthropic senator, with his faithful pioneer: but the eye of God rested on the Kettering Sunday-school boy; it watched him, and appointed him to work deliverances."

"Cease from man" is thus powerfully presented. Mr. S. says—

"How forcibly, brethren, does this solemn visitation urge us to rectify our estimation of man. Viewed in his religious and social character, few could have been more exalted than our brother. His decease will fill the hearts of millions with distress; and, in Jamaica, where the event diffused its own intelligence as with electric speed, labour was stopped, and the incorporated nation seemed to pause and weep because Knibb was dead. He was throned in the love of his generation; but he also was vanity. We were calculating on his life; but God on his mortality. We leaned upon his action; Jehovah employs his suffering. We rejoiced in his presence; God demands his absence from this earthly sphere: and, calling around his perishing remains the weeping negro, the subdued oppressor, the free-born youth who bore his name, and the victims who had tasted both the bitterness of slavery and the sweets of liberty, the statesman, the magistrate, the christian member and the christian pastor, convening all, I say, as if the world should learn by this event, Jehovah saith, 'Be still,' look upon these ashes, 'and know that I am God!' 'I will be exalted among the heathen, I will be exalted in the earth.'"

THE CHRISTIAN TREASURY. *Edinburgh: Johnstone. London: Groombridge.*

A Periodical Publication, published monthly, at less than sixpence, "containing contributions from ministers and members of various evangelical denominations." We might describe it as a kind of religious "Chambers's Journal,"—the sermons are sermons—the narratives interesting—the anecdotes choice—and the poetry select. Every "part" yet published entitles it to a hearty welcome into christian families.

### Music.

THE GUIDE OF MY YOUTH; an Anthem for Three Voices, with a separate accompaniment for the Organ or Piano-forte; composed for young persons, and intended for Schools and the Family circle. By J. G. PACKE. *London: Wm. Whittemore, Paternoster-row.*

THE MISSIONARY WARRIOR! — Oh! VALIANT-FOR-THE-TRUTH\*—an Elegy on the Death of the Rev. Wm. Knibb, late Missionary at Falmouth, Jamaica. Written expressly for the occasion, by JAMES MONTGOMERY, Esq.; composed for One, Three, or Four Voices; with an Accompaniment for the Organ or Pianoforte, by JOHN KING. *London: John King, Crosby-row; and Ward & Co.*

\* "Then said *Great-heart* to *Mr. Valiant-for-the-truth*, Thou hast worthily behaved thyself; let me see thy sword. So he showed it him. When he had taken it into his hand, and looked thereon awhile, he said, Ha! it is a right Jerusalem blade.

*Valiant-for-the-truth* replied: It is so. Let a man have one of these blades, with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit, and all.

*Great-heart* said, But you fought a great while, I wonder you was not weary.

*Valiant-for-the-Truth* answered: I fought till my sword did cleave unto my hand, and then they were joined together, as if a sword grew out of my arm; and when the blood ran through my fingers, then I fought with most courage.

*Great-heart* here added: thou hast done well; thou hast resisted unto blood, striving against sin, thou shalt abide by us, for we are thy companions.—*Pilgrim's Progress, Part II.*

Oh! Valiant for the truth,  
Hail from thy battle field,  
A Christian Warrior from thy youth,  
Who never knew to yield.

Thy conquering armour here lay down,  
For the white robe, the palm, the crown.

Where earth and hell combined,  
God's image to defame,  
In darkness hold th' immortal mind,  
In chains the mortal frame—  
There didst thou choose thy stormy post,  
Strong in the faith, thyself an host.

Not without zealous care,  
Sore suffering, day-long toil,  
And many a wrestling night of prayer,  
Didst thou divide the spoil—  
When ransom'd slaves were made to be,  
Fre'd from man's yoke, from satan's free.

Now rest upon thy bed,  
Where once thy Captain lay,  
And sanctified it for the dead  
In Christ, till his great day—  
When these, though worlds around them burn,  
With songs to Zion shall return.

Heaven's holy hill above,  
Where all the saints shall meet,  
Loved with an everlasting love,  
Around their Saviour's feet.  
Ah! there with thine our souls be found,  
In life's eternal bundle bound. Amen.

These pieces will soon find their way into every christian family, and the former will also be a favourite in our sabbath schools, and at their anniversary services.

## Baptist Church History.

### CRANFIELD, BEDS.

THIS church dates from 1660. In the year 1660, or the end of 1659, the Rev. John Gibbs, rector of Newport Pagnel, a very decided baptist, was turned out of his living, according to Calamy and Baxter, for refusing the Lord's supper to the immoral part of his hearers, among whom was a drunkard, a man of property and influence. Upon his ejection, Mr. Gibbs, possessing two houses and a barn upon or near the spot on which stands the present Independent chapel, Mr. Bull's house and the college premises, he commenced a dissenting interest, lived in one of his houses, and worshipped in his barn. Mr. Gibbs is called "Pastor of the church in and about Newport Pagnel," and from his church came out several ministers to neighbouring places. It is likely Mr. Gibbs, and perhaps some of his people, began to preach at Cranfield and other places soon after his ejection.

From the church book of the old meeting, Bedford, as copied by the Rev. J. Sutcliffe, in an appendix to a funeral sermon for Mr. Symonds, in the year 1788, it appears that about the time of the death of Mr. Burton, in June or July, 1660, the church there invited the Rev. W. Wheeler, a member of the Rev. John Gibbs's church, at Newport, but he declined. In this same year the church at Cranfield began, and Mr. Wheeler, probably by Mr. Gibbs's aid and advice, became its first pastor. Of his history little is known. It has been said that he was ejected from the parish church at Cranfield, but this is very improbable. He wrote a small work called "A Spiritual portion of Heavenly Treasure: bequeathed by Mr. W. Wheeler, late minister of the gospel and pastor of a church of Christ at Cranfield, in Bedfordshire, as his last legacy to his wife and children." I have a copy of this work: it is in verse—shows considerable ability and learning—thorough nonconformity, and deep-toned godliness. It was printed just after his death, in the year 1670. I esteem the old book as a real treasure; it belongs to the church for its pastor for the time being. Mr. Wheeler was

succeeded by Mr. Nehemiah Cox, a member of the church at Bedford, of which the celebrated Bunyan was pastor from 1671 to 1688. Mr. Cox, Mr. Edward Dent, and five other members, were set apart for the ministry the same day Bunyan was ordained co-pastor with the Rev. Samuel Ferm, October 21, 1671. Mr. Cox probably came to Cranfield soon after. He was by trade a shoemaker, a man of great talents, very respectable, and, for his circumstance and the times in which he lived, of singular learning. Crosby has some notice of him, in which he is called Nehemiah Cox, D.D., and "a very excellent, learned, and judicious divine." Mr. Cox was imprisoned for religion in Bedford gaol while he was pastor of the church at Cranfield; but being tried at the assizes, he so pleaded his cause as to be dismissed, and even commended by the judge for his parts and learning. He published in 1684 "A Discourse of the Covenant," and, in a copy possessed by Mr. Sutcliffe, of Olney, in 1788, on a blank leaf, was written the following anecdote:—"The author lived at Cranfield, where he followed the business of a cordwainer, and during his residence there he was imprisoned for preaching the gospel. When he came upon his trial at Bedford assizes he pleaded first in Greek, and then in Hebrew, upon which the judge, calling for the indictment, wherein he was styled "Nehemiah Cox, cordwainer," expressed his surprise, and declared that none there could answer him, and upon Mr. Cox arguing that it was but fair he should plead in what language he pleased, he was dismissed." Mr. Sutcliffe says, that he had often heard this anecdote in the town and neighbourhood of Bedford, and particularly with this addition—that the judge said to the counsellors, "Well; this cordwainer has wound you all up, gentlemen!"

It is not certainly known when the above trial and release occurred, but soon afterwards he removed from Cranfield to London, to be co-pastor with Mr. W. Collins. and was so ordained July 21, 1675 or 1676. Mr. Collins's church was that meeting in Petty France. Mr. Cox was succeeded by Mr. Edward Dent, his fellow member of

the old meeting, Bedford, and who was set apart for the ministry the same day as himself. Very little is known of Mr. D. Only these two things—that he lived to a good old age in the service of the church, dying in the year 1742, and was buried in our grave-yard, but being without a grave-stone, we cannot tell the spot in which his dust rests. He was the first pastor buried here without doubt. Whether or not he was able to serve the church till his death seems doubtful. He was set apart in 1671, and died in 1742.

Here our church history is a blank from the death of Mr. Dent till the time of Mr. Ebenezer Keach, a farmer, living at a neighbouring farm called Pig's Park, and a member of a neighbouring church. When he first preached here is not known; but in the year 1770, he and his friends re-built the meeting-house, and October 21, 1776, the church was re-organized, and he was ordained pastor, and, with himself, the number of members was eight. Mr. Keach died in 1792, having been pastor here sixteen years. At his death the church numbered eleven members. From a document just come to hand, it appears that he was much afflicted in the last part of his life, and the pulpit was supplied from Mr. Bull's, at Newport Pagnel, and Mr. Clayton's, at Stevenon. Mr. Keach not being likely to resume his labours, he wished the church to look out for a successor. Mr. Sutcliffe, of Olney, being consulted, recommended Mr. William Wakefield, a member at Keysoe, who was about to devote himself to the ministry. Application was made, and, with the approbation of his friends, Mr. Wakefield came and supplied for some time both before and after the death of Mr. Keach. Being invited to the pastoral care, he was ordained June 26, 1792. Mr. Wakefield was well beloved by his people, and stayed with them till his death, Nov. 28, 1824, a period of thirty-two years. He was buried in our grave-yard, and a tablet to his memory is placed over the pulpit. From 1815 to 1820 he was assisted by Mr. J. Harris, from Mr. Sutcliffe's academy, whose labours were very acceptable and useful. From 1820 till his death he was helped by students from Newport Pagnel. Four years before his death the chapel was enlarged and repaired at a cost of £200, which was

chiefly given by Mr. Thomas Odell, one of the deacons. Mr. W. Early, now the aged pastor of the church at Wootton, in this county, which he has raised himself, supplied for awhile, and at length the pastorate passed into the hands of Mr. Stears, from Cambridge. He settled in 1825; resigned and removed July 1830. He was succeeded by Mr. Thos. Miller, from Oadby, Leicestershire. Mr. Miller, who was recommended by Mr. Gray, of Northampton, began his probationary labours August 15, and settled as pastor Oct 6, 1830. He held the charge eleven years, and resigned Oct. 12, 1841. He was succeeded by the writer of this account, who came from Holt, in Norfolk, recommended by Mr. Green, then of Orford Hill, Norwich, and now of Charles-street, Leicester. He came and preached his first sermon Nov. 21, 1841, and being unanimously called to the pastoral care, entered upon the regular labour 19th of December following. The public recognition was held July 19, 1842. Mr. Adey, Leighton, preached the introductory discourse, Mr. Simmons, Olney, asked the questions and offered the prayer, Mr. Green, Leicester, delivered the charge, and Mr. Brooks, Ridgemount, preached to the people. The services were solemn and interesting—excited great attention, and seemed novel here, not having occurred since 1792, an interval of fifty years. The accounts of the church are imperfect, but it appears that from 1776, the earliest date of the number of members, to the end of 1845, one hundred and fifty-one members have been admitted, making, for a period of sixty-nine years, an increase of two members a year, and thirteen over—sixteen have been dismissed to other churches—six have withdrawn—nine have been excluded and two restored. Of the members Mr. Wakefield left in 1824, there are only ten remaining. When I came there were forty-nine; since then three have died, and four have gone to America, and we are now sixty-seven in communion.

Dec. 31, 1845.

THOMAS OWEN.



## Christian Experience.

[We opened this department this year with a view to afford christians an opportunity of recording the way by which God led them to himself; believing it would not only be gratifying to the parties themselves, but beneficial to others. For as face answereth to face in a glass, so does the experience of one christian to another. To God alone they all give the glory! That experienced and excellent minister of Christ, Richard Cecil, observed, "The history of a man's own life, is, to himself, the most interesting history in the world, next to that of the Scriptures. Every man is an original and solitary character. None can either understand or feel the book of his own life like himself." The two cases in January and February were written by individuals now living. We wish other christian friends would favour us with similar brief narrations of their conversion. This month, failing in receiving one expected, we give the following remarkable case from "The Philosophy of the Plan of Salvation."]

**A CONVERTED ATHEIST.**—I knew that there were those in the world who professed to doubt the existence of God; but I had met with no one, in all my intercourse with mankind, who seemed so sincerely and so entirely an Atheist as the individual whose case is now introduced. The first time that I met him was at the house of his son-in-law, a gentleman of piety and intelligence. His appearance was that of a decrepit, disconsolate old man. In the course of conversation he unhesitatingly expressed his unbelief of the existence of God, and his suspicion of the motives of most of those who professed religion. I learned from others that he had ceased in some measure to have intercourse with men—had become misanthropic in his feelings, regarding mankind in the light of a family of sharks, preying upon each other; and his own duty in such a state of things, he supposed to be, to make all *honest* endeavours to wrest from the grasp of others as much as he could. He used profane language, opposed the temperance reformation, and looked with the deepest hatred upon the ministers of religion. His social affections seemed to be withered, and his body, sympathizing, was distorted and diseased by rheumatic pains.

1. This old man had for years been the subject of special prayer on the part of his pious daughter and his son-in-law; and he was finally persuaded by them to attend a season of religious worship in the church of which they were members. During these services, which lasted several days, he passed from his atheism. The change seemed to surprise every one, and himself as much as any other. From

being an atheist, he became the most simple and implicit believer. He seemed like a being who had waked up in another world, the sensations of which were all new to him; and although a man of sound sense in business affairs, when he began to express his religious ideas, his language seemed strange and incongruous, from the fact that, while his soul was now filled with new thoughts and feelings, he had no knowledge of the language by which such thoughts are usually expressed. The effects produced by his conversion were as follow—stated at one time to myself, and upon another occasion to one of the most eminent medical practitioners in this country. One of the first things which he did after his conversion was to love, in a practical manner, his worst enemy. There was one man in the village who had, as he supposed, dealt treacherously with him in some money transactions which had occurred between them. On this account personal enmity had long existed between the two individuals. When converted, he sought his old enemy, asked his forgiveness, and endeavoured to benefit him by bringing him under the influence of the gospel.

2. His benevolent feelings were awakened and expanded. His first benevolent offering was twenty-five cents, in a collection for charitable uses. He now gives very liberally, in proportion to his means, to all objects which he thinks will advance the interests of the gospel of Christ. Besides supporting his own church, and her benevolent institutions, no enterprise of any denomination, which he really believes will do good, fails to receive something from him, if he has

the means. During the last year he has given more, with a design of benefiting his fellow-men, than he had done in his whole lifetime before.

3. His affections have received new life. He said to me, in conversation upon the subject: "One part of the scriptures I feel to be true—that which says: 'I will take away the hard and stony heart, and give you a heart of flesh.' Once I seemed to have no feeling; now, thank God, I can feel. I have buried two wives and six children; but I never shed a tear—I felt hard and unhappy; now my tears flow at the recollection of these things." The tears at that time wet the old man's cheeks. It is not probable that, since his conversion, there has been a single week that he has not shed tears; before conversion, he had not wept since the age of manhood. An exhibition of the love of Christ will, at any time, move his feelings with gratitude and love, until the tears moisten his eyes.

4. Effect upon his life. Since his conversion, he has not ceased to do good as he has had opportunity. Several individuals have been led to repent and believe in Christ through his instrumentality. Some of these were individuals whose former habits rendered a change of character very improbable in the eyes of most individuals—one of them, who had fallen into the habit of intemperance, is now a respectable and happy father of a respectable christian family. He has been known to go to several families on the same day, pray with them, and invite them to attend religious worship on the sabbath; and when some difficulty was stated as an hindrance to their attendance, he has assisted them to buy shoes, and granted other little aids of the kind, in order that they might be induced to attend divine service. A most remarkable fact concerning this old man has also come to the knowledge of the author. When converted, one of his first acts, although he had heard nothing of any such act in others, was to make out a list of his old associates then living within reach of his influence. For the conversion of these he determined to labour as he had opportunity, and pray daily. On his list were one hundred and sixteen names, among whom were sceptics, drunkards, and other individuals, as little likely to be reached by christian influence as any other men in

the region. Within two years from the period of the old man's conversion, one hundred of these individuals had made a profession of religion. We can hardly suppose that the old man was instrumental in the conversion of all these persons; yet the fact is one of the most remarkable that has been developed in the progress of christianity.

5. Effect upon his happiness. In a social meeting of the church where he worships, I heard him make such an expression as this: "I have rejoiced but once since I trusted in Christ—that has been all the time." His state of mind may be best described in his own characteristic language. One day, while repairing his fence, an individual passing addressed him: "Mr. —, you are at work all alone." "Not alone," said the old man, "God is with me." He said that his work seemed easy to him, and his peace of mind continued with scarcely an interruption. I saw him at a time when he had just received intelligence that a son, who had gone to the south, had been shot in a personal altercation, in one of the southern cities. The old man's parental feelings were moved, but he seemed even under this sudden and distressing affliction, to derive strong consolation from trust in God.

6. Physical effects of the moral change. As soon as his moral nature had undergone a change, his body, by sympathy, felt the benign influence. His countenance assumed a milder and more intelligent aspect; he became more tidy in his apparel; and his "thousand pains" in a good measure left him. In his case there seemed to be a renovation both of soul and body.

This case is not exaggerated. The old man is living, and there are a thousand living witnesses to this testimony, among whom is an intelligent physician, who, hearing the old man's history of his feelings, and having known him personally for years, and the obvious effects which faith in Christ had produced in this case, combined with other influences by which he was surrounded, was led seriously to examine the subject of religion, as it concerned his own spiritual interest. By this examination he was led to relinquish the system of "rational religion" (as the Socinian system is most inappropriately called by its adherents), and profess his faith in evangelical religion.

## Characteristic Sketches.

YATES AND KNIFF.

Our brethren were in many respects strikingly dissimilar. They were so in person. Kniff possessed a manly and athletic form, with an open and ruddy countenance: the frame of Yates was comparatively small and devoid of muscular strength, his face pale, and of a prevailingly retiring expression. They were so in constitutional tendencies. Yates was for study; Kniff was for action: Yates was for treasuring up in his mind the love of other times and other tongues: Kniff was for pouring out the native treasure of a generous heart upon suffering humanity. They were so in their position. Yates was placed in a region of calms, where, as, on the one hand, nothing arose to disturb his studious habits, so, on the other, the captivating stores of oriental learning invited his assiduous application: Kniff stood in a region of storms, where human crime and wickedness had reached their climax, and the wild elements demanded some master spirit to confront and controul their rage. They were so in the issue of their labours. To Kniff it was permitted to dry up a deluge of iniquity and wrong, by which everything precious to man had long been overwhelmed in a common ruin, and to create a new heaven and a new earth, verdant and serene: to Yates it was given to open the fountains of those living waters which, flowing

over arid and barren sands, should render them fruitful as the garden of the Lord. They were so in their end. Kniff, after a life of uninterrupted health, was cut off abruptly, but in the bosom of his family, his brethren, and his flock; Yates, almost throughout life an invalid, and repeatedly on the border of the grave, died among strangers on the deep: a myriad of voices poured out their heart-rending sobs over the grave of the one; over the watery bed of the other was heard nothing but the wailing of the tempest, or the gentler sighing of the breeze.

But, though dissimilar in many respects, our departed brethren were not contrasted in all. They were one in simplicity of character, in kindliness of heart, in child-like piety, in profound devotedness. High energy and magnanimity characterized them both. If, borrowing an image from their respective localities, the one may be compared to the mighty river which effects its tranquil but steady movement through the vast plains of India, and the other to the impetuous torrent which sweeps like an avalanche from the mountain peaks of Jamaica, it may be said that they were both well adapted to the regions they were appointed to traverse, and that they have both flowed into an ocean in whose bosom their waters shall sweetly commingle for ever.—*Hinton's Sermon.*

## The Spiritual Cabinet.

**MARRIAGE.**—On the subject of marriage, Bishop Beveridge thus lays down the duties of a christian: "I shall always endeavour to make choice of such a woman for my spouse, who hath first made choice of Christ as a spouse for herself; that none may be made one flesh with me, who is not made one spirit with Christ, my Saviour. For I look upon the image of Christ as the best mark of beauty I can behold in her, and the grace of God as the best portion I can receive with her. These are excellencies, which, though not visible to our carnal eyes, are nevertheless agree-

able to a spiritual heart; and such as all good and wise men cannot choose but be enamoured with. For my own part, they seem to be such necessary qualifications, that my heart trembles at the thought of ever having a wife without them. What? Shall I marry one that is wedded already to her sin? or have possession of her body only, when the devil has possession of her soul? Shall such an one be united to me here, who shall be separated from me for ever hereafter? No, if it be my lot to enter into that state, I beg of God that he would direct me in the choice of such a

wife only, to lie in my bosom here, as may afterwards be admitted to rest in Abraham's bosom to all eternity. Such an one as will so live, and pray and converse with me upon earth, that we may both be entitled to sing, to rejoice, and be blessed together for ever in heaven."

**SUBJECTION OF THE WILL.**—In the true people of God the conversion of the will is thorough and entire. It is changed by God's grace, drawn by the sweet but gentle influence of such natural arguments as persuade without compulsion; for though God uses infinite power, he uses no violence; he subdues the will, he does not compel it. He overcomes a sinner's prejudices as completely as he does his resistance. He does not force him to an obedience painful and odious, like the obedience of a slave, but wins him to an obedience agreeable and delightful, like the obedience of a son. He does not bring him to submit to God without, at the same time, teaching him that it is his choicest happiness and his truest welfare to do

so, enabling him to love the will of God, and to say from his heart, "Thy commandments are not grievous."

H. BLUNT.

**THE GOSPEL.**—To reject the gospel because bad men pervert it, and weak men deform it, and angry men quarrel about it, and bigotted men look sour on others, and curse them because they do not agree in every tittle with themselves, displays the same folly as if a person should cut down a tree bearing abundance of delicious fruit, and furnishing a refreshing shade, because caterpillars disfigured the leaves, and spiders made their webs among the branches.—**DR. JOHN EVANS.**

**RELIGION** is the final centre of repose—the goal to which all things tend; which gives to time all its importance, and to eternity all its glory; apart from which, man is a shadow—his very existence a riddle; and the stupendous scenes which surround us are as incoherent and unmeaning as the leaves which the sybil scattered in the wind.—**ROBERT HALL.**

## Narratives and Anecdotes.

**WILLIAM KNIFF.**—While he was labouring for their good, he saw the negro writhing under his wrongs; and, amongst many others, the execution of Sharp, who was hung for treason, had fixed his attention. As Sharp mounted the gallows, he addressed the crowd, confessed that he had sought his own and the liberty of his tribes, declared that the law by which he died had been broken, pronounced that law itself a treason against God, and then entered eternity. The man was buried as a felon, in the highway, and seemed to be forgotten; but Kniff was there, a silent, but sorrowful spectator. In his deep heart revolved a kind but mighty purpose. Months passed before his natural intuition perceived a proper time for action; but it came, and he acted; and having gained the annihilation of slavery in our dominions, he and a faithful band, by midnight, disinterred the remains of brother Sharp, and bearing them in solemn triumph, reposed them beneath the pulpit in the new meeting-house at Montego Bay. [Sharp was executed

May 30th, 1831. The second insurrection, headed by the magistrates and clergy of Jamaica, followed in 1832. The meeting-houses were then destroyed. It was after they had been rebuilt that the remains of Sharp were placed in the meeting-house, at Montego Bay. A piece of his coffin was preserved by Kniff, and presented to the Author, in 1843, with the following note:—"My dear brother,—The only remnant of Sam Sharp's coffin. His remains, dug up by the writer, with others, and buried in the baptist chapel, Montego Bay, by William Kniff. Saturday.

*Rev. C. Stovel."*]

After one of the jubilee services at Kettering, when the multitude had been thrilled with his eloquence, Kniff found me talking with friends, and, placing his arm within mine, said, "Stovel, I want you to go with me to my mother's grave—will you go?" "With all my heart," was the reply; and, with another friend, we walked together up the street, towards the churchyard. As we passed along, he stopped suddenly where the main

roads cross in the town, and directed my attention to a window on a second floor looking down the street to where we stood. "There," he said, "do you see that window, with the muslin blind?" I replied, "Yes." "Well," he said, "my mother lived there when I left her. We had parted, and I had come down into the street here to go to Jamaica, to take charge of my brother's school, who was dead. She put her head out of the window and called after me, 'William! William! mind, William, I had rather hear that you had perished in the sea, than that you had dishonoured the society you go to serve.' I never forgot those words—they were written on my heart." We passed on, talking of the effect which such a sentiment had in fostering his courage and zeal at different periods of his trial and labour. As we ascended the rising path which slopes down the side into the street, when drawing near to the gate of the

churchyard, he stopped, and said, "How unchanged the things are! That stone stands at the side of the path just as it did when I used to strike my marbles against it. See, they used to bound and roll down there." On entering the grave-yard, he became filled with awe, and walking up to his mother's grave, he stood, as if in the act of worship, and, after a while, said, "There she lies. See, there's her name. She died Jan. 25, 1835. She was such a mother! I wish my children were here, Stovel, to sprinkle some flowers on her grave." His expressions were calm, and at considerable intervals. My attention was fixed on him; and the thing which struck me most forcibly, was the fact, that in minds which are suited to great and daring actions, the main spring lies in these sensibilities of the heart, which are kindled and augmented by domestic piety.

*Stovel's Sermon.*

## Temperance.

### SOBRIETY, DILIGENCE, AND FRUGALITY.

READING was the only amusement I allowed myself. I spent no time in the taverns, in games or frolics of any kind; and my industry in business continued as indefatigable as it was necessary. I was indebted for my printing-house, I had a young family coming up to be educated, and I had two competitors to contend with for business, who were established in the place before me. My circumstances, however, grew daily easier. My original habits of frugality continuing, and my father having, among his instructions to me when a boy, frequently repeated a proverb of Solomon, "Seest thou a man diligent in his calling, he shall stand before Kings, he shall not stand before mean men?" I thence had learned to consider industry as a means of obtaining wealth and distinction, which encouraged me, though I did not think that I should ever literally *stand before Kings*, which, however, has happened, for I have stood before *five*, and even had the honour of sitting down with one (the King of Denmark) to dinner.

We have an English proverb that says

"He that would thrive must ask his wife."

It was well for me that I had one as much disposed to industry and frugality as myself. She assisted me cheerfully in my business, folding and stitching pamphlets, tending shop, purchasing old linen rags for the paper-makers, &c. We kept no idle servants, our table was plain and simple, our furniture of the cheapest. For instance, my breakfast was, for a long time, bread and milk, (no tea) and I ate it out of a twopenny earthen porringer, with a pewter spoon; but mark how luxury will enter families, and make a progress in spite of principle! Being called one morning to breakfast, I found it in a china bowl, with a silver spoon. They had been bought for me without my knowledge by my wife, and had cost her the enormous sum of three and twenty shillings, for which she had no other excuse or apology to make, but that she thought *her* husband deserved a silver spoon and china bowl as well as any of his neighbours. This was the first appearance of plate and china in my house, which afterwards, in course of years, as our wealth increased, augmented gradually to several hundred pounds in value.—*Franklin's Memoirs.*

## Arts and Sciences.

**ELECTRICITY.**—We may anticipate some most singular effects will be produced by the electric current. There is no reason why any great event might not be communicated at the same instant throughout the whole kingdom. The salutes fired on the occasion of her majesty's visit to the House of Lords might be instantaneously repeated at every station on every railway in England; for the electric flame fires gunpowder, and the explosion of the powder is at the same instant with the crack of the discharge. There is, indeed, no reason why one of the lords of the Admiralty should not himself fire the guns of the batteries of Portsmouth, whilst calmly and quietly seated at the board in Whitehall. We might also observe that the Society for the Prevention of Cruelty to Animals ought to call upon every butcher to kill the animals used for food by electric galvanism. Each of these persons should have a small galvanic battery for this purpose. Not only is all pain spared to the poor lamb 'thy riot dooms to bleed to-day,' but the

meat is rendered more tender and more delicate. It is more than half a century since Franklin commenced those experiments which the remorseless hand of war put a stop to, and which have been the precursors of the wonders of the present day. Were we to indulge in our prognostics of what will yet be done by the powers of electro-galvanism, we should be considered as visionary enthusiasts, and the laugh of the uninitiated would doubtless be loud and long; but already are some of the wonders made known, and nothing but the expense attendant upon them prevents them from being generally brought forward. By its means ships may yet be navigated on the ocean, our cities illuminated, the weather changed, life protracted, some diseases avoided; and we may use the language of him who first by electricity drew lightning from the clouds, 'I shall never have done if I tell you all my conjectures, thoughts, and imaginations, on the nature and operations of this electric fluid.'—*Polytechnic Review.*

## The Baptist Reporter.

WE have to express our great obligation to a considerable number of our friends for their kind sympathy and support. Some of these have exerted themselves most commendably, and yet we regret to state that their combined efforts have not, so far, succeeded in placing us in the position we proposed. We expressed a hope last month that we should reach halfway, but we have now some doubt of even that, and fear that we shall fall short of it. Of course it would have given us pleasure, and we believe it would have afforded satisfaction to our friends, had we been able to make a more favourable report. But the truth must be told, and when told and heard we trust it will excite and instigate all our friends to *renew* their attempts to increase our circulation. Let them not cease their efforts because three numbers are now published. A small sum will purchase them all, and as we have furnished our publishers with a good supply, they may be had by any bookseller. Only let our friends take us by the hand and give us an introduction, and we will then bear the blame if we do not gain the good opinion and continued support of our new acquaintance.

As we said last month, we are, however, thankful for the increased support we have been favoured with this year, which places us, we believe, considerably a-head of similar Baptist Publications. We bate not one jot of heart and hope. For though the baptists are proverbially, like their countrymen generally, slow to move, like them they make good their ground as they proceed. And for our part we would rather make a steady upward movement, surely though slowly, than soar away for a season on an unsteady wing, and then suddenly come tumbling awkwardly down! We *are* moving, and in the right direction. Let our supporters do all they can to keep us moving. At all events move us on halfway at least this year. Our readers will observe that we are still giving more than the proportion of pages our present increased sale called for.

## Correspondence.

## ACADIA COLLEGE, NOVA SCOTIA.

THE deep interest in this institution which has been manifested by the baptists of Great Britain—the misunderstanding which prevails on the subject of its constitution among many of its friends, and the results, many of them distressingly painful, on the baptist churches of the province, make it exceedingly important that the whole subject be very carefully examined. I feel it to be the more desirable that this examination should take place, as, unwittingly, I have contributed somewhat towards misleading the brethren in England. When I arrived first in Nova Scotia, I learnt that great agitation prevailed, both in the political world and in the baptist churches, about the “college” connected with our denomination. I was assured that money was received from the government for the advancement, not of religious, nor of denominational education, but simply and only for the promotion of secular instruction; and I firmly believed for a long season with A., in the *Reporter* for Nov., p. 389, that the baptists would not take money to teach religion; and was, with him, on the faith of representations made to me, firmly persuaded that the local legislature would withhold it for any such purpose. My first doubts were raised at the meeting of the Association in June last, when certain resolutions were brought forward, clearly involving another principle; and I did not hesitate to oppose it strenuously. Still, however, I was assured that I had mistaken the matter, and hence arose what I had said in connection with the annual examination in the *Reporter* of September.

I could not long conceal from myself the fact that the subject had been agitating the legislature and the whole province for several years past; I learnt from all quarters that our churches were divided on it; that ministers who ventured to think that the receipt of such grants was improper, were called by “the organ” of the body “half-hearted baptists,”—“recreant baptists,” and other similar names; that at the last election of members of the legislature “the college question” was one

leading test, and, in a word, that the very existence of the present government, or its dissolution, hangs on the *pro* or the *con* of such grants. The new church in Halifax, of which I have become the pastor, is founded on the principle of opposition to all such grants, and it is probable that other churches, old or new, will take the same stand.

Under such circumstances, I have deemed it my duty carefully to investigate the matter. The only authorities from which I shall draw my information are the Minutes of the Nova Scotia Baptist Association—the Reports of the Baptist Education Society, and the Journals of the House of Assembly. It will be seen that the institution, since its commencement, has somewhat changed its form.

In 1828, the Association met at Horton. The Minutes say, “A Prospectus of a Literary and Theological Seminary, proposed to be established in Horton, Nova Scotia, was read; and, after a discussion of the subject, it was unanimously approved, and a number of persons were chosen and appointed a committee, with instructions and authority to correct and improve the prospectus, and to proceed with the necessary arrangements for the establishment of the contemplated institution.” This committee met on the two following days, and published a prospectus, appended to the Minutes of that year, in which they say, “Two leading objects are to be regarded; the primary one, in a religious point of view, is the providing suitable instruction within the reach of young men who feel themselves called to the ministry of the gospel; such young men, raised up from time to time among us, sigh for the means of mental improvement, and thus powerfully claim the attention of all friends of the gospel in favour of this object, as one to which Providence seems to direct their labours.

“The second object, of vast importance in itself, and in the present state of the country, essential to the attainment of the first, is to establish a good seminary for the general instruction of youth,” &c.—It goes on to propose the establishment of “The Nova Scotia Baptist Education

Society,"—provides "that the funds of the society be appropriated to two main objects: first, to establish a suitable seminary of learning; and secondly, to afford pecuniary assistance to indigent young men called to preach the gospel, for the purpose of enabling them to obtain instruction;"—"that of the Board of Directors, ten, at least, shall be ordained baptist ministers, and two thirds of the whole number, at least, regular members of baptist churches in connection with the Nova Scotia Baptist Association;"\* that more than half of the committee of management shall belong to the churches of the Association; "that of the Committee and Board of Directors, that part who shall be members of baptist churches in connection with the Nova Scotia Baptist Association, shall have the sole regulation of the theological department in the seminary."

In 1829 nothing particular appears to have been done. The minutes say, "Read the Report of the managing committee of the Baptist Education Society; after which, a personal appeal was made to the hearts and consciences of the numerous congregation present, and particularly to those of the baptist denomination, for their aid in support of the institution at Horton;" but though the association of that year, as such, took no action on the subject of a government grant, they received a report of the managing committee, signed by the Rev. Dr. Crawley, now the theological tutor elect of the College, and by J. W. Nutting, Esq., the present treasurer and secretary of the College, which states, "That the committee during the last session of the House of Assembly, made application on behalf of the Society for legislative aid towards the necessary buildings, and the general objects of the Institution, and that a vote passed the House of Assembly almost unanimously granting that sum; but that His Majesty's council having refused to concur in such vote, the committee failed in obtaining their object; but that they have much reason to hope that they may meet with better success at the next session of the General Assembly."

The minutes of the association held at

Nietaux, June 21 and 22, 1830, contain the following passage:—"The managing committee having stated in their report, their proceedings relative to an application for a grant of money from the legislature, for the advancement of the objects of the society. It was resolved by the association and board of directors of the Education Society, that if at any time hereafter, any grant of money or allowance shall be made by the legislature of this province, towards the expenses or support of the institution, or the establishment of the academy at Horton, as it appears just and reasonable, that His Majesty's government should in such case, have some supervisory power in the management of the institution; then, and in that case, the Governor, Lieutenant-Governor, or Commander-in-Chief for the time being, may from time to time, at his pleasure, inquire into the proceedings of the society, and shall have power, if he shall see occasion, to call the managing committee thereof to account, before himself and His Majesty's council of the said province; and if after just enquiry had, they shall find that any of the said committee have conducted the proceedings of the society in a manner inconsistent with its professed objects, then in that case, that the Governor, the Lieutenant-Governor, or Commander-in-Chief, with the advice of His Majesty's council, may remove the officers or members found so offending, and may on that occasion, appoint in their place, an equal number of new members, provided they do not exceed in number one half of the whole committee, and shall all be regular members of some baptist church in Nova Scotia, in connection with the Nova Scotia Baptist Association." This association also appointed the Rev. E. A. (now Dr.) Crawley to visit England on behalf of the institution, and resolved "that the several churches throughout the province, connected with this association, be recommended to form auxiliaries to aid the Nova Scotia Baptist Education Society, in raising funds for carrying into operation the objects of the society, and diffusing the blessings of education throughout the province." The report of the same year states, "the committee have much satisfaction in adding, that several young men, whom we trust that God has raised up to answer the numerous calls throughout the land for a gospel ministry, have from time to time been at the academy, and received in-

\* This arrangement, still adhered to, of connecting the College with "The Association," shuts out all the Freewill [General] Baptists, and all other churches not belonging to the said association.



struction in different branches of education." It states further, that "During the last session of the legislature, the committee having obtained petitions from most of the churches throughout the province, applied for a grant of money to aid them in erecting buildings, and defraying the necessary expenses of the establishment at Horton; and the sum of £500 was voted unanimously, in the House of Representatives, to be applied to those purposes."\* The report closes with a strong appeal to "the society, the churches, and the denomination at large," for help. In the appeal adopted at this meeting "to all sister associations, and churches of Jesus Christ, missionary societies, and friends of true religion and education in the United Kingdom of Great Britain and Ireland," they ask "assistance towards the funds and support of an institution commenced at Horton, in Nova Scotia; the objects of which are, as well to provide a means of general education for the youth of this increasing portion of the British empire, as to afford sound literary and theological instruction to young men whom it may please God to raise up for the ministry of his word, in any protestant denomination, in this or the neighbouring provinces."

The association of 1831 voted, "that the managing committee of the Education Society be continued with their usual and necessary powers;" and "Resolved, That it is the sense of this association, that a vote of thanks be inserted and published in their minutes, to his Excellency the Lieutenant-Governor, His Majesty's Council, and the House of Assembly, for their very liberal grant of £500 in aid of the Education Society." The report of the managing committee exactly corresponds with this account.

In 1832 the association recommended the employment of agents to promote the institution of penny a week societies in the churches for the support of the academy; and in their "corresponding letter" to other associations say, "Several of our young brethren are now receiving education (at Horton), which we trust will tend, by the Divine blessing, to increase their usefulness in the cause of God. Indeed the labours of the principal, and of the young preachers studying at the academy, have already been useful in

promoting the work of the Lord in that region." This communication is signed by the moderator, the clerk, and the assistant clerk.

In 1833 the minutes say, "Voted, that a vote of thanks be inserted in the minutes to the President, His Majesty's Council, and the Assembly, for the continuance of their support to the Horton Institution."†

"Voted, that petitions be generally obtained from the churches and forwarded to the House of Representatives, renewing their requests for a further support as heretofore; and that Brother Crawley prepare the petitions for that purpose." The "corresponding letter" also says that many "desire that our infant seminary in Horton, already beginning to attract public notice, should be better endowed, and young men whose minds are led to the christian ministry, should possess more intelligence, and be more able, and better qualified to preach the gospel of the grace of God."

In 1834 no parliamentary grant to the institution seems to have been made, but the association "Voted, That the officers of the education society be continued as heretofore."

"Voted, that petitions be generally obtained from all the churches in this association, and forwarded to the House of Representatives and His Majesty's Council, renewing their requests for a further support as heretofore to the Horton institution: and it is hereby recommended to all said churches to prepare their own petitions, and circulate them immediately, in order to obtain as many signatures as possible."

The minutes for 1835 simply make a statement in reference to a heavy debt on the institution, and detail plans for its liquidation. Those for 1836 present the same general character, with the addition, "Voted, that thanks be presented to the Baptist Education Society of Massachusetts, for their distinguished kindness in offering to sustain, on their principles, five young men, who may study for the sacred ministry at the Horton Institution." This offer was "thankfully accepted, and four of the scholarships filled up."

Nothing of great importance occurred in 1837. "The Report—suggested the necessity of placing the academy upon a more effective and respectable footing as

\* This sum, through an unfortunate rupture between the two branches of the legislature, was not paid.

† I learn from "the Journals," that the vote was for £—

a collegiate institution." "Voted, that the officers of the Education Society be continued as heretofore:"—and directed the committee to obtain an additional professor, and, if possible, a philosophical apparatus.

In 1838 the minutes record that the academy "is continuing to rise in the estimation of the community at large; in proof of this, they have satisfaction in stating that the annual grant of £300 has been continued by the legislature with great unanimity in all its branches."

1839 was, in every view, a very important year in the history of Horton Institution; its character was, in some respects, to undergo an important change. The first public intimation I can meet with as to an important series of events, is the following extracts from the journals of the House of Assembly, under date of Feb. 9, 1839:—"Mr. Chipman, pursuant to leave given, presented a bill for incorporating the Queen's College,\* at Horton, and the same was read a first time, and ordered to be read a second time on Wednesday next."

Two days after this (Feb. 11) I find in the journals this entry—"Whereas certain statements made with reference to the selection of professors to Dalhousie College by the Rev. Mr. Crawley, render it advisable that the principles which guided the governors in their choice should be understood by the Assembly—therefore resolved that Mr. Crawley be examined at the bar of this house on Wednesday next, with reference to the reasons assigned for his rejection by the governors." Accordingly, on the day appointed, "Mr. Crawley appeared at the bar, and was examined upon certain matters, in relation to Dalhousie College, pursuant to resolution, and then withdrew."† On the same day Mr. Crawley petitioned to be heard at the bar in support of the bill to incorporate the college, and was heard on the day following.

On the 30th of March, in that year,

passed "An Act for incorporating the Nova Scotia Baptist Education Society." Its preamble sketches its past history, enumerates its officers and the persons composing the corporation, every one of whom were baptists, secures to them the premises at Horton, confirms the officers, &c., as the executive committee of the said incorporated society; and provides that persons of other religious denominations may belong to the society, and may be elected to fill any office in it.

The association held in June of that year recognizes the incorporation of the society; petitioned for collegiate privileges, and called on all the churches to do the same; strongly recommended every member of the churches to contribute 2s. 6d. annually to the college; and resolved, "That the executive committee, on framing any future act to incorporate the Queen's College, be instructed to take care that the same conform to the terms and requirements of the Act by which this society is now incorporated, in order to secure the needful connection and correspondence between the two."

On the 27th of March, 1840, passed "An Act for incorporating the trustees of the Queen's College at Horton," the preamble of which recognizes the aforementioned education society, and the first clause of the Act appoints the executive committee of that society, together with "two persons to be named by his Excellency the Lieutenant-Governor of the Province of Nova Scotia, and two other persons to be named by Her Majesty's Legislative Council for the said Province, and two other persons to be named by the House of Assembly, shall be trustees and governors of the said Queen's College." The seventh section reads thus:—"And be it further enacted that so long as any sum of money shall be paid out of the provincial treasury towards the support and maintenance of the said college and academy, the Governor, Lieutenant-Governor, or Commander-in-Chief, of the said Province of Nova Scotia for the time being, may, from time to time, and at his pleasure, enquire into the proceedings of the said trustees and governors, and of the committee of the said education society, and shall have power, if he see occasion, to call the said trustees and governors, and the said committee, before himself and Her Majesty's Council of the said Province; and if, after just enquiry and due proof had, they shall find that

\* This name being disallowed by Her Majesty in Council, it was changed to Acadia College.

† This may appear obscure; by way of explanation I copy an uncontradicted statement from a chronological summary in *Cunnabell's Nova Scotia Almanach*—"1839—Feb. 12. The Rev. Mr. Crawley stated at the bar of the house, that his Excellency and other governors of Dalhousie College, after promising him a professor's chair, refused it, and gave as a reason that he was not a Presbyterian. This gave rise to the Baptist College."

any of the said trustees and governors, or of the said committee, have conducted the proceedings of the said college, or the said education society, in a manner inconsistent with this act, or the professed objects of the said college or society, then, in that case, that the Governor, Lieutenant-Governor, or Commander-in-Chief, with the advice of Her Majesty's Council, may remove the officers or members so found offending, and may, on that occasion, appoint in their place an equal number of new members." The next clause throws open the college to all classes of religionists, and provides against religious tests or subscriptions, as in all other college bills here passed. This Act is to be in force for twelve years.

In 1841 the minutes of the association record the thanks of the body to the "members who so forcibly and successfully advocated their cause," and "for the favourable consideration which was given in the last session to the claims of this society;" and churches and ministers were again called on to aid them.

In 1842 the legislature was again thanked by the association, "for the liberality with which they have during the last session, as heretofore, contributed to the funds of the Society from the provincial treasury," and it was resolved "that the churches composing this association be requested to petition the legislature at the coming session for aid in the erection of buildings."

In 1843 the minutes say, "The Hon. J. W. Johnson, Attorney-General, after the reading of the report, moved its adoption, and also introduced a number of resolutions relative to the transactions of the executive committee during the past year, especially in reference to the numerous petitions presented to the House of Assembly for aid to Acadia College, and their rejection by the house, and commented thereon at very considerable length. The petition of the executive committee to the house, was also read, and the following ministering brethren, viz., Joseph Dimock, T. S. Harding, E. Manning, H. Harding, D. Harris, N. Viditoe, J. Pryor, and others, addressed the meeting in favour of the resolutions proposed, which with the report were unanimously adopted; and it was also resolved, that renewed applications be recommended to be made by all the churches and congregations to the legis-

lature at their ensuing session, for a grant in aid of Acadia College."\*

In 1845, the association, sitting as the education society, "Resolved, That while this society recognizes the sound and judicious education of the young in all branches of useful knowledge as entirely within the scope of their efforts, and deserving of most especial consideration, they at the same time regard the raising up of a pious and educated ministry as by far the most important branch of their labours: and they are of opinion that the time has now arrived, in which the baptist community ought to be aroused to the duty of seeking in their various churches for pious young men of promising talents, who, it may be hoped, are called to the work of the ministry, and of aiding them in obtaining a suitable education, and that to this end, this society beg leave to suggest to their brethren the plan of several neighbouring churches uniting for the purpose of defraying the expense of educating some individuals who may be known to them respectively as possessed of good character and adequate talents."

And finally, to close my quotations, the General Report of the Education Society, dated April 1, 1845, says, "the legislature, in its present session, has not only renewed, during the continuance of the General School Act,† the grant of money to Acadia College and sister Institutions, but has distinctly and fully recognized the principle of sustaining denominational colleges."

I am grieved to have detained my readers so long on a subject that to some of them may appear unimportant; but in this province it is invested with a most absorbing interest, and is important to every British colony. Some of us are terrified with the approaches thus made towards the union of Church and State, especially when we see, for the time being, a close alliance, to accomplish the "College" object with the Episcopalians, who would, at least many of them, ride over

\* Here, as I am informed, began the rupture between the baptists and that portion of the legislature who had hitherto served them. Those gentlemen had fought hard to raise the baptists to a level with their neighbours, but when they asked, in addition, for £1000 for their buildings, they became disgusted, and many of them, including two, at least, of the "Governors" have ever since contended for one college for the whole province, free from all sectarian or denominational tinge. It will be seen that instead of £444 which they received for three or four years, they now have but £250, and that only secured for three years longer.

† Four years.

us, if they could, rough-shod. So far is it from being true that the legislature will not vote money for religious instruction, that they do it annually in their grants to the Episcopal and Catholic Colleges, though every one knows that theology forms an essential part of their college system; and so incorrect is brother A. when he supposes that the leading baptists of this province are unfavourable to money votes in parliament, or are intent on the maintenance of religious equality, that when during the last session [1845] a motion was made in the House of Assembly that the grant of £444 to the Episcopalian college should be reduced to £250, the sum given to Baptists, Presbyterians and Catholics, every baptist in the house, from the Attorney-General downwards, voted *against* it, and it was therefore lost by a majority of one.

The facts I have stated will shew that the Education Society, of which the college is a part and parcel, is a *baptist* society, having in view, chiefly the education of the rising ministry. It never had other than a baptist officer, or professor, or governor, (except those appointed by government) nor am I aware that they have in this province any one among their subscribers who is not a baptist; it will be seen that they ask for, and take money from the public chest, and only complain that they do not obtain more, and that in no way whatever do they oppose the principle of religion being sustained by the State. The baptists of this province must of necessity be politicians; their ministers, at every election, and all their friends must truckle to whatever party may happen to be in power, or they must expect to lose the grant; the consequence is that religion is buried in "The College Question;" and heart-burnings and contentions are becoming everywhere rife. What ought to be done?

But I did not sit down to do anything more than to state the facts which should enable my brethren in England to judge on this matter for themselves. To enable them to do this I am ready to answer any questions they may have to propose.

JOSEPH BELCHER.

*Halifax, N. S., December 31, 1845.*

P. S. We formed our new church of forty-six member's last Lord's day afternoon; we have purchased a fine site for a chapel in the centre of the city, and hope to build a beautiful house sixty feet by fifty, with three galleries, and an excellent basement room for a school, and week evening services, in the spring. The public here kindly aid us, but help from England would not be unacceptable.

#### BAPTIST COLLEGES.

SIR,—Can you answer me the following queries in you next *Baptist Reporter*?

NEMO.

Must a young man, prior to entering a baptist college, be able to read Virgil in Latin, and the New Testament in Greek?

These accomplishments are commonly insisted on, unless the want of them be compensated by marked qualifications in other departments.

Do the baptist colleges refuse to admit candidates for the ministry after they have past a certain age—and if they do, what is that age?

No fixed limits in this respect—but youth is a recommendation.

Do not many of the students leave the colleges long before the expiration of the four years?

Some do—but these are chiefly missionary students—and even these more rarely now than formerly.

Are the names of those young men who are candidates for the ministry, published in *Baptist Magazine*, periodical, or circular, prior to their entering any college?

No.

## Christian Activity.

### Evangelistic Labours.

SKETCH OF A PREACHING TOUR IN THE ORKNEY AND SHETLAND ISLES AND CAITHNESS, by Francis Johnston of Cupar, from June 26 to August 5, 1845.—The baptist friends in Shetland and Orkney had for many years anxiously desired a visit from some minister of their own body; but year

after year they had looked in vain, and with keen regret, that they were so much overlooked by their brethren in the south. Such visits, often repeated and efficiently conducted, they both deserved and required. Shut up in those sequestered isles, they were looked upon by the other sects in the place as a race of people little known or

acknowledged by churches in the south. Nay, it is said that some of their neighbours believed that they were the only baptists in the world! Others upbraided them as having no learned men among them. The baptists themselves saw that the truth was suffering seriously on account of their neglected condition; while, at the same time, they felt themselves deprived of much encouragement and enjoyment which otherwise they might have had, were they favoured with occasional visits. The result was, urgent and frequent entreaties to come and spend a little time with them. These urgent appeals, made again and again to myself, were the origin of this tour. And it is to be hoped that many evangelistic visits will yet be made to them. The remoteness of these interesting groups of isles has no doubt operated unfavourably towards the intercourse of the churches. But much of this is merely ideal. The distance is now almost nothing, in consequence of the trips of the steamer, which in summer plies once a-week between Edinburgh and Shetland, making the passage in forty-four hours, and from experience I can say it is a delightful and most interesting trip.

ORKNEY.—I left Cupar on Thursday, June 26, and on Friday morning at six o'clock sailed by the "Sovereign" from Granton, and after a pleasant passage, landed at Kirkwall, in Orkney, on Saturday about noon. Kirkwall is a town of 3046 inhabitants. There are five or six places of worship in it, but only two baptists; one of them, an aged sister of the name of Yorston, who was one of the first baptists in the Orkney Isles. I took tea with her on the evening of my arrival, and she told me that when she became a baptist she was excluded from the fellowship of the Independent church, and remains so to this day, although she still attends there. I immediately sought for a place to preach in on the following day, which was sabbath. Through the kindness of the Sheriff-depute, a brother of Lord Robertson's, I obtained the town and county hall. I got bills printed, and sent the bellman through the town, announcing the services of the week. On Lord's-day I preached four times in the street and once in the hall, beginning at half-past eight in the morning. The day was unfavourable: showery and cold; the morning congregation was small, but the others good. The evening one in the hall was so crowded that the people had to stand in every direction, and many in the passage could not get in. No doubt the want of a larger place operated unfavourably on the meetings the whole week. Munday evening I preached in the streets to a good company, and distributed tracts. Tuesday was very wet, so that I preached in the hall.

The congregation was late of gathering, but throng, as many had again to stand. On Wednesday evening began the service out of doors, but preached in the hall. On Thursday the brethren in Westray having heard of my arrival in Orkney came for me. Brother Henry Hareus, one of the pastors, and three of his brothers, all members of the church, came in the boat. At the evening meeting, accordingly, I announced my intention of going to Westray the next day. But about noon, when intending to sail, black clouds gathered in the east, which the experienced seamen assured us were the harbingers of a storm. As they said, so it was: I resolved, therefore, again to preach that evening, and went from door to door with brother Hareus giving information. And I got my reward; a good congregation was gathered, and I had one of the most interesting opportunities which I had enjoyed in Kirkwall. Regarding Kirkwall, I am sorry to say, very little fruit was apparent from the visit. The weather and other circumstances, such as the smallness of the hall, were very unfavourable; and a great degree of coldness, shyness, and bigotry was evident on the part of the religious bodies in the town. The very fact that the preacher was a baptist seemed to repel approach. However, the gospel was faithfully preached, many tracts were circulated, and a few devoted and attached friends with whom I had conversation were raised up, so that I trust lasting fruit will yet appear. But the stay was too short, my time being limited; a circumstance which I had much to regret in every place I visited.

On Friday evening, after sermon, there being no darkness at midsummer in Orkney, the brethren inclined to go to Westray, and the night being fine and the wind favourable, I having the fullest confidence in them, assented. Accordingly, at eleven o'clock at night, in a fishing boat with a small fore-castle, we set sail a distance of thirty miles. The sail among the islands was delightful. The fact that it was midnight without darkness, while a few stars glimmered over us, passing one island after another, and being in an open boat and deep sea, all conspired to render it one of the most romantic scenes I had ever beheld. Between four and five o'clock on Saturday morning we landed, and brother H. Hareus conducted me to the house of the aged pastor William Tulloch, who, early though it was, rose and gave me a hearty welcome, which I can never forget. Having rested for a few hours, I spent the rest of the day at the house of John Reid, of Skaill, a devoted and excellent brother, who just now maintains two studying for the ministry. His dear wife, who has been confined to her bed for about three years, is also a devoted and useful christian. Her

pen and her influence are seldom at rest doing something for the cause of God and souls. Both their hearts are much set on the raising up of baptist preachers for Orkney; and the practical demonstration of their ardent desire, combined with their deep humility and self-denial, is altogether one of the rarest patterns of christian excellence which I have witnessed. I trust they will yet be spared to see their hearts' desire largely accomplished. Westray is an island ten miles long, varying from two to five wide, having a population of about 2000. The baptists, about 150 in number, have two chapels five miles apart. In the church are four pastors, three of them advanced in life, excellent and prudent men, who have truly borne the burden and heat of the day. The church lately had about sixty or seventy added, chiefly of the young, so that at present it seems in a lively state. The congregations during my stay were heart-cheering. On the evening of the day I landed on the isle; at five, I preached in the north chapel to a full and interesting audience. I felt powerfully the difference between being among strangers and among friends. How different my feelings here to what they were in Kirkwall! There coldness and strangeness; here anxious, warm-hearted friends, who had been long looking for me. What affectionate looks, what hearty and humble greetings! I need not say I preached with much freedom and enjoyment. On Lord's-day rode five miles to the east chapel, attended by many friends and members of the church; the place crowded. Brother H. Marcus and I both preached, and the Lord's supper was dispensed. In the evening, preached in the north chapel to a large congregation. It was a day long to be remembered. On Monday, at noon, preached to a large congregation on believers immersion, at the urgent desire of the brethren, who long wished to hear the subject expounded by a brother from the south. In the evening held a missionary meeting, and the pastors, Tulloch and H. Marcus, gave addresses as well as myself. I exhibited a Burmese idol which I had brought with me, and it excited great interest. This was the first missionary meeting of the kind which had been held in the place. On Tuesday, accompanied by a goodly number of brethren and sisters, I walked the whole length of the island, and at noon preached in a large barn at Rapness. The congregation seemed considerably above 100. I now had to bid farewell to this interesting island with great reluctance. Many of the brethren and sisters came with me to the shore. With some of them, especially brother Reid, of Skail, I found it difficult to part. In the church are several interesting family groups, one of which I cannot pass

without notice. The family of Marcus is one of the most interesting I have witnessed. There are three aged brothers of them, all members of the church, as also their wives. One of them, Stewart Marcus, is one of the pastors. All of them have children members of the church. One of them has no less than five sons in the church, two of them deacons, and one of them, the youngest pastor.

[The above extracts are from the second yearly Report of the Baptist Union of Scotland.]

### Hints of Usefulness.

**IMPORTANT QUESTIONS.**—Are you a decided christian? Have you been born of the Spirit? Is there no doubt upon this point? Have you made your calling and election sure?

Do you indulge in any known sin, or neglect any known duty? This is a dark sign, beware of it. How do you feel toward perishing sinners? Can you see them perish without sympathy or concern? What are you doing to convince them of their danger, and lead them to Jesus? What have you done for your relatives—your near neighbours? What have you done to-day? What are you going to do?

Were you ever the means of converting one soul to God? Did you ever pray that you might be? Do you use the means that are likely, under the blessing of God, to convert souls?

Are you praying for grace and gifts with a view to do good—that you may watch for souls and labour for God? Which has most of your thoughts, affections, and money—worldly ornaments, or the conversion and salvation of sinners?

Do you know anything of travelling in birth for sinners until Christ be formed in them? Is it your heart's desire and prayer to God that they may be saved?

Are you willing to make any sacrifices for Christ? Can you cheerfully give up your time, your money, your ease, and your indulgences, for the good and salvation of souls?

### Rebukes.

#### THE OPENING YEAR.

"The opening year thy mercy shows,  
Let mercy crown it till it close."

We think we are not mistaken in regarding the present year as opening with brighter prospects to the baptist denomination, than any previous year of our denominational history. We look back upon a period of trial and affliction. Our churches have been distracted by those who were not of us, the victims of every wind of doctrine,

and troublers of our Israel. On the subject of missions we have been divided in opinion and feeling to an extent which has severed from each other, sections of our country, and even palsied the hands of brethren most devoted to the missionary work. And added to these severe and oppressive trials, the state of religion in our churches has painfully declined. Under such afflictions the best hearts have quaked with many fears. But a change has come over the entire aspect of the denomination. The sifting process occasioned by the distraction of our churches has, by God's blessing, effected an unusual measure of union and consolidation. It may be questioned whether there has ever been in our denomination a period of equal union and soundness. In regard to our missionary affairs the change which has been wrought is matter of equal astonishment, gratulation, and thanksgiving. In the valley of Achor we found the door of hope. The baptist tabernacle in Mulberry-street, will be remembered as the place where God mercifully interposed, and by the highest sanctions of his presence, encouraged the baptists of at least one half of this great nation to renew their engagements to the high purpose of evangelizing the world. His presence was acknowledged by them, and there comes on the wings of every wind, fresh and cheering intelligence of the fervour and determination with which they bring themselves to the missionary work. And then in regard to the state of religion

in the churches, the change, though less marked, is full of hope. We can no longer bewail a general, unbroken declension. The intelligence which comes to us from the churches is cheering. Our exchange papers bring us the news of happy revivals. Ministering brethren whom we meet utter language of hope. In several churches of this city and vicinity the tokens of divine mercy are manifest and encouraging. Casting our eyes from this central point, east, west, north, and south, we see enough to justify our exclaiming, "the morning dawns." Listening, we hear the stir of busy life. If we can judge concerning spiritual prospects, we feel warranted in encouraging the expectation of better days. Such are the signs of the opening year—union and soundness in our churches—fresh and earnest devotion to the work of missions, under the signal tokens of the divine favour,—and an increasing measure of religious interest in every direction, warranting the hope that we may ere long rejoice over sinners that repent. If we have not mistaken these signs, we may surely at such a time hear the voice of God summoning our churches to higher and more energetic devotion—to more of prayer, more of self-denial, more of enduring labours in his service. And certain are we, that if his voice is heard, we shall witness abundant outpourings of his Spirit, and behold our churches clothed with new beauty, and blessed with abundant enlargement.—*New York Recorder*, Jan. 8.

## Baptisms.

### FOREIGN.

**AMERICAN BAPTISMS IN WINTER.**—*Pennsylvania.*—It was a cold Saturday when I stood shivering on the banks of their Jordan and assisted one, appropriately designated "John the Baptist."—He was somewhat more elegantly clad than his name-sake of old, but he would seem to have studied in the same school. "You will ask," said he at the water, "why, seeing I have been preaching among you three years, I have said nothing about *infant baptism*? I have said as much as John, as Peter, as Jesus Christ."

On the following day we had to journey in an open conveyance amidst the driving snow some nineteen miles to meet an appointment, and here we found a large congregation assembled in a new meeting-house, and brother H., the pastor, was just receiving into the fellowship of the church, some twenty persons who had recently been baptized. On the Lord's-day succeeding, I

was in Reading, and immediately after morning preaching, I joined the pastor in leading a long procession from the church to the river. We found a very large concourse of spectators assembled, and felt delighted at the general order which prevailed, considering that a baptism was somewhat of a novelty in the town, and until the Lord's-day previous, had not been administered for many months. The baptist friends are erecting a beautiful house of worship, and the basement room, which is furnished, will, we presume, accommodate (and did seat the evening of the above day) about four hundred persons.

*Philadelphia.*—Yesterday morning we baptized. Brother Burroughs, of Broad-street, followed me with candidates from among his interesting people, which added much to the interest of the occasion. In the afternoon we had a precious season at the Lord's table: our joy was much increased by the presence of Dr. Judson, who

in a few words deeply affected our hearts. In the evening I preached my annual sermon to youth. We had a great assembly and solemn attention. At the close thirty anxious souls expressed a desire to serve the Lord.

#### DOMESTIC.

PAULTON, *Somerset*.—On Jan. 8, we held our annual tea-meeting commemorative of the settlement of our pastor, Mr. Fox, amongst us. The attendance was numerous, and the occasion most interesting and delightful. We have heard much talk of late about christian union. In connection with this meeting, we had a miniature exhibition of what, we think, christian union ought to be. Addresses were given by various brethren, including Mr. Cook, Wesleyan preacher, and the Rev. F. Williams, B.A., Independent. Our pastor followed, and stated the pleasure he had in attempting to render practical the fraternal sentiments they breathed, and announcing his hope that he should baptize a number of believers on the first sabbath morning in February, cordially invited his Wesleyan brother to come and give out a hymn at the water-side, and his Independent brother to occupy his pulpit in the evening, offering to reciprocate ministerial labours with either of them. This he considered a *practical way* of promoting that christian union which we all profess to desire. Accordingly, on Feb. 1, Mr. Fox preached on the subject of baptism, attempting to prove that the baptism of believers is the only one sanctioned by the Word of God, after which he baptized five candidates in the presence of a large congregation. The chapel was crowded, yet the greatest order and solemnity prevailed. In the evening Mr. Williams kindly preached to a good congregation. This, we think, looks like christian union. Would that we had more of it! Then should we have less of party jealousy, and unhallowed strife. We distributed on the occasion at least 500 of your "baptism tracts and handbills," which will doubtless do good. What charming things they are! Are they generally known? If not, they certainly ought to be known, and circulated too, from "Dan to Beersheba." Oh! it was a refreshing sight to see "an old disciple" of more than thirty years standing, and another yet young in the service of his Lord, both deacons, dealing out your *peculiar publications* to all comers. The uninitiated marvelled—the quiet brethren feared the consequences of such boldness—while those who have long been earnestly contending for the faith felt their hearts encouraged, and their hands strengthened, and said, "This is a new thing in Israel." Oh for more stirring times, and decided men!

PHILEMON.

CORK.—We give the following extracts of a note from Mr. G. N. Watson of this city:—"Last evening I baptized two persons. We had a crowded house, and the address which I delivered in defence of our practice was listened to with breathless attention. One of the individuals was formerly a Roman Catholic, and is now master of the school which we have here. The other is a respectable shoemaker in the city, who has been an attendant on my ministry for a considerable time; he was led to decision from hearing an address which I delivered on Wednesday evening week from the text 'a disciple of Jesus, but secretly for fear of the Jews.' He has been for some years a christian, and convinced of the unscripturalness of infant sprinkling, but did not till the morning of Thursday week feel the importance of being baptized himself. Our congregations continue very good."

LONDON, *Commercial-road*.—On Lord's-day, Dec. 7, three persons put on Christ by baptism; and on Lord's-day, Feb. 1, eight others. These were all added to our fellowship.

G. P.

Devonshire-square.—On Jan. 29, Mr. Clark, late missionary in Jamaica, baptized four believers. Two of these had been for some years members of Independent churches; and one of them, a friend of mine, has been for several years a very useful town missionary.

J. P.

Soho Chapel, *Oxford-street*.—On the last sabbath in 1845, our pastor, Mr. Wyard, immersed three disciples, one of whom was an aged man of nearly fourscore. The cause of truth and righteousness is prospering among us. During the past year eighteen were added to us by baptism, viz., in Feb. eight, in May three, in Sept. four, and in Dec. three.

O. S. L.

BRISTOL, *Pithay*.—On the first sabbath in January, after a most appropriate sermon by Mr. Hawkins, to a large and attentive congregation, fourteen persons were baptized by our esteemed pastor, Mr. E. Probert. It was a delightful season, and will long be remembered.

E. W.

Broadmead.—Mr. E. Giles baptized six, January 4.

King Street.—Mr. G. H. Davis immersed twenty-three persons Jan. 8. It is pleasing to state that fourteen of the above were from country stations. The work of the Lord is still progressing here.

I. H. W.

NEWBURY.—On Dec. 28, our pastor, Mr. Drew, baptized five young believers. It was indeed a happy day. Our prospects are most cheering. Many more are candidates.

S. E.

HAY.—Three believers were baptized and added to the church, Feb. 1, two of whom are teachers in the sabbath school.



WALSALL.—On Tuesday, Feb. 10, after a sermon by Mr. Norgrove, seven candidates were baptized. An aged widow and her daughter were among the number. Also a daughter from a Roman Catholic family. Her mother was present, and appeared to be much affected by what she saw and heard. Twenty-five have been added by baptism since the commencement of this new cause in March, 1845, and yet too many remain undecided. Oh for a deeper sense of the value of souls and the honour of our Redeemer!

R. H.

TRING, *Herts. West End*.—Since our last report we have baptized six—three on Jan. 4. One other candidate was providentially hindered. One male candidate had been a serious character for thirty-three years, and for most of that time a member of an Independent church. "This," said he, "was the happiest day of my life." For many years he had been uneasy on this subject, but now obtained "the answer of a good conscience."

SKENFRITH, *Monmouth*.—On Jan. 18, the weather, for the season, was fine, and a large and orderly concourse of people assembled to witness the immersion of one believer, by Mr. Johnson, who has lately come amongst us. Jesus, and Paul, and the Eunuch, were baptized *alone*—so take this one.

J. L.

KETTERING.—At the old baptist meeting-house, Jan. 29, two persons, members of a paedobaptist church, were immersed by our beloved pastor after the evening service. One of them gave reasons for changing his views; after which the ceremony was performed. The service was peculiarly interesting and delightful.

J. Q. Z.

WOLSTONE, *Warwickshire*.—We had a delightful day, Feb. 8, when four believers were immersed, after a discourse by our pastor, Mr. G. Jones. Two were teachers. We had more people present than usual. Dr. Halley has done us good, for he has set the people on searching the scriptures.

J. H.

LOCKWOOD, *Yorkshire*.—Lord's-day, Jan. 11, was a high day with us. Mr. Thomas, of Meltham, administered the solemn ordinance of baptism to five persons, three of whom had been scholars, and are now teachers in our sabbath school; this ought to encourage us.

L. Y.

WOODSIDE, *Gloucestershire*.—On the first sabbath in Feb. two candidates were immersed before a crowded congregation. We have many inquirers.

W. R.

TENBY, *South Parade*.—On Dec. 21, in the presence of a large and attentive audience, seven believers were buried with Christ in baptism, by Mr. Griffiths, the minister.

PRESTWOOD COMMON, *Bucks*.—Mr. Pym baptized four candidates, Jan. 25.

J. E. A.

MILNS BRIDGE, *Yorkshire*.—On Jan. 4, five persons were baptized by Mr. J. Hanson, who has received and accepted a call to the pastoral office amongst us.

M. B. Y.

BRADFORD, *Yorkshire—Zion Chapel*.—Our esteemed pastor introduced three disciples, by baptism, to the fellowship of our church, on Jan. 4.

Y. B.

BOTESDALE, *Suffolk*.—Four persons were baptized here by Mr. Richardson, Feb. 1. This infant cause is in a promising state. We hope to baptize again shortly.

DUNSTABLE.—On Lord's-day, Feb. 1, Mr. Gould immersed three believers—making sixteen in three months. We rejoice in the success with which the Lord is crowning the labours of our pastor.

H. T.

CRANBROOK.—On the last sabbath evening in November, Mr. Jennings, of Sandhurst, preached, and Mr. Boulton baptized two candidates.

L. G.

CATSHILL, *Worcestershire*.—Mr. Nokes immersed three believers, Jan. 4. There are a few more inquiring after truth and salvation.

J. H. S.

IPSWICH.—On the first Lord's-day in February, our pastor baptized five believers; four were young persons, the other had been several years a member of an Independent church.

W. P.

WEST BROMWICH, *Providence Chapel*.—After a discourse by Mr. Burgess, of Nether-ton, Mr. Hall baptized six persons Feb. 1. It was a good day; others are waiting.

LONGWICK, *Bucks*.—Mr. Kates, our pastor, baptized three believers at Ford, Dec. 25. Two were teachers.

J. E. A.

BURY ST. EDMUNDS.—Three persons were baptized here Feb. 1. One pilgrim, 77 years old, had been upwards of thirty years among the Wesleysans.

J. B.

LOUGHBOROUGH, *Baxter Gate*.—On Lord's day, Feb. 1, the ordinance of baptism was administered, when eight persons professed their faith in Christ.

T. W. M.

[One of our esteemed correspondents (H. C.) wishes us to give baptism texts in full: we fear they would occupy too much room, and as they must necessarily often be the same texts, the repetitions would be anything but interesting. Much more desirable is it, instead of the meagre reports some send us, apparently in a bustling hurry, that our correspondents should sit down quietly and give us some of the leading facts or incidents—such as, anything remarkable in the experience of the candidates, or the circumstances of the administration. Information also as to whether the candidates were formerly members of paedobaptist churches, or sabbath scholars, or teachers, or preachers, or the children of our members. Age too, may sometimes be specified. Not too long either, but brief and to the point.]

## Baptism Facts and Anecdotes.

REMARKABLE!—We have received a note, an entire copy of which we give below. Let baptists direct the attention of opponents of immersion to the paragraph:—"As much prejudice exists against the immersion of believers on the ground that it is injurious to health, I think it may be of service to the cause of truth to inform you, that in a little more than two months, I have immersed above 120 persons, several of whom were delicate and tender females, and that I have not heard of a *single* instance of even the slightest illness being the result. Not that bodily indisposition would be the smallest argument against immersion as a divine ordinance; for circumcision, which no one questions to have been ordained by God, was much more likely to cause illness or even death, than immersion. See Genesis xxxiv. 25, Joshua v. 8; nor is it unreasonable to suppose that many delicate infants died in consequence of this painful rite.

ARTHUR A. REES.

*Sunderland, Feb. 10, 1846."*

STRANGE PREJUDICE.—A friend on the borders of Wales (J. P. P.) informs us that in his neighbourhood resides a christian family; the father a baptist, the mother a pædobaptist. They have children—a boy and two girls. The boy is the son of a former wife, who was also a baptist, and

therefore he was never sprinkled. The present mother has taken care to have her own two girls christened. It so happens that they are quick and lively lasses; and the lad, who is about nine years old, is not so bright and sprightly, but rather dull and stupid. Now will not our readers smile when they are told that the apparent want of capacity in this poor lad has been seriously imputed to his having never been christened, not only by the ignorant rustics, but by some gospel ministers too, who blame the father for his cruel neglect of the boy. Yea, we are told that it is seriously designed, some day, when father is away, to have the boy "done." Well: if they will, and the boy by the operation become distinguished for his shining qualifications, it will shew that there is more virtue *mentally*, if not spiritually, in the rite than many of us have been willing to allow.

### INSTANTANEOUS CONVERSIONS BY BAPTISM.

—As a specimen of the doctrines of the State Church, I beg to send you the following:—In our parish church two or three Sundays ago, the clergyman, after describing Paul's conversion, remarked—"St. Paul's conversion was effectual certainly, but not so effectual, neither was it so instantaneous, as our conversions at the font of holy baptism."

J. H. A.

## Religious Tracts.

INVITATIONS TO WORSHIP.—These papers are now ready; and our friends who have observed the directions given, (*January Reporter*, page 56,) will receive them in due course. As several have inquired the price, we refer them to our Tract Advertisement on the Cover.

### APPLICATIONS FOR TRACTS.

LANCASHIRE.—I was called to supply the pulpit at T—, where a church has been formed of twenty-one members, and a sabbath school has been commenced which is numerous. The congregations are good, the experience meetings are well attended, and they have several candidates for baptism. One of them seems to have come at the eleventh hour, being upwards of eighty years of age. His baptism is to take place in the river, in the centre of the town; a large assemblage of persons is expected. If you think this a deserving case, they will be thankful for them, and I shall be happy to receive them on their account. J. S.

NOTTINGHAMSHIRE.—A grant of your tracts on baptism would be gratefully accepted, and I would endeavour to distribute

them so that they should be as useful as possible. I have bought a few, but being a poor working man, I cannot afford to buy more. The pædobaptists about us do not like me to talk with them on the subject of baptism—they love silence much better. They will be friendly with you if you will be still on that subject. J. B.

GLOUCESTERSHIRE.—I have been long thinking of applying to you for a small grant of tracts, but could not muster courage enough to do so till now. Perhaps there is no place where tracts are more needed, and where, with the divine blessing, they would be more useful. We should like some on baptism, and against the high-toned claims, and specious errors of the Puseyites. T. O.

### DONATIONS have been forwarded to

	Handbills.	4	Page.
Studley .....	500	..	25
East Combs .....	500	..	25
Merthyr Tydvil, (Ebenezer) ..	500	..	25
Collingham .....	500	..	25
Kirkby Woodhouse .....	500	..	25
Botesdale .....	500	..	25
Bury St. Edmunds .....	500	..	25

## Sabbath Schools and Education.

### SCRIPTURE LESSONS FOR MARCH.

March 1.—*The Transfiguration.*

Matt. xvii. 1—13.

EXPLANATIONS.—v. 1, *Six days*—Perhaps from Peter's confession, (Matt. xvi. 16.) *High mountain*—Supposed to be Mount Tabor, in Galilee. v. 2, *Transfigured*—His outward form and appearance being changed in their presence. v. 3, *Elias*—Elijah the prophet. Though Moses and Elijah are dead to us, they still live to God, and though absent from this world, are present in the world to come. v. 4, *Tabernacles*—Booths made of the branches of trees. v. 5, *Hear ye him*—God commands men to hear and obey the word of Christ his Son: the fate of those who do not is recorded in 2 Thess. i. 8. v. 10, *Scribes*—Public readers and expounders of the law. *Elias must come*—(see Malachi iv. 5.) v. 11, *Restore*—Reform and rectify all things, &c., (see the effects of John's ministry, Luke i. 17.) v. 12, *Elias is come*—viz: John the Baptist, who came in the spirit and power of Elijah. *Knew him not*—Did not acknowledge John as the Elijah foretold by Malachi. *Have done, &c.*—John was imprisoned and beheaded, (Matt. xiv. 3, 10.) *Son of man suffer, &c.*—Suffer persecution and death, as John had done, though in a different way. v. 13, *John the Baptist*—For a similarity between Elijah and John: compare 2 Kings i. 8, with Matt. iii. 4.

QUESTIONS.—v. 1, What did Jesus do after six days? To what do the six days refer? and so on to v. 13.

The transfiguration gave a glimpse of the glory of Christ, but what will be his glory when he shall come on the clouds of heaven, and all his holy angels with him?

March 8.—*The New Birth.*

John iii. 1—8.

EXPLANATIONS.—v. 1, *Pharisees*—The most numerous religious sect among the Jews, who were so self-righteous that they regarded all men as sinners but themselves. *Ruler*—A professor of the laws and member of the Jewish council. v. 2, *Rabbi*—Master, (c. i. 38.) v. 3, *Verily*—A most solemn asseveration. *Born again*—Made a new creature by a change of heart, (Psalm li. 10.) v. 4, *Born when he is old, &c.*—By these absurd questions it is evident Nicodemus was ignorant of the nature and necessity of the new birth. v. 5, *Of water and of the Spirit*—As the birth by the Spirit is not natural but spiritual, so that by water must be spiritual too, by which we are taught that as we wash the body in water to cleanse it, so the moral pollution of our souls must be washed away in the blood of Christ, by the

influence of the Holy Spirit. v. 6, *Born of the flesh*—Whatever is so born must always be of the same corrupt nature as the flesh, therefore nothing but that which is born of the Spirit is pure as the Spirit and fit for heaven. v. 7, *Must, &c.*—The new birth is absolutely necessary if you would have sin forgiven, be saved from hell, or prepared for heaven. v. 8, *Listeth*—Chooseth. As the blowing of the wind can be felt, but not seen; so the new birth can be internally felt but not externally seen.

QUESTIONS.—v. 1, What was Nicodemus? What is meant by ruler of the Jews? To what party did he belong? What was the character of the Pharisees? and so on to v. 8.

Learn from this discourse with Nicodemus that heaven is a place prepared for those who are prepared for it, and that to be prepared we must be made new creatures.

March 15.—*Christ paying tribute.*

Matt. xvii. 22—27.

EXPLANATIONS.—v. 22, *Galilee*—The northern division of the land of Israel, which contained more than two hundred cities and towns. *Betrayed*—Delivered into the hands of his enemies. v. 24, *Capernaum*—A town near the sea of Galilee. *They that received tribute*—Collectors of tribute. *Pay tribute*—The half shekel, value 1s. 3d., paid by every Jew above twenty years of age for the temple worship, (Exodus xxx. 13, 14.) v. 25, *The house*—Peter's, who at this time lived at Capernaum, (Matt. viii. 14.) *Prevented*—Anticipated him by speaking first on the very subject on which Peter was about to address his Master. v. 26, *Children free*—As the kings of the earth do not tax their own sons, but other's, the tribute collectors ought not to expect Christ to pay to the worship of his own father's house. v. 27, *Offend them*—The collectors. *The sea*—Of Galilee, which was close to the town. *Piece of money*—The stater, equal to a shekel, value half-a-crown, and sufficient tribute money for two persons. Christ provided for Peter as well as for himself.

QUESTIONS.—v. 22, What was Galilee? Who dwelt there? What said Jesus to his disciples? Who is the Son of man? What should be done to him? and so on to v. 27.

This interesting narrative teaches, first—Christ's boundless knowledge; second—his power to make fish bring money as well as the ravens bread for the supply of his people's wants; third—his poverty—not having the means of paying tribute without working a miracle; fourth—his providential care in providing for his servant's wants as well as his own.

March 22.—*Christ's entrance on his public life and work.*—Matt. iv. 12—25.

EXPLANATIONS.—v. 12, *Departed*—i. e. From the wilderness, where he suffered temptation, (v. 1.) v. 13, *Leaving Nazareth*—He first went to Nazareth, where he had been brought up, and then removed his residence to Capernaum. *In the borders of, &c.*—Boundaries of these two tribes. v. 14, *Spoken*—Predicted in, (Isa. ix. 1, 2.) v. 15, *Jordan*—A river which ran from the north to the south of the land. *Galilee of the Gentiles*—So called from the number of Gentiles settled there, (1 Kings ix. 11.) v. 16, *Sat*—Dwelt in darkness. *Great light*—True religion introduced by the teaching of Jesus. v. 17, *That time*—John's imprisonment, (v. 12.) *Repent*—Was Christ's first exhortation, and repentance the subject of his first sermon; the necessity for which shows we have something to repent of. *Kingdom of heaven*—The gospel dispensation under the reign of the Son of God. v. 18, *Sea of Galilee*—A small lake six miles wide from east to west, and eighteen long from north to south. *Fishers*—Persons of the lowest class in Egypt and Palestine. v. 19, *Fishers of men*—Preachers of the gospel, whose aim should be the salvation of souls. v. 23, *Synagogues*—Places of worship. v. 24, *All Syria*—Of which the country of the Jews and Samaritans was but a small part, as it embraced many other provinces. v. 25, *Decapolis*—a district of ten cities on both sides the Jordan.

QUESTIONS.—v. 12, Who was John? What had Jesus heard of him? When he

heard this what did he do? and so on to v. 25.

Notice, first—the subject of Christ's teaching, repentance (v. 17); second—his activity in teaching, preaching, and working miracles, (v. 23.)

March 29.—*Christ feeding five thousand.*

John vi. 1—14.

EXPLANATIONS.—v. 1, *Tiberias*—A noted town on the south-western shore of the sea of Galilee, from which it was also called the sea of Tiberias. v. 4, *Passover*—A yearly feast, appointed to commemorate the angel's passing over the Israelites when the first-born of the Egyptians were slain, (Exodus xii. 27.) v. 5, *Whence, &c.*—The question showed Christ's compassion for the people, and how difficult it was for mere human power to satisfy their wants, seeing they were on a mountain. v. 7, *Two hundred pennyworth*—About £6 5s. sterling. v. 13, *Twelve baskets*—An extraordinary and astonishing instance of our Lord's power over nature. v. 14, *That prophet*—Spoken of by Moses in Deut. xviii. 15—18.

QUESTIONS.—v. 1, After the transactions of the previous chapter, what did Jesus do? Why was the sea of Galilee called the sea of Tiberias? What was Tiberias, and where situated? and so on to v. 14.

Learn from the narrative, first—that the Lord Jesus knows our wants; second—that he is able and willing to provide for them; third—that we should give thanks for the bounties of Providence after the example of Christ; fourth—that we should be careful nothing be wasted of food, clothes, money, time, &c., but gather up the fragments and turn them to the best account.

## Intelligence.

### Baptist.

#### FOREIGN.

GERMAN EVANGELISTS.—In the baptist church at Hamburgh, the Lord has of late deeply imbued many of the brethren with the missionary spirit; these, as far as circumstances admit, do the work of missionaries; their operations are chiefly carried on by the distribution of tracts. They travel on foot, and accompany their distributions with a word of exhortation and warning. A number of these devoted labourers, natives of Baden, Bavaria, Hanover, Mecklenburg, Prussia, and Wirtemberg, visited their native countries last year for the purpose of sowing the seed of the word. One of these, a most devoted young man, distributed, last summer, upwards of 15,000 tracts while

on a missionary tour in Holstein, Mecklenburg, and Prussia. Indeed from the northern extremities of Norway and Denmark, to the centre of Switzerland, and from the Rhine to the frontiers of Poland, the word of the Lord has sounded by these little but faithful witnesses, accompanied with the solemn and affectionate appeals of the distributor to the conscience of the receiver, among the haughty votaries of reason, and the superstitious worshippers of images and garments, both in cities and villages. These labours have been most abundantly and delightfully owned and blessed by the Great Head of the church. Twenty cases, at least, were related to the church at Hamburgh during the past year of persons converted to God by these means. During the last six weeks, out of twelve applicants for church membership, three or four attribute

their conversion to this instrumentality. In the present political state of Germany, the value of tracts is inconceivable, and evidently incalculable. Three brethren from Bavaria, Hungary, and Austria, at Hamburgh, were about to return to their respective countries, with the direct object of spreading the truth among their Roman Catholic fellow-countrymen.

Prussia.—The baptists, or as they are called in Prussia, "Ana-baptists," have been publicly baptizing some converts in the river Elbe, for which the police have called them to account, for like other people, they are strictly forbidden to hold public open air assemblies, and especially to immerse in public places and open waters, or to gather people together to witness the administration of the ordinance.

MONUMENT TO ROGER WILLIAMS.—We are gratified to learn that it is in contemplation to erect a monument to Roger Williams, near the goodly city which he founded. We have seen it stated that one thousand dollars are pledged for the object, provided fifteen hundred more are raised. We are confident this sum will not be wanting. Wealth and liberality go hand in hand in Rhode Island.—*New York Recorder*.

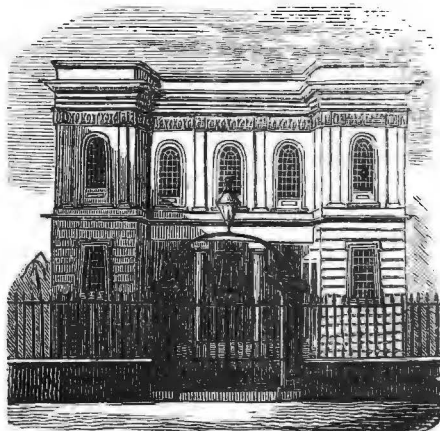
BRITISH AMERICA.—The Rev. Dr. Maclay has just returned to the United States, after a tour through New Brunswick, Nova Scotia, and Prince Edward's Island, where he had been collecting for the American and Foreign Bible Society. He met with a cordial welcome, and received about 4000 dollars. In these provinces the churches are widely scattered, and have few pastors, some of the ministers supply five or six churches. In the last six weeks of his tour, the worthy Dr. preached sixty sermons.

AMERICA.—In Rhode Island the baptist churches generally are reported as being in a state of healthful prosperity.

Dr. JUDSON.—This respected missionary is, we lament to hear, suffering in the state of his health in consequence of the coldness of the American climate.

NOVA SCOTIA.—Dr. Belcher says, "I have just been to one of the Scotch churches, speaking to the children and teachers. A bazaar yesterday gave them £230 to make additions to their library. Would not that be decent even in your country? We had a tea party for our new chapel, worth, certainly, £100 to us, and hope in June to equal our neighbours at a bazaar."

## DOMESTIC.



CHARLES STREET CHAPEL, LEICESTER.

THIS very neat and convenient edifice was erected by a few responsible individuals from Harvey-lane, a few years after the removal of Robert Hall to Bristol. It will seat about 700 persons, and there are convenient school-rooms attached. The view of the front given above will serve to indicate the excellent and beautiful arrangements of the interior. The cost of the erection was considerable; but generous contributions have been made from time, so that the debt in January last was reduced to about £800. Mr. Overbury, from Eagle-street, London, preached the anniversary sermons a few weeks ago. The next evening a tea meeting was held, Mr. Green, the pastor, in the chair, who with Mr. Overbury, R. Harris, Esq., and Messrs. Winks, Goadby, Paddy, and other brethren, addressed the meeting. More than £500 were promised, and it is confidently expected the whole debt will be cleared off this year.

GLASGOW.—About two years ago, a few members of the baptist church in Hope-street united for the purpose of endeavouring to extend the Redeemer's cause in this populous city. A new church was proposed, but its formation was postponed for want of a suitable minister. In the month of August last, these brethren applied to the Baptist Union of Scotland to open a place for worship under their auspices. To this request its committee acceded, and the new City Hall, North Albion-street, was opened for divine worship, August 31, when Messrs Swan, Birmingham; Simpson, Glasgow; and Taylor, Airdrie; conducted the services. The attendance was large, and the services interesting. After a few sabbaths, several of the friends requested their dismission from Hope-street, in order, with a few others, to form another church. To prevent misconception it may be mentioned that this request was made with the greatest good feeling, which there is reason to believe was generally reciprocal. The church in Hope-street granted their request, accompanying the dismission with their prayers. On Friday, Oct. 10, the church was formed by Mr. Francis Johnston, then of Cupar, now of Edinburgh. The hall was well filled, and it is hoped good was done. Shortly after, a unanimous invitation was given to Mr. James Taylor, of Airdrie, to become pastor. He complied, and the recognition services took place, Jan. 1, when the following brethren engaged, Messrs. Thomson, Perth; Johnston, Edinburgh; Blair, the Evangelist of the Union; McKay, Greenock; Simpson, Glasgow; and McGowan, Shotley Bridge. In the evening a very large meeting was convened in the rooms, R. Thomson, Perth, in the chair. After tea, interesting and impressive addresses were delivered. The church at its formation consisted of sixteen members, and now numbers twenty-six, with the prospect of increase. The congregations during the day are encouraging, and in the evening the hall is generally filled.

BAPTIST UNION OF SCOTLAND.—We have just received a copy of the *Free Church Magazine*, in which our brethren of this union are taken to task for "circulating tracts and bills of a very offensive character." But what is most singular is the appearance of a letter from nine respectable baptist ministers in Scotland, disapproving also of such proceedings! But our readers shall hear more of this matter.

SPRATTON, Northamptonshire.—Mr. Clements, late of Bedford, entered on ministerial engagements amongst us in June last; since then our congregations have gradually increased, especially on sabbath evenings. We have had a public baptism, when crowds attended.

R. B.

BELFAST.—I have pleasure in stating that the baptists have secured a commodious and respectable place of worship in this town, lately occupied as an Episcopal chapel of ease, and are to enter on the occupation of it on the 1st of May next. May this be the commencement of a course of zealous activity, resulting in the conversion of many. The north of Ireland presents a ripe harvest for the baptists. Oh for more labourers!

W. D.

GENERAL BAPTIST FOREIGN MISSION BAZAAR.—Miss Ibbotson, of Stubbing-house, wishes us to state, that owing to the isolated situation of Heptonstall Slack, at which the next association will meet, a bazaar cannot conveniently be opened. Ladies are therefore requested to dispose of their own productions, and forward the proceeds to James Hodgson, Esq., Stubbing-house, Hebden Bridge.

BIRMINGHAM, Mount Zion chapel.—We find that the report of the financial affairs of this place of worship given in our last, page 103, was not correct; the debt owing on the place being not £2000, but £4000. We are gratified to learn that our baptist brethren in this very populous town are making vigorous efforts to secure this spacious and valuable edifice, of which we hope to furnish an engraved representation in an early number.

WOODSIDE, Gloucestershire.—We were formed into a church, with nine members, two years ago. We now number seventy, and pay a decent salary to our minister. The secret of our success is, we are a *working church*, and a *working church*, in which all do something, can, with the Lord's blessing, do wonders. We had five *Reporters* last year: we have now twenty-one.

W. R.

WEST BROMWICH, Providence Chapel.—In January we had a tea-meeting to commemorate the first anniversary of our present minister's services, and although the weather was unfavourable above 500 sat down.

LYME, Dorset.—At a tea-meeting furnished gratuitously and held in our town assembly-rooms, Jan. 30, a spirited effort was made to rub off our remaining debt, which we now hope will soon be accomplished. Mr. Wayland, and Mr. May, of Barnstaple, (an old friend of ours) delivered suitable addresses.

O. P. Q.

WAKEFIELD.—Mr. W. Howison, late of Horton College, Bradford, having entered on his ministerial duties at this place, we had a delightful tea meeting to celebrate the event, Jan. 6, when 200 sat down and several ministers.

T. H.

ISLEHAM.—A correspondent informs us that the parting between Mr. Rees (who has removed to Braintree) and his friends was affecting, and a purse was presented to Mr. R. in token of their esteem.

**HANSARD KNOLLYS SOCIETY.**—The first volume of the publications of this society is now in the press, and may soon be expected to appear.

**PENZANCE, Clarence-street.**—Galleries have lately been erected, at a cost of £350. Mr. C. New has for some time past laboured here most successfully.

**EYTHORNE.**—Mr. W. Copley, now of Blakeney, received from his friends at Eythorne a purse of gold, Jan. 1, as a token of their esteem.

**LINEHOLM, Yorkshire.**—The baptists in this place have lately been making strenuous efforts to relieve themselves from the pressure of building debts, in which we hope they will be successful.

**WOLVERHAMPTON.**—Mr. Shore informs us that the G. B. meeting-house in this town has been enlarged, and at the reopening above £30 were collected.

**PEMBROKE DOCK.**—Mr. D. L. Pughe, of Swansea, has accepted the unanimous invitation of the baptist church, Bush-street, in this town, to become its pastor, and expects to enter upon his stated labours the second sabbath in March. J. D.

**ORDINATIONS AND RECOGNITIONS.**—*Mr. David Jennings*, late of Clare, Suffolk, at Sandhurst, Kent, Dec. 16; *Messrs. Savory, Smith, Wollacot, Shirley, Bolton, Syckelmore, Jenkyn, Turner, and Godden*, engaged. The three former pastors presided over this church in succession, for nearly one hundred and ten years.—*Mr. John Neville*, at Sutton-at-Hone, near Dartford, Kent, December 26; *Messrs. Robinson, Pope, and Chappell*, engaged.—*Mr. Bamber*, late of Inskip, at Little-moor-End, Lancashire, January 2; *Messrs. Harbottle and Dawson* conducted the services.

**REMOVALS.**—*Mr. J. Farrant*, of Oak-street, Manchester, to Long Sutton, Lincolnshire.—*Mr. J. H. Millard, B.A.*, of Stepney College, to Union Chapel, Huntingdon.—*Mr. Trickett*, of Horton College, Bradford, to Bridlington, Yorkshire.—*Mr. Thos. Slade*, a member of the baptist church, Oxford-street, London, to King-street Chapel, Camden Town.—*Mr. J. Bates*, of Ballina, Ireland, to Dungannon.—*Mr. James Taylor*, of Airdrie, Scotland, to North Albion-street, Glasgow.

**RESIGNATIONS.**—*Mr. W. Wright*, of Huntingdon, after twenty years engagement.—*Mr. R. Harness*, of Bridlington, Yorkshire, after presiding fifty years over that church.—*Mr. W. Dovey*, of Jamaica-row, Bermondsey, London, after twenty-five years pastoral labours in that church.

**NEW BAPTIST CHURCHES** have recently been formed at North Albion-street, Glasgow, and at St. Ann's-street, Birmingham.

**NEW CHAPEL OPENED.**—King-street, Camden Town, London, February 8.

## Missionary.

**WEST INDIES, Hayti.**—The baptist missionaries, *Messrs. Francies and Flanders*, with their wives and families, landed safely at midnight, December 10, at Jacquemel, in the island of Hayti, which is to be the scene of their future labours.

**Jamaica.**—*Mr. Tinson* has passed safely through the successful removal of another tumour, and there is every reason to hope that he will soon be able to attend to his important duties in the college.

**Belle Castle, Machioneal.**—*Mr. S. Jones* has accepted a unanimous invitation to the pastoral office from the baptist church here, formerly under the charge of *Mr. Kingdon*, now of Honduras.

**Buff Bay, St. George's.**—The foundation stone of a new baptist chapel was laid at this place, October 27.

**William Knibb.**—Funeral sermons were preached for our departed brother in all the chapels of the Baptist Western Union, which were filled by deeply affected congregations. Nearly all the chapels were neatly hung with black, and with few exceptions, every member of the churches wore some emblem of mourning and sorrow. Ministers of other denominations on the islands also improved his death.

**Bahamas.**—Two communications from *Mr. Capern* have reached us of a painful character. He says,—during October the heat was very great, but towards the end of the month, all at once, the wind shifted to N. N. E., blowing strongly, while the rain fell in torrents. A change of twenty degrees in the thermometer followed. Fevers immediately began to prevail; we soon found that we had among us the yellow fever of a malignant character. Several persons have died, six of the mission family have been afflicted with fever, five of whom have mercifully recovered; but while I write (Nov. 13) *Mrs. Pearson* is in the article of death; before the sun shall have gone down, she will have departed to be with Jesus. The scene is calm, peaceful, and impressive. It is that of quiet triumph over death. Great will be our loss—great will be her gain. Not only from deaths by fever have solemn warnings come, but we missionaries especially have been taught that we “know not the day nor the hour wherein the Son of Man cometh.” *Mr. Davis*, the missionary of the Church Union, (Jamaica) who was so deeply concerned in the late affair at Exuma Island, was passing a few days ago from Rum Cay to Crooked Island, and by some accident fell overboard and was drowned. The vessel was instantly laid to, and the boat put off, but not a glimpse of the body could be obtained.

One of the constables also, who greatly assisted our enemies in the late Exuma affair, died a week ago. On his death bed he sent for several of our friends, confessed that he had injured them, having borne false witness against them, for which he asked their forgiveness. One of our African members, whom he had injured greatly, assured him that he freely forgave him, but that his forgiveness was of little consequence to him, and reminded him it was God's forgiveness that he should earnestly seek.

**Bahamas, Nassau.**—At the funeral of the late Mrs. Pearson, widow of the late Kilner Pearson, baptist missionary, hundreds followed her remains to the grave: the tears of affectionate sorrow they wept, and the great lamentation they made, pronounced her eulogy in terms more eloquent, significant, and impressive, than words are capable of doing; but the revelations of eternity alone can fully develop the full value of her character, and the entire results of her unremitting efforts for the good of others.—*Nassau paper.*

**CHINA.**—Mr. Shuck, with his children, has left China for the United States, and is expected to arrive in New York early in the spring.

**INDIA.**—We learn from the *Calcutta Christian Advocate*, that Messrs. Evans, of Calcutta, and Wilkinson, (G.B.) of Berhampore, baptist missionaries, would be compelled to leave India during the rainy season, from the failure of their health. In November there was much excitement in Calcutta amongst the educated classes, on the subject of christianity, and also some conversions.

**CANADA.**—Numerous conversions are reported during the last quarter by the Canada Baptist Missionary Society; the ordinance of baptism had also been administered at various places during the same period. A baptist church has been formed at Bytown, consisting of fifteen members. Mr. D. Marsh, late from England, has removed from Montreal to Quebec, to labour during the winter in that city. Mr. W. Hewson, late of the baptist college, Montreal, has been ordained pastor at St. Catherine's, Canada West, with cheering prospects of success. Revival services had been held in different places, and various energetic measures of a missionary character adopted for the furtherance of the cause of Christ in Canada, all which are truly gratifying.

**CEYLON.**—Messrs. Allen and Lewis, missionaries to this island, arrived safe at the Cape of Good Hope, on their way thither, after a tedious voyage of fifteen weeks. The missionaries and their wives were in good health.

## Religious.

**AN EXCEPTION TO THE RULE.**—The town of Abergavenny is more highly favoured, in a religious point of view, than most localities. Were every man, woman, and child, in the town, capable of attending places of worship, there is more than accommodation for all. Baptists, 1,200—Independents, 600—Wesleyans, 400—Catholic, 600—Church, 3,000. The population at last census was not 5,000.

Q.

**A CLERICAL CURIOSITY.**—In the case of the Bishop of Exeter, v. Shore—Court of Queen's Bench—one of the learned counsel, Dr. Twiss, claimed for Mr. Shaw the right to accumulate both characters upon himself, and to be at one and the same time an ordained clergyman of the Church of England, and the minister of any class of Protestants dissenting from the Church.

**HON. JOHN COTTON SMITH.**—We grieve to state that the venerable and distinguished President of the American Bible Society, is no more. He died at his residence in Sharon, Connecticut, on the 7th December, in the 81st year of his age. His name has been long and honourably associated with the cause of christian benevolence, and his wealth and influence religiously consecrated to the best good of the world. He has presided over the great charity, with which he was connected at his death, for many years, and also for a long period was President of the American Board.—*New York Evangelist.*

**NORWICH.**—Mr. Brock having introduced "open communion" in his chapel, the "close communion" baptists called on the trustees to take an "opinion" as to the legality of the practice. Mr. Bethell and Mr. Romilly, to whom a "case" was submitted, have decided that the trust-deed permits the admission to "the Lord's table" of persons who have not been immersed.

**RONGE'S RATIONALISM.**—We regret to say, that our worst fears respecting this bold and ardent young man receive daily confirmation. In a letter from a clergyman, dated "Offenbach, Dec. 1," the writer says, speaking of Ronge, "He declared before 1,500 auditors, (I heard it myself,) that to behold in Christ more than man is absurd; and that the deceit of priests alone has attributed to him divinity."—*Cont. Echo.*

**SOUTH AFRICA.**—Affairs have assumed a rather serious aspect on the frontier. The Caffres continue their depredations, and amongst the most recent of their outrages, was the murder of the Rev. Mr. Scholtz, one of the missionaries of the Berlin Society, recently arrived out.

**METHODIST FEMALE COLLEGE.**—The Methodists have purchased a large building and spacious lot in Cincinnati, and intend to establish a Female College, to be called the "Western Female College of Cincinnati."



**General.**

"THE TIMES."—"On Wednesday, (Jan. 28,) we printed no fewer than 54,000 copies, and all parts of the kingdom were supplied in little more time than it would have required to supply London some thirty or forty years ago."

**DREADFUL SHIPWRECK.**—An emigrant vessel was lately lost off King's Island, when four hundred and fourteen men women and children perished!

**THE EMPEROR OF RUSSIA** has lately visited the Pope at Rome; but the meeting was not cordial, owing to persecution of the Papists in the dominions of the Czar.

**THE DAISY.**—The word *daisy* is a thousand times pronounced without adverting to the beauty of its etymology—"THE EYE OF DAY."—*T. Campbell.*

**COMPLAISANCE** pleases all, prejudices none, adorns wit, renders humour agreeable, augments friendship, redoubles love, and, complying with justice and generosity, becomes the secret charm of the society of all mankind.

"A CHILD about a month old, named Baugley, was poisoned the other day at Chester, by a spoonful of Infants' Cordial, administered for the purpose of making it quiet whilst christened."—*Bristol Mercury.*

**SEVEN NEEDLES** have been extracted from the arm of a young woman in Sheffield, and how they got there is not known.

A LITTLE GIRL in Derby, died a short time ago, from eating the ornamental part of a twelfth-cake, which contained carbonate of lead.

**CHELMSFORD**, with a population of 8000, had not a death registered in four weeks.

**PARLIAMENTARY REPRESENTATION.**—About 200,000 voters—the thirty-third part of the entire male adult population, return a majority of the House of Commons.

"THE GREAT DEBATE" on the Corn Laws, after several night's discussion, was not terminated when we went to press.

**THE PEACE SOCIETY** is actively engaged in getting up anti-militia meetings.

**PETER PARLEY'S NAME** is Samuel Griswold Goodrich, the son of a clergyman in Connecticut.

**FRIES IN LONDON.**—No less than 707 in 1845.

**RAILWAYS.**—The total amount of deposits (Feb. 20) is as follow:—

England .....	£11,492,047	9s. 10d.
Ireland .....	933,700	0 0
Scotland .....	2,500,000	0 0
Total .....	14,925,747	9 10

**Marriages.**

Dec. 20, at Tongwynlas, by Mr. W. Lewis, Mr. D. Morgan, baptist preacher, to Miss Dorkins, of Llandaff.

Jan. 11, at Providence baptist chapel, West Bromwich, by Mr. Hall, Mr. T. Sutton, to Miss E. Whittingham.

Jan. 15, at the baptist chapel, Wokingham, Berks, by Mr. C. H. Harcourt, Mr. W. Graves, jun., to Miss Susan Stevens, both of Arborfield, Berks.

Jan. 19, at the baptist chapel, Blakeney, Gloucestershire, by Mr. Wm. Copley, Mr. G. Barnard, to Miss Ruth Priest, both of Cinderford, Forest of Dean.

Jan. 20, at the Higher chapel, Goodshaw, by Mr. Nichols, Mr. T. Riley, to Miss E. Nuttall.

Jan. 21, at the baptist chapel, Grosvenor-street, Manchester, by Mr. Nichols, baptist minister, Goodshaw, Mr. Joseph White, to Miss Ellen Barker. And Mr. T. Kay, of Openshaw, to Miss S. Buckley, of Gorton.

Jan. 21, at Hazelgrove chapel, near Stockport, by Mr. Healey, Mr. T. Baker, of Nottingham, to Miss E. James, of Stockport.

Jan. 24, at the baptist chapel, Bishop Stortford, Herts, by Mr. B. Hodgkins, Mr. Geo. Nash, to Miss E. Turner.

Jan. 26, at Ebenezer chapel, Kidderminster, by Mr. J. Mills, baptist minister, Mr. W. Girling, to Miss E. Margrets.

Feb. 2, at the Old Meeting, Bedford, by Mr. J. Jukes, Mr. Thos. Emmary, of St. Neot's, Hunts., to Miss Lester, eldest daughter of Mr. Thos. Lester, of Bedford.

Feb. 2, at the baptist chapel, East-street, Southampton, by Mr. Thos. Morris, Mr. J. H. Lucas, to Miss E. J. Lucas.

Feb. 5, at the General baptist chapel, Barton-in-the-Beans, Leicestershire, by Mr. Derry, Mr. Thomas Kirkman, of Bagworth, (brother of Mrs. Stubbins, Missionary, Orissa,) to Miss Frances Haywood, of Nailstone Fields.

Feb. 10, at Dover-street General baptist chapel, Leicester, by Mr. Goadby, Mr. John Bishop, to Eliza, third daughter of Mr. S. Grocock.

Feb. 10, at the baptist chapel, Dudley, by Mr. D. Wright, baptist minister, Coseley, Mr. W. Rogers, baptist minister, Dudley, to Miss M. A. Windsor.

Feb. 15, at the baptist chapel, Kidderminster, by Mr. J. Mills, Mr. G. Gunnell, to Miss E. Jones.

## Deaths.

## WILLIAM JONES, M.A.,

AUTHOR of "The History of the Waldenses," "Biblical Cyclopedia," "Lectures on Ecclesiastical History," "The Apocalypse," &c., departed this life, Jan. 21, in the 84th year of his age.

On sabbath morning, Jan. 4, Mr. J. was in his usual health, but on going out of his house, he slipped his foot at the step of the door and fell, by which the neck of one of his thigh bones was broken. Up to the day on which he died he was going on well, and Sir Benjamin Brodie, and two other surgeons had given it as their opinion, that he would recover his general health, though he might not be able to walk again. At two o'clock on that day, after having conversed with a christian friend, he ate a little dinner, and asked for some wine and water, which he drank. A few minutes afterwards he became pallid and weak, and his kind hostess immediately sent for a medical gentleman, who was with him in less than ten minutes, but, ere he arrived, the Historian of the Suffering Church was no more. His last words were a request "That God would take compassion upon him, a guilty sinner."

His funeral took place on Jan. 28, at Bunhill Fields, when, according to his request, Dr. Campbell, of the Tabernacle, officiated.

He was pastor of the baptist church, Windmill-street, Finsbury. His works will be an imperishable memorial of his talents and piety.

Dec. 14, at Lyme, aged 68, Mr. W. Palmer, long a zealous and active member of the baptist church. About one o'clock on that day, "with a smile upon his face," he passed "the important hour of death."

Dec. 25, Mr. T. Edwards, deacon of the baptist church, Hengoed. He was going to the meeting-house to attend a religious service, but calling at the mill on business, he was found by the miller dead on the floor.

Jan. 8, at Bridgend, Glamorgan, aged 42, Mr. W. Thomas, deacon of the baptist church. Once a sabbath scholar, and early converted and devoted to God, he was an active and honourable christian, and his end was peaceful. A widow and seven children, with many friends, lament him. In less than two years we have lost three deacons by death! Funeral text, Jeremiah xlix. 11.

Jan. 11, aged 70, Mr. Thos. Powell; for twenty-seven years the beloved pastor of the baptist church, Peckham, Surrey. He was the eldest son of the late Mr Thos. Powell, for many years pastor of the baptist church, Mitchell-street, St. Lukes, London. His end was pre-eminently peace.

Jan. 16, aged 57, Mary, the beloved wife of Mr. Thomas Wright, pastor of the baptist church, Lays Hill, Herefordshire. She bore her protracted and painful affliction with great patience, and resignation to the will of her Heavenly Father. Her hope rested alone on the atonement and righteousness of her Redeemer; and she left the world exclaiming, "I am going to my eternal portion beyond the grave."

Jan. 18, at Gedney, Lincolnshire, aged 71, Mr. W. Witton. From youth to death a regular hearer, and a liberal friend to the cause of Christ in these parts.

Jan. 19, suddenly, whilst walking to his place of worship, Mr. T. East, aged 58. Many years a consistent member of the baptist church, Princes Risborough.

Jan. 22, at Parsonstown, Ireland, Mrs. Murphy, daughter of Mr. Isaac McCarthy, baptist minister, Kibbeggan, aged 23. She was buried near her beloved mother, who died after seventeen years illness, about a year ago.

Jan. 23, aged 19, Edwin Henry, eldest son of Mr. C. Larom, baptist minister, Sheffield. He died in the faith and hope of the gospel of Christ.

Jan. 25, the Rev. W. Giles, baptist minister, of Ashton-under-Lyne, in the 54th year of his ministry, and the 75th of his age.

Jan. 26, in his 53rd year, the Rev. James Matheson, D.D., Corresponding Secretary of the Independent Home Missionary society.

Feb. 7, at Leicester, Miss Judith Winks, second daughter of the late Mr. Joseph Winks, Gainsborough, and sister of Mr. J. F. Winks, Leicester.

Feb. 12, Miss Eliza Mauning, of Cranfield, Beds, daughter of Mr. T. Manning, deacon of the baptist church. A patient sufferer during a severe illness, but her end was peace and triumph.

Feb. 12, Phoebe Mead, of Cranfield, the aged wife of one of our old faithful brethren. She died resting on Christ, and was happy.

[In our last page, 108, death of Mary Horner, for "at Bolton," read "at Bedale."

THE

# BAPTIST REPORTER.

---

APRIL, 1846.

---

## Essays, Expositions, and Biography.

---

### WHAT ELSE DOTH HINDER?

MANY things: but we must notice the most prominent. Inordinate money speculations we have already set down as the chief obstacle to the progress of the gospel in our country at this juncture; alienating the affections, and withdrawing the energies of many from the sacred cause of the Redeemer.

We know not whether the matter to which we shall next advert, ought to be set down as a direct hindrance; certainly it is not one necessarily, and to the cause of truth and peace we have no doubt that it will, ultimately, prove a valuable auxiliary. We refer to that great question of political economy—Free Trade, which has for the last few years occupied, almost exclusively, the public attention.

Let it not be supposed for one moment, when we place the agitation of this question among the things which have had a tendency to hinder the pro-

gress of, or divert attention from the gospel, that we are opposed to the measure itself. We regard Free Trade as a question of the first importance to mankind, exceeded only by the glorious gospel of the blessed God. But the sad circumstances which formed the ground-work of the proceeding, and the expense and activity which it demanded, have certainly had a tendency to absorb a vast amount of public attention and contribution, deducting, we fear, in some degree at least, from the resources of christian devotion and enterprise.

Man wants "day by day his daily bread." His immediate bodily necessities must be supplied. This is, naturally, his first care. The christian, having food and raiment, will learn therewith to be content. But can he, can any man—ought he, ought any man to be content without them? We take it for granted that he is willing to work; and having worked he is worthy of his hire, and that hire

should be sufficient to provide for himself and his own house.

Now it is a well-known fact that both in agricultural and manufacturing districts the hire of many artisans and labourers has not been adequate to provide for the wants and necessities of themselves and their families; and that their difficulties have been greatly increased by the taxation of their food to an amount far beyond its natural value. Let none interpose here to tell us that taxes must be paid—that good government must be supported. We know all that. But is that good government which lays the burden heavy upon those whose natural wants are not supplied, and presses comparatively lightly on those who have abundance even to superfluity? Every good government will be concerned above all things that the people under its care are supplied with an abundance of cheap and wholesome food.

But what tales of woe were heard a few years ago from the manufacturing districts; and what affecting instances of destitution and suffering have been lately exhibited in some of our agricultural counties!

When great portions of the people, whether they be cooped up in towns, or spread abroad over hamlets and villages, are in this sad condition, we really do not see how the gospel can be expected to have free course among them. May we not look for it to suffer loss rather than acquire gain? It loses even its own friends under such unfavourable circumstances, and we have known cases where christian people have been compelled to pledge furniture and clothing, until they had nothing left but their working clothes, in which they could not think of appearing in the house of God. Their children, belonging to the sabbath school, have also been reduced to a similar pitiable condition. While those of the destitute poor whose minds were, unhappily, not influenced by the fear of God, have rejected, with sullen indifference or scornful con-

tempt, all efforts to promote their spiritual benefit—regarding such professions of sympathy as sheer hypocrisy or tantalizing mockery.

Christian ministers and influential members of our churches have seen these things, and have been persuaded, strongly persuaded—that they ought, if possible, to be removed. To effect this desirable object they have come forward as the advocates of cheap food and the adequate remuneration of all those who work with their own hands for their subsistence. Yes: and we believe that this is also a "great fact," viz., that the well-known "League" has been chiefly sustained by the influence of christian ministers and their influential members.

And here we see how it is that even the advocacy and support of this excellent and noble object has had an indirect tendency to draw off the attention and energies of christian ministers and people from the great work of the propagation of the gospel. A man cannot do two things well at once. His undivided attention and energies must be devoted to either one or the other. This is the rule in earthly things. To manage which well, attention and energy must not be divided. How much more in matters pertaining to the kingdom of God? the importance of which are, after all, infinitely greater than any merely temporal object that can engage the attention of mortals. We trust, however, that this matter will soon be set at rest by the restoration, in all its integrity, of the great charter which God gave to man when he placed him on the earth, (Gen. i. 29) and which, in our land, has been set aside by partial and selfish legislation. But the cry of the labourer who hath reaped down the fields hath entered into the ears of the Lord of Sabaoth, and He, we trust, hath now appeared for their deliverance by a wonderful and mysterious visitation. When legislators and rulers refuse to listen to reason and justice, he just touches a root in the ground,

and they are alarmed. He thus turneth their hearts as rivers are turned, and indicates the course they must pursue. That course, we hope, will soon be entered upon, and a clear path be opened along that highway of the nations—the ocean—for free and unrestricted commercial intercourse with the world.

And thus ultimately will Free Trade prove a valuable auxiliary to the diffusion of the gospel. Wherever merchants go, missionaries will follow. Wherever trade and barter are carried on, there will be given a token and a pledge of peace; and war and slavery, the twin curses of the earth, will vanish before the spirit of equitable and friendly commerce.

True it is, that Free Trade, like railway projects, may open a wider door for the display of the spirit of mammon. It may: but if it should, the fault must rest with those who abuse the system. Let christians, however, use this world as not abusing it.

Very necessary indeed will it be for all christians, in these stirring and eventful times, to be upon their guard, keeping a steady eye fixed on the great object for which they profess to live—the glory of God, and the extension of the kingdom of his Son in the world, allowing nothing to divert them, but rather aiming to make all things passing around them subservient to this glorious consummation of their wishes and their hopes, and remembering that the wonderful things that are now doing in our world are only, under providential direction, preparing the way for the coming of the kingdom of Him whose right it is to reign.

But all the harsh and dissonant sounds, which long have been—are still—disquieting the earth,  
Are but the tuning of the varying parts  
For the grand chorus, which shall usher in  
The hastening triumph of the Prince of peace!  
Yes; his shall be the kingdoms. He shall come,  
Ye scoffers at his tarrying. Hear ye not,  
E'en now, the thunder of his wheels? Awake,  
Thou slumbering world! E'en now the symphonies  
Of that blest song are floating through the air—  
Peace, peace on earth, and glory be to God!

## WHAT CAN BE DONE?

THE plaintive cry is heard almost on every hand—"Our churches are very low—very few accessions are made to our numbers—and the prospect of realizing prosperity to any desirable extent, seems to be distant in the future." All this no doubt is substantially true. We hear of revivals here and there, brought about by the labours of "the Revivalist"—a great awakening is produced—the slumbering church is aroused—multitudes flock to the gates of Zion—and many join the church. But almost as soon as the excitement of "the special services" has died away, the church falls back into her wonted lethargy—slumbers and sleeps—crowds no longer press to the courts of the Lord's house—additions to christian fellowship are fewer and less frequent—in fact, the olden times again return—christians are at ease in Zion—and multitudes unpitied, and uncared for, pursue with undisturbed rapidity the road that leads to destruction. How is this to be accounted for? Ought it to be so? Is this re-action a *necessary* consequence of revivals? We see no reason to think so; at least by no means to the extent that by many is supposed. The *utility* of revivals is now fully established in both the old and the new world. The means employed on revival occasions is unquestionably apostolical—read the 1st and 2nd chapter of the Acts of the Apostles—and it will appear very evident that "the good old way"—a departure from which many contemplate with pious dread,—is not the way pursued by apostles, and not best calculated to usher in the day of our Saviour's universal triumphs. We want an improved state of things in our churches. "Before we have a better world, we must have a better church." *Why may not revivals be preserved in our churches instead of six weeks, for six months—throughout the year, and every year?* Why should the con-

version of *many* souls to God cease when the labours of the revivalist have closed? Why may not multitudes be turned unto the Lord in all our churches by the efforts of devoted pastors? The appointed means are not powerless—the Lord's arm is not shortened that it cannot save, his ear is not heavy that it cannot hear—The gospel is still the power of God unto salvation to every one that believeth, and the preaching of Christ crucified is the wisdom of God, and the power of God. The Spirit is promised to all that seek him. Jesus Christ is the same yesterday, to-day, and for ever. He is yet mighty to save. God waits to be gracious, and is ready to bless the church with unwonted success. Is the church anxious for the blessing? The guilt of her low condition rests wholly at her own door. What can be done? Something must be done! or when and how is the world to be converted to God?

*We want more eminent and decided piety in the members of our churches.* Before Zion can hope to see sinners, numerous as drops of morning dew, converted and saved from death, she must awake and shake herself from the dust, and put on her beautiful garments of holiness. How many faithful devoted pastors have had their hearts well nigh broken, and all their pulpit ministrations neutralized by the inconsistent conduct of some of the members of their churches. Instead of addressing them in the language of Paul to the Corinthians—"Ye are our epistle written in our hearts, known and read of all men;" they have too often occasion to use his language to the Phillippians, "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." How correct a picture of many now in *our* churches! Christians! you are to be "the salt of the earth." By the purity of your

christian example, you are designed to preserve the world from moral putrefaction. But if your character loses its purity and energy, you are worthless cumberers of the ground. "Ye are the light of the world." By you God purposes to chase away the darkness—the gross darkness that covers the people. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let every member of our churches know that he is to do good by the exemplification of eminent piety.

So let our lips and lives express  
The holy doctrine we profess,  
Thus shall we best proclaim abroad  
The honours of our Saviour God.

*Christians must pay great attention to their conversation.* The gift of speech is unquestionably a talent, by no means the least, and eminently adapted to do good. Religious conversation has often accomplished much good. More might have been accomplished, and the neglect of it has proved of incalculable injury to souls. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." What precept more frequently neglected by professing christians? Look at that master or parent of a family! What favourable opportunities are afforded him for speaking to edification! But, alas! firesides, which should have been made a religious nursery for training up young immortals in the way they should go to eternal life, is desecrated by foolish tales and frivolous pursuits. Go into that company of professing christians. Here, of course, you wait for pious conversation. But you are mistaken. The world is there! The fashions, or customs, or news of the world, occupy the conversation of the evening. It may be that, (though frequently not) as if to keep up appearances, ere the party is broken up, family prayer is observed. While this is the fact, can our churches prosper? Is this

the way to save souls from death? "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." It were better for us even to be silent and dumb, than (especially in the presence of the thoughtless) to let worldly subjects engross all our conversation. A christian writer refers to a circumstance, by no means we fear an uncommon one, of a young female, who had been deeply convinced of sin, spending an evening with a company of christian professors. The conversation of the evening was just such as might be heard "in the way of sinners." No one would have thought that this company was principally constituted of *religious* characters. The consequence was, the young female lost her convictions, and neglected her soul. At whose hands would the blood of this female be required? Christians are not to be silent. Parents must teach the words of the Lord diligently unto their children, and talk of them when they sit in their house, or walk by the way, when they lie down and when they rise up. The people of God must teach their neighbours, and brother must say to brother, and sister to sister, "Know the Lord." It is thus the way must be prepared for the coming of the latter day glory. It is to be lamented that much of the failure of the ministry of the gospel is to be traced to the *silence* of christians. It is their duty to second their ministers efforts by saying something themselves, for he is but one, and they are many, and in many places; and their business and pursuits bring them into intimate contact with the interests and feelings of many to whom the minister can never speak. Suppose that in a congregation of 500 persons, only 250, or half of them, were to make themselves, during the week, the active messengers of the truths which they heard on the sabbath. If each individual would address these truths to five or six, it is incredible how much the usefulness of such a pastor's

ministrations would be multiplied. Thrice happy minister whose peoples' conversation is to the world an echo of the truths which he preaches! On the other hand, woe to him that is alone, and whose ministry is unsustained by the character and conversation of his people! Indeed "a peoples' practice is the preacher's crown; but to many a faithful minister it is too often a crown of thorns."

Nor should we overlook the fact that religious conversation promotes the christian's piety! In the days of Malachi they that feared the Lord spake often one to another, and no doubt they spoke of good things—that which edified—not busying themselves in other mens matters—slandering, backbiting, and tatling, but speaking things which they ought—for "the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord." We have no sympathy with those who oppose what are called "class meetings." We think that the low state of our churches in part arises out of the neglect of christians in coming together to tell each other what God has done for their souls. We must return to Pentecostal practices if we would have a return of Pentecostal blessings.

But my limits for this month are reached. I must resume my remarks in a future number. J. W. W.

## JEWISH RITES—BAPTISM.

*From the New York Recorder.*

A LETTER having been addressed to M. M. Noah, Esq., desiring of him, among other things, evidence of the fact that baptism was a Hebrew rite, and his opinion of the origin of the rite, Mr. Noah replies, in relation to these matters, as follows:—

"Circumcision and baptism were the initiatory rites for the admission of Hebrew children into the established religion; and these two rites were inseparable from the earliest

periods, but they are not both of the same divine authority. The impression I know prevails, that baptism received its original form, and derived its observance from the apostle John, who baptized Jesus in the Jordan, but it is evident, that the baptism by John, was the induction to a new faith, and not a new practice. Jesus, born a Jew, had received the initiatory rites in infancy, and understood them well. Maimenides—great authority always among Jews and christians, as a wise interpreter of the law—says, (Issur Biah Cap. 13,) 'Israel was admitted into the covenant by three things—by circumcision, by baptism, and by sacrifice. Circumcision was in Egypt, as it is said, none uncircumcised shall eat the passover. Baptism was in the wilderness, before the giving of the law, as it is said, 'Thou shalt sanctify them to-day and to-morrow, and let them wash their garments;' and sacrifice, as it is said, 'and he sent the young men of the children of Israel, and they offered burnt offerings, they offered them for all Israel.'

The origin of baptism dates from the time of Jacob, when he received into the church the young women of Sichem, and other heathens who lived with him. Jacob said to his family, (Gen. xxxv. 2,) and to all that were with him, 'put away from you the strange Gods and be ye clean, and change your garments.' Eben Ezra, also great authority, applies the words 'be ye clean,' to the washing and purification of the body,—hence the origin of baptism.

It is certain that heathens who became converts to the religion of the Jews, were admitted by circumcision, and baptism was inseparably joined to it.

'Whenever,' says Maimenides, 'a heathen is willing to be joined to the covenant of Israel, and place himself under the wings of the Divine majesty, and take the yoke of the law upon him voluntarily, circumcision, baptism, and ablution are required.' This prac-

tice continued to the reign of Solomon; but at that period other nations became proselytes in such vast numbers that they were received by baptism or washing only. Some time elapsed, say thirty days, between circumcision and baptism, in order to give time for the wound to heal; the child was then brought to a running stream, called 'gathering of the waters,' and plunged in. If a man, the *Triumviri* or the Judicial Consistory charged with this duty, when placed in the water instructed him in some of the weightier obligations of the law, and plunged him in, so that every part of the body was immersed, not the tip of a finger was left exposed;—hence the difference between sprinkling and immersion in baptism. If an Israelite, says Maimenides, finds a heathen infant and baptizes him for a proselyte, he becomes a member of the church, and baptism was always administered by persons regularly ordained, or appointed for that purpose, and witnesses and written testimony were necessary to prove the fact. Proselytes however were unwillingly made at all times, for many were tenacious of their old customs, and fell again to idolatry, so that finally baptism was gradually abandoned, and it is only now practiced when a christian female desires to become a Jewess, and then under very considerable restrictions and ceremonies.

You will thus perceive that the rite of baptism dates from the time of Jacob, and by the wisest interpreters of the law, was pronounced a Jewish rite and followed circumcision."

A friend, well-versed in these matters, writes to us in relation to the foregoing as follows:—

"Dear Sir,—In the *Tribune* I noticed a very interesting article on which I feel inclined to make a few remarks.

M. M. Noah, Esq., in his reply to the inquiries put to him by Mr. Herring on the subject of Jewish Baptism and Proselytes says—"Circumcision



and baptism were the initiatory rites for the admission of Hebrew children into the established religion.' Now I would ask where is Mr. Noah's proof of this assertion? Circumcision indeed was appointed by God, and therefore binding on every Jew, whilst professing Judaism, and hoping to return to the land of promise. But where is the command or example for infant baptism? True, Mr. Noah refers us to Maimenides, who is esteemed of great authority, and who proves it from scripture. Let us examine his proof, "Thou shalt sanctify them to-day and to-morrow, and let them wash their garments." How does the washing of their garments prove the necessity of the baptism of their bodies? And still more strange to consider it as a proof of the necessity of the baptism of infants for their admission into the established religion. Besides, I have now been acquainted for more than sixty years with Jewish ceremonies and customs, and have seen many children circumcised, but have never seen one child initiated by baptism.

Again, Mr. Noah dates the origin of baptism from the days of Jacob, because Jacob said, "put away from you the strange Gods, and be ye clean, and change your garments." In this direction of Jacob, nothing is said about baptism. But Mr. Noah builds his belief on the *authority* of Eben Ezra, "who applies the words '*be ye clean*' to the washing and purification of the body,"—"hence," says Mr. Noah, "the origin of baptism." I wonder indeed, that a man of such talents and peculiarly clear judgment as Mr. Noah possesses, should build so important a doctrine on so slender evidence. That there were diverse baptisms or immersions in the Mosaic dispensation is abundantly evident from the scriptures, and they had their origin in the command of God. I cannot conclude without expressing my thanks to Mr. Noah for his statement and his quotation from the learned Maimenides, for they show

in the first place, that the Jews never used *water* for the purification of the flesh, but by the immersion of the whole body. Secondly, it ought to convince those who deny Proselyte Baptism of their error. It is true God only commanded the proselyte to be circumcised, and said nothing about baptism, but the plain reason is that no express command was necessary, for if an homeborn proselyte, or any case of defilement, was excluded from the congregation, and could not return until he had immersed himself, of course a Gentile, who lived a life of impurity, could not be received without being first immersed. Thirdly, I am fully convinced from Mr. Noah's own statement, that if ever the grace of God shall lead him to profess the christian religion, he will not be satisfied with any other baptism but immersion. A LOVER OF TRUTH."

---

#### THE ORIGIN, ANTIQUITY, AND CLAIMS OF THE BAPTISTS.

THE Baptists are the most ancient portion of the christian church, having existed upwards of 1800 years; from the beginning of the christian dispensation, through the dark ages, to the present period.

The Author of Christianity, the Lord Jesus Christ, the Son of God, the Saviour of the world, and the Judge of all, was a baptist. The baptists own no mere man as their founder, but the Head of the Church himself. He was himself buried beneath the waters of the Jordan by his forerunner, John the Baptist, Matt. iii. 13—17. He requires all his followers to be buried with him in baptism, Matt. xxviii. 19. The apostles and primitive christians were all baptists, Acts ii. 41; ix. 18; Rom. vi. 4; Col. ii. 12. Those called the Greek and Latin fathers were originally baptists. Some of them had believing parents, and yet they were not baptized till manhood. The first British christians, for upwards of 400

years, were baptists, from the introduction of christianity into this island till the introduction of popery, about 600 years after Christ.

Infant baptism and Popery were introduced into this country at the same time; and while infant baptism remains, Popery will: they rose together, and they will both fall together. Infants cannot obey the command to be baptized, and none is required to obey for them; nay more, they cannot be baptized, for baptism without the faith and obedience of the individual baptized is no more than bathing, and goes for nothing, as it cannot possibly be accepted of God, Rom. xiv. 23. There is no such thing in the word of God as religion by proxy, Ezekiel xviii. 19, 20. Children have no claim to religious ordinances, whether they have believing parents or no, Matt. iii. 8, 9. The child of a savage, an idolater, a Mahomedan, or an infidel, has as much right to baptism as the child of the holiest man in the world; that is to say, none of them have any right at all. We cannot give baptism to our children, because there is no command nor example for it in the word of God. We do not read in all the New Testament of one child being baptized. Christ did not baptize babes, he only took them up in his arms and blessed them. Let the ministers of Jesus Christ, if they think this a duty, only do the same. Repentance, faith, and the new birth must go before baptism, Acts ii. 38; viii. 37.

The burial of the body in water is essential to baptism. Sprinkling is no more baptism than drinking is baptism. Sprinkling is not dipping, but dipping is baptism; therefore sprinkling is not baptism. The person on whom water has been only sprinkled is not baptized, no more than the person on whom a few drops of water have been sprinkled is not bathed. Baptism is a figurative death, burial, and resurrection; in which the person consciously and voluntarily

goes down into the water, and gives himself up to be buried in it, showing forth his union with Christ, his death unto sin, and his resurrection unto a new life, Rom. vi. 3, 4; Gal. iii. 27. Dipping has been practised in every age from the days of John the Baptist until now. Sprinkling or pouring was not brought into use till long after the days of the apostles; and dipping was the practice in Britain till the days of John Knox and Thomas Cranmer, not 300 years ago, when sprinkling by degrees crept in. And still dipping is the rule of the Church of England, and the universal practice of the Greek, Russian, and Abyssinian, and other eastern churches. The baptists are not of yesterday; their antiquity is coeval with the antiquity of christianity. Ye who love the Lord Jesus, keep his commandments, and follow the Lamb whithersoever he goeth.

### THE CURSE OF WAR.

THE morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good; of the latter, to inflict injuries. The former commands us to succour the oppressed; the latter to overwhelm the defenceless. The former teaches men to love their enemies, the latter to make themselves terrible even to strangers. The rules of morality will not suffer us to promote the dearest interests by falsehood; the maxims of war applaud it when employed in the destruction of others. That a familiarity with such maxims must tend to harden the heart, as well as to pervert the moral sentiments, is too obvious to need illustration. The natural consequence of their prevalence is an unfeeling and an unprincipled ambition, with an idolatry of talents and a contempt of virtue, whence the esteem of mankind is turned from the humble, the beneficent and the good, to men who are qualified by a genius fertile in expedients—a courage that is never ap-

palled, and a heart that never pities—to become destroyers of the earth! While the philanthropist is devising means to mitigate the evils, and augment the happiness of the world, a fellow worker together with God, in exploring and giving effect to the benevolent tendencies of nature, the warrior is resolving, in the gloomy recesses of his capacious mind, plans of future devastation and ruin. Prisons crowded with captives—cities emptied of their inhabitants, fields desolate and waste, are among his proudest trophies! The structure of his fame is cemented with tears and blood, and if his name is wafted to the ends of the earth, it is in the shrill cry of suffering humanity, in the curses and imprecations of those whom his sword has reduced to despair!

---

### TRUE ECONOMY.

To dispense our wealth liberally is the best way to preserve it, and to continue masters thereof; what we give is not thrown away, but saved from danger: while we detain it at home (as it seems to us) it really is abroad, and at adventures; it is out at sea, sailing perilously in storms, near rocks and shelves, amongst pirates; nor can it ever be safe, till it is brought into this port, or insured this way: when we have bestowed it on the poor, then we have lodged it in unquestionable safety—in a place where no rapine, no deceit, no mishap, no corruption, can ever by any means come at it. All our doors and bars, all our forces and guards, all the circumspection and vigilancy we can use, are no defence or security at all in comparison to this disposal thereof: the poor man's stomach is a granary for our corn, which never can be exhausted; the poor man's back is a wardrobe for our clothes, which never can be pillaged; the poor man's pocket is a bank for our money, which never can disappoint or deceive us: all the rich traders in the world may decay and

break; but the poor man can never fail, except God himself turn bankrupt; for what we give to the poor, we deliver and entrust in his hands, out of which no force can wring it, no craft can filch it; it is laid up in heaven, whither no thief can climb, where no moth or rust do abide. In despite of all the fortune, of all the might, of all the malice in the world, the liberal man will ever be rich: for God's providence is his estate; God's wisdom and power are his defence; God's love and favour are his reward; God's word is his assurance, who hath said it, that "he who giveth to the poor shall not lack." No vicissitude, therefore, of things can surprise him, or find him unfurnished; no disaster can impoverish him; no adversity can overwhelm him.

---

### SARAH BOARDMAN JUDSON.

[THE following obituary is from the *American Baptist Missionary Magazine*. Who can read it without feeling the deep fountain of his thoughts and sympathies gushing up into tears? The obituary is prefaced with this short note by the bereaved and sorrowing husband.]

"For the information of the reader, it may be proper to state that the following brief and very imperfect sketch was hastily drawn up for the gratification of the immediate relatives and private friends of the deceased. At the suggestion of some of the friends of missions it is now, with slight alterations, submitted to publication, in the hope that it may be blessed to the advancement of the Redeemer's kingdom among the heathen.—A. J."

THE subject of the following brief obituary notice,—Sarah Boardman Judson, was born at Alstead, in the State of New Hampshire, Nov. 4, 1803. She was the eldest child of Ralph and Abiah Hall, who still survive her, and are, at present, living in Skeneateles, in the state of New York. While Sarah was but a child, her parents removed from Alstead to Danvers, and subsequently to Salem, in the State of Massachusetts. In

the latter place she received her education, and continued to reside until she was married to the Rev. George Dana Boardman, July 4, 1825, with whom she embarked in the same month for the East Indies, to join the American missionaries in Burmah. After residing some time at Calcutta and at Maulmein, they settled in Tavoy, April 1, 1828. During her residence in Calcutta and Tavoy, she had three children, of whom one only, George Dana Boardman, jun., born August 18, 1828, survives her. She lost her husband Feb. 11, 1831, and was married to Adoniram Judson, of Maulmein, April 10, 1834. At Maulmein she became the mother of eight children, of whom five survive her.\* After the birth of her last child, in Dec., 1844, she was attacked with chronic diarrhœa, from which she had suffered much in the early part of her missionary life. When, in the progress of the disease, it became evident that nothing but a long voyage and an entire change of climate could save her life, she embarked, with her husband and three elder children, for the United States, April 26, 1845. The voyage was at first attended with encouraging results, but, finally, proved unavailing; and she departed this life on ship-board, in the port of St. Helena, Sep. 1, 1845.

Like multitudes in the highly favoured land of her nativity, the subject of this notice was blessed with early religious advantages, and in her youth became the subject of serious impressions. When about sixteen years of age, during a revival of religion in Salem, she entertained a hope, received baptism at the hands of her pastor, the Rev. Dr. Bolles, and became a member of his church. Her religious attainments, however, were not of a distinguished order; and though her amiable disposition and her deep interest in missions, especially after her acquaintance with Mr. Boardman, gave her an elevated tone of

character, she subsequently felt that, at that period, she hardly deserved the name of a sincere christian. And it was not until she was called to part with her eldest child, at Tavoy, in 1829, and to pass through scenes of great danger and suffering during the Tavoy rebellion, that she was enabled to live a life of faith on the Son of God.

"Sweet affliction, sweet affliction,  
That brings near to Jesus feet."

In regard to her missionary qualifications and labours, I may state, that she applied herself with great assiduity to the study of the Burmese language and in conversation, prayer, and writing, acquired an uncommon degree of correctness, fluency, and power. She was in the habit of conducting a prayer meeting of the female members of the church every week, and also another meeting for the study of the scriptures. Her acquaintance with, and attachment to the Burmese Bible, was rather extraordinary. She professed to take more pleasure and derive more profit from the perusal of that translation, than from the English; and to enjoy preaching in the native chapel more than in any other. Her translation of the Pilgrim's Progress, Part 1st, into Burmese, is one of the best pieces of composition which we have yet published. Her translation of Mr. Boardman's "Dying Father's Advice," has become one of our standard tracts; and her hymns in Burmese, about twenty in number, are, probably, the best in our Chapel Hymn Book,—a work which she was appointed by the mission to edit. Beside these works, she published four volumes of scripture questions, which are in constant use in our sabbath schools. The last work of her life—and one which she accomplished in the midst of overwhelming family cares, and under the pressure of declining health—was a series of Sunday cards, each accompanied with a short hymn adapted to the leading subject of the card.

Beside her acquaintance with the

\* One died lately in Maulmein.

Burmese language, she had, in past years, when there was no missionary in the Peguan department, acquired a competent knowledge of that language, and translated, or superintended the translation of the New Testament and the principal Burmese tracts into Peguan. But when a missionary was appointed to that department, she transferred her work to him, and gladly confined herself to the Burmese.

Something also might be said with regard to her labours in the Karen wilderness east of Tavoy, especially during the years of her widowhood, when she made toilsome journeys among the mountains, sometimes amid drenching rains, and always with many privations; and where, notwithstanding that she was wholly opposed to the principle of females acting the part of ministers, she was frequently obliged to conduct worship in the Karen assemblies.

Her bereaved husband is the more desirous of bearing this testimony to her various attainments, her labours, and her worth, from the fact that her own unobtrusive and retiring disposition always led her to seek the shade; as well as from the fact that she was often brought into comparison with one whose life and character were uncommonly interesting and brilliant. The memoir of his first beloved wife has been long before the public. It is, therefore, most gratifying to his feelings to be able to say in truth, that the subject of this notice was in every point of natural excellence, the worthy successor of Ann H. Judson. He constantly thanks God that he has been blest with two of the best of wives; he deeply feels that he has not improved those rich blessings as he ought; and it is most painful to reflect, that from the peculiar pressure of the missionary life, he has sometimes failed to treat those dear beings with that consideration, attention, and kindness, which their situation in a foreign heathen land ever demanded.

But to show the forgiving and grateful disposition of the subject of this

brief sketch, and somewhat to elucidate her character, he would add that a few days before her death, he called her children to her bedside and said in their hearing, "I wish, my love, to ask pardon for every unkind word or deed of which I have ever been guilty. I feel that I have, in many instances, failed of treating you with that kindness and affection which you have ever deserved." "O," said she, "you will kill me if you talk so. It is I that should ask pardon of you; and I only want to get well, that I may have an opportunity of making some return for all your kindness, and of showing you how much I love you."

This recollection of her dying bed, leads me to say a few words relative to the closing scenes of her life. After her prostration at the Isle of France, where we spent three weeks, there remained but little expectation of her recovery. Her hope had long been fixed on the Rock of Ages, and she had been in the habit of contemplating death as neither distant nor undesirable. As it drew near, she remained perfectly tranquil. No shade of doubt, or fear, or anxiety, ever passed over her mind. She had a prevailing preference to depart and be with Christ. "I am longing to depart," and "what can I want besides?" quoting the language of a familiar hymn, were the expressions which revealed the spiritual peace and joy of her mind; yet, at times, the thought of her native land, to which she was approaching after an absence of twenty years, and a longing desire to see once more her son George, her parents, and the friends of her youth, drew down her ascending soul and constrained her to say, "'I am in a strait betwixt two,'—let the will of God be done."

In regard to her children, she ever manifested the most surprising composure and resignation, so much so, that I was once induced to say, "You seem to have forgotten the dear little ones we have left behind." "Can a mother forget?"—she replied, and

was unable to proceed. During her last days she spent much time in praying for the early conversion of her children. May her living and her dying prayers draw down the blessing of God on their bereaved heads.

On our passage homeward, as the strength of Mrs. J. gradually declined, I expected to be under the painful necessity of burying her in the sea. But it was so ordered in Divine Providence, that when the indications of approaching death had become strongly marked, the ship came to anchor in the port of St. Helena. For three days she continued to sink rapidly, though her bodily sufferings were not very severe. Her mind became liable to wander, but a single word was sufficient to recall and steady her recollections. On the evening of the 31st of August, she appeared to be drawing near to the end of her pilgrimage. The children took leave of her and retired to rest. I sat alone by the side of her bed during the hours of the night, endeavouring to administer relief to the distressed body, and consolation to the departing soul. At two o'clock in the morning, wishing to obtain one more token of recognition, I roused her attention, and said, "Do you still love the Saviour?" "O yes," she replied, "I ever love the Lord Jesus Christ." I said again, "Do you still love me?" She replied in the affirmative, by a peculiar expression of her own. "Then give me one more kiss;" and we exchanged that token of love for the last time. Another hour passed,—life continued to recede,—and she ceased to breathe. For a moment I traced her upward flight, and thought of the wonders which were opening to her view. I then closed her sightless eyes, dressed her, for the last time, in the drapery of death, and being quite exhausted with many sleepless nights, I threw myself down and slept. On awaking in the morning, I saw the children standing and weeping around the body of their

dear mother, then, for the first time, inattentive to their cries. In the course of the day, a coffin was procured from the shore, in which I placed all that remained of her whom I had so much loved; and after a prayer had been offered by a dear brother minister from the town, the Rev. Mr. Bertram, we proceeded in boats to the shore. There we were met by the colonial chaplain, and accompanied to the burial ground by the adherents and friends of Mr. Bertram, and a large concourse of the inhabitants. They had prepared the grave in a beautiful shady spot, contiguous to the grave of Mrs. Chater, a missionary from Ceylon, who had died in similar circumstances on her passage home. There I saw her safely deposited; and in the language of prayer, which we had often presented together at the throne of grace, I blessed God that her body had attained the repose of the grave, and her spirit the repose of paradise. After the funeral, the dear friends of Mr. Bertram took me to their houses and their hearts; and their conversation and prayers afforded me unexpected relief and consolation. But I was obliged to hasten on board the ship, and we immediately went to sea. On the following morning no vestige of the island was discernible in the distant horizon. For a few days, in the solitude of my cabin, with my poor children crying around me, I could not help abandoning myself to heart-breaking sorrow. But the promises of the gospel came to my aid, and faith stretched her view to the bright world of eternal life, and anticipated a happy meeting with those beloved beings, whose bodies are mouldering at Amherst and at St. Helena.

I exceedingly regret that there is no portrait of the second, as of the first Mrs. Judson. Her soft blue eye, her mild aspect, her lovely face and elegant form, have never been delineated on canvass. They must soon pass away from the memory

even of her children; but they will remain for ever enshrined in her husband's heart.

To my friends at St. Helena I am under great obligations. I desire to thank God for having raised up in that place a most precious religious interest. The friends of the Redeemer rallied around an evangelical minister immediately on his arrival; and within a few months, several souls were added to their number. Those dear sympathizing christian friends who received the body of the deceased from my hands as a sacred deposit, united with our kind captain, (John Codman, jun., of Dorchester,) in defraying all the expenses of the funeral, and promised to take care of the grave

and see to the erection of the grave-stones, which I am to forward; and on which I propose to place the following inscription:—

Sacred to the memory of Sarah B. Judson, member of the American Baptist Mission to Burmah; formerly wife of the Rev. George D. Boardman, of Tavoy, and lately wife of the Rev. Adoniram Judson, of Maulmein, —who died in this port, Sept. 1, 1845, on her passage to the United States, in the 42nd year of her age, and in the 21st of her missionary life.

She sleeps on this rock of the ocean,  
Far away from the home of her youth,  
Far away from the land, where with heart-felt devotion,  
She scattered the bright beams of truth.

## Poetry.

### THE LOVE OF CHRIST.

AWAKE, my soul, and praise  
Christ's love divine—  
My soul, it exceedeth  
All thought of thine.  
Couldst thou soar to heaven?—  
'Tis higher—steeper;  
Couldst thou pierce the abyss?—  
'Tis deeper—far deeper.  
Away with the sun,  
In his dazzling flight,  
From his rising at morn,  
To his setting at night—  
From the orient gate,  
To the western star,  
Christ's love!—'tis longer,  
Broader far.  
The earth around thee,  
The heaven above—  
The universe floats  
In that infinite love.  
"My sins' prison walls  
Reach up to the sky"—  
Despair, O despair not!  
Christ's love is as high:  
Higher, far higher—  
Behold it shine

From above their height,  
That love divine!  
"My sins have plunged me  
In deepest abyss"—  
The love of thy Jesus—  
Is deeper than this.  
My soul, thou despair'st:  
Despair not, but flee  
To the bosom of Jesus—  
He waiteth for thee.  
"I have slighted his love"—  
It yearneth o'er thee;  
"Resisted his Spirit"—  
He striveth with thee.  
"The divine wrath is kindled"—  
Thy Jesus has staid it;  
"My debt is past reckoning"—  
Thy Jesus has paid it.  
"I have crowned him with thorns;  
My sins have him slain"—  
The blood Thou hast shed  
Was to wash from that stain.  
Ah, love! divine love!  
But can it be mine?—  
Receive Him, poor outcast,  
And Jesus is thine.

## Reviews.

THE MISCELLANEOUS WORKS AND REMAINS OF THE LATE REV. ROBT. HALL, with a Memoir of his Life, by OLINTHUS GREGORY, LL.D., F.R.A.S.; and a Critical Estimate of his Character and Writings, by JOHN FOSTER, author of "Essays on Decision of Character," &c. *London: Henry G. Bohn. Portrait, 12mo, p.p. 572.*

BOHN'S STANDARD LIBRARY, we venture to predict, providing this first volume of the series may be taken as a fair specimen of what will follow, will stand high among its numerous competitors in its claims to public favour. Here is a thick volume; in every respect, as regards the workmanship, well executed; at a price remarkably moderate; and containing the chief of Mr. Hall's literary productions. The religious public are certainly laid under obligations to Mr. Bohn for his spirited and generous attempt to place the writings of this distinguished man within the reach of multitudes. Our congregational, and even our sabbath-school, libraries may now, at a small expence, add the works of Robert Hall to their catalogues.

THE DAILY MONITOR. By JOHN ALLEN. *London: Simpkin. Bristol: Whereat.*

The plan of this cheap little book is to give the date of the month, a text of scripture, an anecdote, and a verse of poetry for every day.

Take the following as a specimen:—

"JUNE 28.—For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants, for Jesus' sake. 2 Cor. iv. 5.

The late Rev. S. Pearce, being one week-day evening in town, asked his friend where he could hear a good sermon. Mr. S. mentioned two places. 'Well,' said Mr. P., 'tell me the characters of the preachers, that I may choose.' 'Mr. D.,' said his friend, 'exhibits the orator, and is much admired for his *pulpit eloquence*.' 'Well,' said Mr. P., 'and what is the other?' 'Why I hardly know what to say of Mr. C.; he always throws himself in the back ground, and you see his Master only.' 'That's the man for me then,' said the amiable Pearce, 'let us go and hear him.'

Ye servants of God, your Master proclaim,  
And publish abroad his wonderful name;  
The name all-victorious of Jesus extol;  
His kingdom is glorious, and rules over all."

HINTS ON CHURCH DISCIPLINE, with Tables of Cases Mentioned in the New Testament. By C. J. MIDDLEDITCH. *London: Aylott and Jones.*

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Mr. Middleditch has, in this small pamphlet, gone "to the law and to the testimony"—the New Testament, in this case, in order to discover the will of Christ respecting the discipline of his churches. But his own brief preface will best explain the nature and design of the work.

"The following Hints were written, and the Tables compiled, solely for the Writer's own use. As Pastor of a Christian Church, it was his duty to understand the Laws he was required by Christ to execute and enforce. He felt that his acquaintance with them was not so clear and complete as was needful for the efficient discharge of his office. The New Testament was therefore examined with the simple enquiry, What are the Laws of Christ? and such as were found therein were noted down.

Having been requested by a fraternal association of ministers to furnish a paper on the subject, he read the manuscript he had thus prepared. The repeated solicitations of his esteemed brethren, and of the Christian Society under his care, to whom also the 'Hints' had been read at one of their monthly meetings, have induced him to present the Tract to the religious public. As parties more competent to judge than he, have thought it might be of practical service, he sends it forth, with the humble prayer that it may be rendered so by Him whose laws it is intended to exhibit."

THE WAY OF SALVATION. By JAMES SMITH. *London: Gilbert.*

Mr. Smith is too well known both as a minister of the gospel and a christian writer to require any introduction or recommendation. Perhaps we cannot do better than allow the zealous author of this neat little volume to speak for himself by a short extract from its preface.

"This little work has been written, in hope that it will be used by the Lord, seriously to impress the minds of the thoughtless, with a sense of the importance of salvation, and to lead them to seek and enjoy that invaluable blessing. It is intended also to point out to enquirers, the nature



and design of salvation; and to direct the anxious mind unto the way of peace. Its style is simple. It aims rather at the heart than the head. It is intended to do good to the souls of men. It is suited to the masses of our fellow countrymen, who are living in ignorance, folly, and crime. It is an effort to honor God, and to bring sinners to him by repentance and faith. It may be appropriately presented to any one as a gift or token of affection. It contains nothing of a sectarian character but is designed for general usefulness."

**THE WATCHMAN'S VOICE.** By CORNELIUS ELVEN. *London: Hailes, Leadenhall-street, Bury St. Edmunds: Cole.*

This is a new year's address, founded on Ezekiel xxxiii. 7, to the baptist church and congregation at Bury, by its affectionate pastor. We very much approve of all such extraordinary attempts to fix attention, and this little book, which may be purchased for a few pence, is calculated for usefulness beyond the locality in which it first appeared.

## Christian Experience.

### Conversions.

I HAD occasion one morning to visit a district of the parish at some distance from my residence. A poor member of the congregation was lying at the point of death, and earnestly desired the presence of the minister. As I ascended the hill, on my way to the sick man's dwelling, I had to pass the cottage of a small farmer belonging to my flock; and, as I paused for a moment near the door, to look out for my best and nearest path, a female came out and approached me. I immediately recognised the wife of the cottager, but observed with concern that she was bathed in tears. I was of course prompted to ask her why she wept, and soon discovered that she was not agitated by the pressure of any particular calamity. She was merely under the influence of deep emotion; and she was thus giving vent to a flood of feeling. She told me that our meeting gave her much pleasure; for that a wonderful change had recently taken place in her state of mind, and that she gladly embraced the present opportunity of entering into conversation with me. She then narrated, with great simplicity, the history of her religious experience; and, as her ease supplies a remarkable example of a work of grace, it is worthy of especial record. It may be thus described:—

—held, as tenant at will, a few acres of indifferent land. He was, however, in much more comfortable circumstances than many of his neighbours; for he was careful, provident, and industrious. His wife, the subject of this notice, was a thrifty housekeeper; and her excellent management had contributed greatly to his prosperity. But the thoughts of both were entirely engrossed with their own little concerns; and they were so

intent upon the business of accumulation, that they were rather noted throughout their neighbourhood for their excessive worldliness. The Gospel often falls powerless on such characters, and yet here it was destined to achieve a most signal victory. This couple had six fine children; and a boy about thirteen years of age, who was the eldest of the family, was particularly promising. He had been a diligent attendant upon the Sabbath-school—he had enjoyed the tuition of a faithful teacher—the good seed of the Word had been watered by heavenly influences; and he had thus been led to feel the power, as well as to see the importance, of religion. Through the medium of the same agency, a sister, who was somewhat younger, had also been seriously impressed. But it so happened that small-pox, in a very virulent form, made its appearance in the district, and in a few weeks five of the children of this cottager fell a prey to its ravages. On one occasion two coffins left the house together. The youngest son, an infant in the cradle, alone escaped.

It is scarcely necessary to state, that so melancholy a providence produced a considerable sensation. Nearly a whole family had been swept away at once; and, as the tidings circulated from house to house throughout the parish, they touched the most tender chords of many a mother's heart. The remains of the elder children were accompanied to their last resting-place by the boys and girls of the sabbath school, who testified their respect and sympathy by walking before them to the grave-yard in solemn procession. The scholars had requested permission to sing a few verses at the grave; and, as they united in the melancholy dirge, the melting tones of their

youthful voices might have moved the most callous auditor. Who can tell the influence of their simple melody? and who can say whether the funeral scene may not have been, to some thoughtless bystander, the crisis of a spiritual resurrection?

"No chastening," saith the apostle, "for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Eventually, the wife of the cottager was fully prepared to attest the truth of this declaration. She had always been an affectionate mother; and when suddenly stripped of almost all her offspring, she mourned in the bitterness of her soul. But judgment had been mingled with mercy; for the children had given evidence that they had not attended the Sabbath school in vain; and the deportment of her eldest son, upon his death-bed, had been most edifying and impressive. When suffering severely from disease, he had frequently invited one of the family to read to him portions of the New Testament; and it was obvious to all around him that he was sustained and refreshed by the manna of the gospel. He had also taken occasion to speak very seriously to his parents—he had pointed out to them the danger of neglecting the one thing needful; and he had reminded them of a variety of instances in which he had witnessed their undue anxiety, in reference to their temporal interests. His words carried conviction to his mother, and led to a complete change in her spirit and character.

Many weeks had elapsed since small-pox had appeared in the family of the cottager; and though I had meanwhile repeatedly visited the dwelling, I had not discovered until now that the affliction had issued in a result so gratifying. For a time the bereaved mother had struggled to suppress her feelings; but now, as she observed me passing by her door, she hastened to inform me how she had been translated out of darkness into marvellous light. She described her case with much artlessness; and, though her heart was full when she referred to the removal of her children, she was evidently comforted withal. She had before attended public worship with tolerable regularity; but she now confessed that she had taken very little interest in the services. When

sitting under the ministry of the Word, her thoughts had been occupied with her temporal affairs—with her milk and her butter, her house and her cattle; but she now knew what it was to wait upon God without distraction, and to be glad when it was said unto her: Let us go into the house of the Lord. The gospel was now the food of her soul, and she now rejoiced in the sabbath-day as "the best of all the seven." She discovered an enlightened interest in the spiritual well-being of her relatives, and felt a concern for the progress of religion, which she had never hitherto experienced.

Time demonstrated that the piety of this matron did not proceed from mere excitement. She has ever since continued, by an exemplary life, to adorn the doctrine of God our Saviour. I can never forget her appearance in the house of prayer; for, after the loss of her children, she might have been distinguished from the rest of the worshipers, during the delivery of the sermon, by the fixed attention with which she hung upon the lips of the minister. The eyes of her understanding had been opened—a new scene was presented to her view, and she was filled with wonder as the preacher proceeded to unfold the treasures of the sure and the well ordered covenant.

How mysterious are the ways of Providence! The Lord made breach upon breach in this family, and yet he had a blessing in store for the mourning mother! Her son has long since been removed to glory; but she still survives, a precious trophy of reigning and abounding grace. Truly God's way is in the sea, his path is in the great waters, and his footsteps are not known.

This narrative supplies one of ten thousand instances which might be readily adduced of the good fruits of sabbath-school instruction; for to this agency we must here trace the conversion both of the parent and the children. We here see a few plain statements, delivered by a peasant boy, reaching the heart of his mother, and winning her over to the Saviour. How rarely can ministers produce cases in which their preaching has made such a marked impression! We are taught by the incidents here recorded, that every one may do something for Christ. A single word, uttered by a child, may tell throughout all eternity. Blessed, then, are they who sow beside all waters. It is written: "In the morning sow thy seed,

and in the evening withhold not thine hand ; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—*Christian Treasury*.

### Brief Memoirs.

MR. ALEXANDER WILSON.

IN February we gave a brief notice of the death of this estimable minister—the following sketch from a local journal, the *Sunderland Herald*, will, we are persuaded, be perused with much satisfaction:—

"The deceased was of very humble origin and received little or no education in his boyhood ; he afterwards, by dint of great application, under numerous social and personal difficulties, acquired a proficient knowledge of the English language, chiefly by what is termed self-tuition, being associated with the late excellent Dr. Morrison, missionary to China, while the latter was working with Mr. W. Thompson, clog and patten maker, Boddlewell-lane, in this town. His researches and subsequent acquaintance with the sciences of Geology, Chemistry, Astronomy, &c., were truly surprising in one whose means were always of so limited a character ; but above all, the study of divine truth obtained the first and fullest investigation, as he frequently observed, "The knowledge of God is the best of the sciences." He was a man of mild and gentlemanly deportment, deep humility, high moral worth, and fervent and unaffected piety. His views were enlarged and his principles deep rooted in his mind. For many years he was President of the Temperance Society, and gave efficient service to the cause of sobriety in this and the neighbouring towns. The sabbath and infant schools were frequently benefitted by his untiring labours and in them he took great delight. These, and other benevolent institutions, have lost a warm friend and advocate, and although his means were limited, (for as a minister he laboured without charge to his flock,) yet by the most rigid domestic economy he was always able and ready to give according to and above his ability, to further the cause of truth. Having wrought as a glass-maker till within five years of his decease, it was only by a very careful improvement of his time, and great industry, that he was enabled to labour so efficiently in the cause of

Christ. He has left one sister, besides several nephews and nieces. At the death of the former, his little property is to be paid to the Baptist Bible Translation Society, Foreign, Home, and Highland Missionary Societies, in which he took a deep interest. During the last few weeks of his life he was much affected by the melancholy intelligence of the decease of that great biblical scholar and translator, Dr. Yates, of the Baptist Missionary Society, Calcutta, whose remains were deposited in the Red Sea as he was returning to his native land for the benefit of his health ; and, subsequently, by the sudden removal of that devoted missionary and philanthropist William Knibb, of Jamaica, with whom he was personally acquainted, and whose zeal in the cause of humanity he so much admired. There can be little doubt that the disease of the heart, from which he suffered, was increased by the above mournful intelligence. He said in a most impressive manner, a short time before he expired, "I am hanging on the arm of the Saviour, just as a child rests on the arm of its mother." His end was peace. His earthly remains were interred in the burial ground attached to the chapel in which he had so long and usefully laboured, and appropriate addresses were delivered on the occasion by Mr. Banks and Mr. Sample, of Newcastle, his old and intimate friends. The audience was large and respectable, amongst whom we noticed some of our most influential fellow-townsmen of various political parties and religious creeds, as well as several friends from Newcastle and Shields, who thus evinced their appreciation of his religious and moral worth."

MR. W. HODGSON.

Our departed friend, when a youth, was a pupil of the late Dr. Fawcett, of Ewood Hall, Yorkshire, and attended his ministry at Hebden Bridge, until the death of that amiable servant of Christ, when he attended the ministry of Mr. James Taylor, and was baptized and received into the church at Heptonstall Slack, of which he continued a member until his death, in March, 1843, at the advanced age of seventy-one years. Mr. H. was a man of considerable information, and was much esteemed for his prudence and sound judgment. For many years he was much afflicted, but such was his attachment to the house of God, that he

persevered in his regular attendance upon public worship until his medical adviser and his relatives became alarmed for his safety, fearing that he would die upon the way. When no longer able to climb the mountain to Slack, he attended occasionally at Hebden Bridge, to hear Mr. Crook, and at Birchscliffe, to hear Mr. Hollinrake. The closing scene was peaceful. Mr. Butler, his pastor, preached a funeral discourse for him from "He was a good man." His widow survives. May she and her children follow him to the rest that remaineth for the people of God!

T. H.

MRS. JEMIMA DAVIS,

Wife of Mr. R. Davis, of Eastcombs, Gloucestershire, departed this life, Oct. 29, 1845, aged 60, after being a consistent member of the baptist church twenty-one years. From her youth up she took delight in the public services of the house of God, on which, when only twelve years of age, she would rise as early as five o'clock to attend. Her parents attended the established church, for the services of which she never seems to have formed an attachment. She was remarkable when a young woman for her quiet and sober habits. After her marriage, in 1816, she attended the ministry of Mr. Hawkins at the baptist chapel. She was baptized and joined in christian fellowship with the church then under the pastoral care of Mr. Mitchell, in September, 1824. During the last six or seven years of her life she was subject to affliction, which she bore patiently, but which often prevented her from attending public worship, in which she always greatly delighted. She was not, however, deprived of the consolations of the gospel; in her retirement the word of God and the throne of grace afforded rich comfort to her soul. Her memory was also well stored with suitable hymns.

"Jesus, I love thy charming name,  
'Tis music to mine ear."

was her favourite, and no doubt she had this in recollection when selecting her own funeral text, "Unto you therefore which believe HE is precious." Whenever her health was a little improved, she would walk out among her neighbours to read the word of God, and to converse with them on their eternal interests. On the 18th of the month in which she died she was suddenly seized by an inflammation, which terminated her mortal exis-

tence in about ten days. During this period numbers called to see her, with whom she conversed as well as she was able. On the day before she died, when her medical attendant informed her that her pulse had nearly ceased to beat, she only expressed concern that the adversary might not be permitted to disturb her when passing through the river of death. She then composedly selected her funeral text, (1 Peter ii. 7,) and six members to carry her remains to the grave. All pain had passed away, and she lay calm and tranquil, waiting her dismissal. A deacon of the church said to her,

"Jesus can make a dying bed,  
Feel soft as downy pillows are."

She replied "that's mine!" A friend now engaged in prayer, at the close of which she exclaimed, "how good that was!" which were nearly the last words she uttered.

"Soft was the moment and serene,  
That all her sufferings closed;  
No agony, no struggling scene,  
No feature discomposed."

Such was the peaceful end of one who had been a consistent christian, a good neighbour, an affectionate mother, and a tender wife.

R. D.

MRS. ROGERS,

Who had been a member of the baptist church, George-street, Nottingham, for sixty-eight years, departed this life in December last, and Mr. Edwards, her pastor, preached her funeral sermon on the seventh of that month. Our departed friend was one who from the first took a lively interest in the baptist mission to the heathen, and notwithstanding her very advanced age, was present at the jubilee meeting of the society held at Kettering. For fifty years she had contributed to its support, not only by pecuniary payments according to her ability, but what was of far more importance, by regular and punctual attendance at the "monthly missionary prayer meetings," as recommended at the formation of the society. She also was a constant attendant upon all the other public means of grace, and although living at the distance of about a mile from the place of worship, she never allowed the weather to interrupt her, or pleaded excuse through age and its attendant infirmities. One of her last acts was to make a donation to the missionary society to which she was so strongly attached. Her end was peaceful, through faith in the mighty Redeemer, on whom she had so long trusted.

J. R.

## The Spiritual Cabinet.

**SPENDING FOR CHRIST.**—There are men who bear the name of Christ, and yet are doing nothing *for* Christ: mortifying no inclination, enduring no hardship, submitting to no sacrifice; hoping to reach heaven, while they put forth no effort in the *cause* of heaven: sunk in selfishness, and resting in indolence; saying to their souls, "Soul, take thine ease, eat, drink, and be merry." Verily, they are saving their lives in this world; but, alas! it is to be feared their remissness will be followed by the loss of their souls in the next. On the other hand, there are those who spend and are spent for the honour of Christ, and the progress of the truth in the world. With hearts warmed with the love of Jesus, and animated with fervent zeal and disinterested devotedness, they are unrepiningly submitting to toil and privation, unshrinkingly sacrificing on the altar of duty their time and their talents, their substance and their strength, spending, nay, shortening their days in the service of God. Happy are they! Their record is on high—their testimony in the skies. And though, in the estimation of man, whose maxim is "to enjoy is to live," they are losing the life of this world, yet their loss, if loss it can be called, will speedily be compensated with the glory, the honour, and the immortality of heaven.—*Edwards.*

**THE SPIRIT OF PRAYER.**—Spiritual health must be estimated by the measure in which you possess the love and practice of prayer. This is soul prosperity, followed out, as it will be where it really exists, by all the various details of christian holiness. The spirit of prayer is the great antagonist of sin. "If I regard iniquity in my heart," said the Psalmist, "the Lord will not hear me." Nothing opposes such a resistance and counteraction to the corruptions of our nature as this frame of mind. The flame of devotion will be in us, if it exist at all, as a purifying fire. And what a source of comfort would this indwelling spirit of devotion prove to us. It would give us an abiding sense of the nearness of God, and keep us ever walking on the verge of heaven. We could thus converse with God wherever we go. As soon as we retired unto ourselves with a design to breathe out our desires to him, we should

find him with us. As soon as we think, so soon are we with God. In the twinkling of an eye we find him. We look unto him and are lightened. Thus with a cast of the mind's eye, the soul is filled, and finds itself replenished with a divine and vital light, that diffuseth the sweetest and most pleasant influences through the whole soul. How would it soften the cares, lighten the sorrows, and facilitate the duties of life, if this habitual reference to God pervaded all! How would it smoothen our rugged course across this desert earth, thus to draw down upon it the light and the help of heaven! Christians, know your privilege, and cultivate the spirit of prayer; if this be low, all is low in the soul; while if this be vigorous, all is vigorous.—*James.*

**SPIRITUAL IMPROVEMENT.**—Men are capable of improvement in every department of science and art, and some greatly distinguish themselves by the proficiency they make, and which is always considered reputable. Should not christians also exert themselves to excel and attain to the greatest possible proficiency in that which, in every point of view, is of ineffable importance? Their motives are not only as great, but vastly superior. Fame, or riches, or an unsatiable thirst for knowledge, are the principle incentives to destruction in science and the arts: but what are these to the pleasure of a good conscience, the approbation of God, the prospect of growing usefulness, and the certainty of a correspondent and eternal reward? Which are most effective if constantly regarded? and which ought to have the greatest weight on an immortal creature, and a probationer of eternity?—

*Freeston.*

**PREPARATION FOR DEATH.**—When you lie down at night compose your spirits as if you were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh, of which you will never see the morning, or that morning of which you will never see the night, but which of your mornings or nights will be such you know not. Let the mantle of worldly enjoyments hang loose about you, that it may be easily dropt, when death comes to carry you into another

world. When the corn is forsaking the ground, it is ready for the sickle; when the fruit is ripe it falls off the tree easily. So when a christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one, and then we are ready for a heaven, when our heart is there before us.—*Barton.*

**LOOKING TO JESUS.**—If thou wouldst have thy conscience and thy heart purified and pacified, and have thy life certified, go to Christ for all, make use of HIM; as of his blood to wash off thy guiltiness, so of His Spirit to purify and sanctify thee. If thou wouldst have thy heart reserved for God, pure as his temple—if thou wouldst have thy lusts cast out that pollute thee, and findest no power to do it, go to HIM, desire him to scourge out thy filthy rabble that abuse his house and make it a den of thieves. Seek this as the only way to have thy soul and ways righted, to be in Christ and then walk in him. Let thy conversation be in Christ; study him and follow him; look on his way, on his graces, his obedience, his humility, his meekness, till, by looking on them, they make the very idea of thee

new, as the painter doth of a face he would draw to the life; so behold his glory, that thou mayest be transformed from glory to glory: but as it is there added, this must be “by the Spirit of the Lord.”—*Leighton.*

**RELIGIOUS PRINCIPLE.**—The person whose mind is thoroughly imbued with the religion of Christ, and who is habitually endeavouring to conform his disposition and character to his pure and spiritual requisitions, is worthy of the trust that may be reposed in him, because he regulates his conduct by a rule whose operation is uniform, which adheres “as forcibly to conscience in solitude and in darkness, as in the broad and open face of day,” and which leaves him not, in a single instance, to follow the decisions of a short-sighted expediency.—*Dewar.*

**A THOUGHT FOR MINISTERS.**—It has been observed by some eminent divines, that ministers are seldom honoured with much success, unless they are continually aiming at the conversion of souls.—*Dr. Owen.*

**HOW TO DWELL SAFELY.**—Let prayer be the key of the morning, and the bolt of the evening.—*P. Henry.*

## Narratives and Anecdotes.

### HOW TO RETURN BLOW FOR BLOW.

“Talked o’er his wounds, and deeds of battle done;  
Shoulder’d his crutch, and showed how fields are won.”

One day, as I passed through a street in London, (none of the best!) in the neighbourhood of which I had occasionally preached, and where I had frequently paid visits to the forlorn and the dying, suddenly there was sent after me a sonorous and prolonged “Amen!” I looked round, and in a butcher’s shop stood rather a desperate seeming young fellow, who by this time had commenced looking nearly all ways at once. I slowly entered the shop. He had the deadly knife in one hand, and the steel in the other; but I tackled him. “Good morning,” I said, “It strikes me, young man, that you would make a good parish clerk: you pronounce the Amen well. But didn’t you make a mistake? The amen is not usually given till the sermon is

ended.” (By this time his clerkship—as tame as a wolf in a trap.) “However,” I resumed, “as you have performed your part by giving the amen, ought not I to perform mine by endeavouring to give you the sermon? Amen by itself would be worth nothing at all. Well, I remember it is said, ‘If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it.’ will you say amen to that? Again, the wages of sin is death;’ and again, the wicked shall be turned into hell, and all that forget God: will you say amen to that? Ah, but, my young friend, I have yet more to tell you; there is one, nevertheless, who has had compassion upon such thoughtless sinners as you and I, and he has provided a Saviour for us, and tells us in his word that if we repent of sin, and believe in that Saviour, Jesus Christ our Lord, we shall be right after

all : we shall not perish, but have everlasting life. See, then, what you would gain, if from your heart, and in sincerity, you did but say amen to that message of infinite grace and mercy from heaven." The result I must leave to him who has said, "Blessed are ye that sow beside all waters." This I can report that, having to pass the shop daily during a space afterwards, I found that this great gun was silent ; the gratuitous *unappointed* annunciator of the "loud Amen!" henceforth was as civil as other folks.

W—m.

E. L.

**SINCERITY IN PRAYER.**—Reader, are you a man of prayer? if so, are you sincere when you ask of God those blessings which you pray him to bestow upon you? That you may the better understand this question, and the more readily apply it to your own conscience, I will furnish you with an illustrious example of "sincerity in prayer." A congregation of dissenters in the west of England, of the Independent denomination, had occasion, some time ago, to build a new meeting house, and it was found necessary to solicit aid from other congregations towards defraying the cost of this building; for this purpose their minister was sent on a begging mission. On his tour he visited the episcopal city of Gloucester, where he called upon the bishop and four clergymen, to solicit contributions. From the four clergymen he received four guineas. One of these four ministers was residing at the time at the Spa Hotel, Gloucester, for the benefit of his health, and while there he had been accustomed to invite to family prayer all persons in the hotel who felt disposed to attend, until increasing weakness of body compelled him to discontinue it. The Independent minister having called, as he was advised, at the hotel at nine o'clock in the evening, requested to speak with him; this excellent clergyman immediately came down from his bed-room, and most readily examined the case, then turning to the applicant, he, in an humble, affectionate, and christian-like manner, said, "This is pleasing! and a little remarkable. Just as the servant knocked at my bed-room door, I was endeavouring to pray for the enlargement of the borders of Zion, not thinking I should have the pleasure of an answer to prayer so soon. If I should not give to your case, my prayer would have the appearance of *hypocrisy*

*indeed!*" And then, with all the kindness imaginable, he gave a guinea to help to pay for this dissenting meeting house—thus demonstrating his "Sincerity in prayer." P. G. J.

**CONSOLATIONS OF THE GOSPEL.**—An old man, who has been a professor of religion from early life. He was once a deacon or elder of the church. Twenty years ago he was struck with paralysis, by which he has been ever since confined almost entirely to his room. His situation is one that, to a mind which had no inward consolation, would be irksome in the extreme. His books are the Bible, and one or two volumes of the old divines. He is patient and happy; and speaking of the love of Christ almost invariably suffuses his eyes with tears. He delights to dwell on religious subjects; and to talk with a pious friend of the topics which his heart loves gives him evident delight. Recently his aged companion, who had trodden the path of life with him from youth to old age, died in his presence. She died, what is called by christians a triumphant death. Her last words were addressed to her children, who stood around: "I see the cross;" a gleam of pleasure passed over her features, her eyes lighted up with peculiar brightness; she said: "Blessed Jesus, the last hour is come: I am ready!" and thus she departed. At her death the old man wept freely and wept aloud; but his sorrow, he said, was mingled with a sweet joy. How desolate would have been the condition of this poor cripple for the last twenty years, without the consolation of faith in Christ! and when his aged companion died, who had for years sat by his side, how appalling would have been the gloom that would have settled upon his soul, had not his mind been sustained by heavenly hope! His case shows that the religion of Christ will keep the affections warm and tender even to the latest periods of old age, and give happiness to the soul under circumstances of the most severe temporal bereavement.

*Philosophy of the Plan of Salvation.*

**A REMARKABLE INCIDENT.**—Mr. J. Donisthorpe was for upwards of thirty years a zealous, laborious, and useful minister of Christ. This worthy christian had often expressed to his most intimate friends, a wish that he might die preaching the glorious gospel of the

blessed God, and his desire was in a remarkable degree granted; for on the last Tuesday in May, 1774, he ascended the pulpit of the General Baptist chapel, Loughborough (where he was minister) to deliver an evening lecture, when having prayed with his usual fervour, he proceeded to give out a hymn, but while he read the lines,

"The land of triumph lies on high;  
There are no fields of battle there!"

his voice faltered, and he sank down in the pulpit. He was removed to his house speechless, and medical aid procured, but all were vain, he continued in a state of insensibility until the following Tuesday evening, when he expired, in the seventy-second year of his age. Thus realizing the assurance of the psalmist, "He will fulfil the desire of them that fear Him."

A GREAT CHANGE.—A baptist minister in Buckinghamshire, observes—"About

thirty years ago, I was the humble instrument of introducing baptist preaching into my native town, in Devonshire, amidst a host of opposing magistrates, doctors, lawyers, and parsons, all united to defend 'the Church,' and the weapons of their warfare were rough music, missiles, tar-baulds, and rotten eggs, with which I had the honour to be covered. But, 'what hath God wrought!' A few years since I visited my native place, and with indescribable feelings, while standing in the pulpit, I saw around me many of the children of these persecutors listening with attention to the word of life, and several of them are pious and zealous members of the baptist church."

WHAT ARE SOULS WORTH.—I remember reading on the pillar of a chapel, "This place will hold twelve hundred souls." How much are they worth!—*Dr. Bennett.*

## Temperance.

ROBERT HALL.—"You remember Mr. —, sir?" "Yes very well." "Were you aware of his fondness for brandy and water?" "No." "It was a sad habit, but it grew out of his love of story telling; and that also is a bad habit, a very bad habit for a minister of the gospel. As he grew old his animal spirits flagged, and his stories became defective in vivacity; he therefore took to brandy and water; weak enough, it is true, at first, but soon nearly half-and-half. Ere long he indulged the habit in a morning, and when he came to Cambridge he would call upon me, and before he had been with me five minutes, ask for a little brandy and water, which was, of course to give him artificial spirits to render him agreeable in his visits to others. I felt great difficulty, for he, you know, sir, was much older than I was; yet, being persuaded that the ruin of his character, if not of his peace, was inevitable, unless something was done, I resolved upon one strong effort for his rescue. So the next time that he called, and, as usual, said, 'Friend Hall, I will thank you for a glass of brandy and water.' I replied, 'Call things by their right names, and you shall have as much as you please.' 'Why,

don't I employ the right name? I ask for a glass of brandy and water.' 'That is the current, but not the appropriate name: ask for a glass of liquid fire and distilled damnation, and you shall have a gallon.' Poor man! he turned pale, and for a moment seemed struggling with anger. But knowing that I did not mean to insult him, he stretched out his hand, and said, 'Brother Hall, I thank you from the bottom of my heart.' From that time he ceased to take brandy and water."—*Dr. Gregory's Memoirs of Robert Hall.*

PLEASING TESTIMONY.—That excellent and venerable missionary, Mr. Read, sen., of Kat River, South Africa, in a letter to Mr. Sherman, of Surrey chapel, observes—"We have under our charge here, perhaps, about 4000 persons, old and young; but such is the effect of temperate habits, that we are not aware of more than three or four families who take any kind of intoxicating drinks: hundreds of our young people, I may say, are growing up, without seeing, tasting, or smelling any kind of intoxicating liquors. May this state of things remain. To this we ascribe the constant attendance of the means of grace, which we trust has been followed by the out-



pouring of the Holy Spirit from time to time, so that our church members have increased to about 900; and it is a very rare circumstance that we have had to pass censures for *even the use of spirituous liquors*. Our people are very strict, healthy, industrious, and cheerful. Next to religion, we ascribe the whole to the effects of sobriety. We have, properly speaking, no temperance society. Of course my example, and that of my two sons and the rest of my family, has had a great effect, and that is the principle upon which I have acted, and still hope

to act. As to my own health, it could not have been better for the use of any quantity of either spirits, wine, or beer; on the contrary, I believe my health would have been quite different, even with a moderate use of either of the above beverages. The late Dr. Van Der-Kemp was a teetotaler from his infancy to his death. I was nearly so for upwards of twenty-five years after I came to Africa, and have been a thorough one for now fifteen years. I thank God, and very many others have to thank Him also, that this has been the case.

## Correspondence.

### THE FREE CHURCH MAGAZINE,

*versus*

### THE BAPTIST UNION OF SCOTLAND.

[We copy the following letter, together with the parenthetical notes which follow, from the *Free Church Magazine* for February. And what do our English baptist readers think it is all about? Will not they be surprised when we tell them that the paper which we have made our own, at page 159, headed "The Origin, Antiquity, and Claims of the Baptists," is the cause of this serious offence? We are not disposed to go further into the matter in dispute this month; conceiving that it will be better to reserve our remarks until something more has been done by the parties concerned. We only express our earnest hope that our beloved friends will not be intimidated from fearlessly asserting what they believe to be the truth. If they do this kindly and faithfully, good will no doubt be the result.]

"Note from Ministers of the Baptist Churches in Scotland.

To the Editor of the Free Church Magazine.

*Edinburgh, January 21, 1846.*

DEAR SIR,—Will you kindly allow us a brief note of explanation in the next number of the Magazine, touching certain observations regarding the denomination to which we have the honour to belong, which appeared in the January number of your periodical?

In your review of Mr. Waddell's work on Baptism you say, 'Many may not be aware of it, yet it is true, that some parties of the baptists in this country are actively circulating tracts and bills of a

very offensive character. One of these was recently sent to us, which can be characterized in no other way than as a tissue of glaring falsehood throughout;' and you inform your readers that it is issued by the 'Baptist Union of Scotland.' Now we have no knowledge of the tract in question, neither have we any connection with the said 'Union,' but we owe it in justice to the older established Baptist Churches in Scotland to say, that it is but a mere fraction of their members which has lately shot up into an association assuming this lofty appellation, calculated to lead the ignorant to conclude that the Baptists in Scotland have marshalled themselves under its banner, whereas the great body stand aloof from it, altogether disapproving of its proceedings.—We are, &c.

J. A. Haldane

William Innes

H. D. Dickie

Christopher Anderson

Jonathan Watson

Andrew Arthur

John Leechman, [Irvine

Alex. Macleod, Glasgow

James Paterson, do.

[We cheerfully insert the above note from the much respected ministers by whom it is signed. It is exactly as we expected. We could not believe that such a tract as we referred to had the sanction of the excellent men whose names are appended to the above note; and we felt it really an act of kindness to them to draw their attention to it, and thereby give them the opportunity

of vindicating themselves and their church from suspicion, as from blame. The conduct of the parties on whom the blame now must be seen to rest alone, is highly reprehensible; but when deprived of the even imaginary sanction of the ministers signing the preceding note, the self-styled Unionists can do little harm. And should it be found necessary to advert to their productions again, it may be done without annoyance or pain to other parties.]—Ed. F. C. M.

[We have received a note, purporting to be from the secretaries of the Baptist Union of Scotland. There are people who do not know when they are tenderly dealt with. We give these gentlemen another month in which to consider their request, hoping that, for their own sakes, they will withdraw it. Should that not be done, and should we allow them to expose their folly to the public, the blame must rest upon themselves. But we hope they will cool, and grow wiser; and in that charitable hope we give them time.]—Ed. F. C. M."

#### SQUEEZING A PREACHER.

To the Editor of the Baptist Reporter.

DEAR SIR,—The substance of the following letter appeared in the *Welsh Baptist Magazine*, for February, 1845, and as the *sin* against which it is directed is by no means confined to the Welsh churches, but is sometimes found in English ones, perhaps its publication in our language may be of service. If you deem it likely to prove so, perhaps you will give it a corner in your journal. It was translated and put into my hands by a friend who understands the Welsh language; the word "squeeze," so frequently used, is a literal translation of the Welsh word, and I think is highly expressive. Praying that you may be strengthened and supported amidst your labours by the God of all grace,

I am, my dear sir,

Yours, in the gospel of Christ,

Worcester. HENRY B. POOLE.

"Mr. Editor,—Lately, a church, or rather the lords thereof, made a resolution that their minister must be satisfied to live upon what they should collect at the month's end, let the amount be little or much, and that they would not, from that time forward, bind themselves to make up any particular sum. This resolution they communicated to their pastor, with the solemn advice, "Brother, you

must *squeeze*, the times are bad." He replied that he would think of the matter, and see how the plan was likely to answer. In a few days, he called upon the owner of his house, who was a member of his church, to pay his rent, and told him that he could not promise him any specific sum for the house from that time forth;—"that the times were bad, and he must *squeeze*," but he would pay for it as circumstances would permit. The landlord stared at him with astonishment, and replied, 'Man! who lets houses in that manner—to give as much as you please for it—did any one ever hear of such a thing? I thought to advance the rent a pound next year; you shall not have my house, I am sure, for one half-penny less.' He next went to the miller, and asked for half a sack of flour. 'Certainly,' said the miller, 'but do you know that the price of flour has advanced since you purchased the last.' 'I was not aware of it,' replied the minister, 'and indeed it is of no great consequence, as the order of things is changed; I am to give what I can for it—Brother, you must *squeeze*, the times are bad.' 'Good or bad,' answered the miller, 'I must have according to 50s. per sack for it; hearken, man! who sells flour upon those terms?' He next proceeded to the farmer, (passing by the maltster, who was a deacon, without calling,) and asked for a bushel of wheat. The farmer said he should have it, but it would cost him eight shillings and sixpence. 'No, no, brother,' replied the minister, 'you must *squeeze*, for the times are bad; I will give you as much as I can at the end of the month, after seeing how much the collection will be.' 'What has that to do with the price of wheat,' exclaimed the farmer, 'I have a great rent to pay next month, and I do not know how to bring things to bear between the wages, the tithes, and the payments.' This brother kept a large farm, and paid *specific wages* to all his labourers, except Jacko, the half-witted boy, who was at hand to fetch the cows for the women, to clean the out-houses, &c.

The minister next called upon John, the shoemaker, who after hearing his terms for a pair of shoes, began to put the snuff into his wide nostrils, which were as black as two flues, and talk very sarcastically respecting such terms. 'He would not put a patch upon his shoe under threepence.' The butcher

treated him in like manner, 'his meat was so much a pound;' and the tailor also insisted upon having a regular price for his commodities.

On his way home, the minister went into the shop of his principal deacon, and asked him for some small articles necessary for the use of his family, such as a pound of soap, a pound of sugar, a pound of candles, two ounces of tea, and a halfpenny worth of soda (but no tobacco.) After packing the things neatly, the grocer began to count their cost. 'You need not waste your time in reckoning,' interrupted the minister, 'I am to pay you for them as my circumstances will permit—Brother, you must squeeze, as the times are very bad with me at present, but I will give conscientiously for them what lies in my power.' 'Squeeze,' said the shopkeeper, 'what do you mean? give what you please—how much will that be?' 'I cannot say at present,' replied his pastor, 'but you shall know at the end of the next month, when I see how much the collection will be.' 'That will not do for me,' said the shopkeeper, 'I am obliged to pay a certain price for every article, and I have a large amount to make up next week.' 'So indeed,' exclaimed the minister, 'well, I see there is no one but myself to squeeze, and that I am out of the reach of bad times; if I was able to perform miracles like our Saviour with the loaves and fishes, your plan would answer. I have called upon all the members who sell anything for the use of man, to see how your plan was likely to prosper, but you must all have a particular price for your goods; the owner of my house, the miller, the farmer, the shoemaker, the butcher, the tailor, and yourself likewise. You will not let me have a pound of sugar, or an ounce of tea, out of your shop, without I pay a stated price for it; how then can you expect me to pay my way, without a stated salary, and that too proportionable to my family. Before I can agree to receive what you collect monthly for me, you and others must be willing to receive that between you in proportion to what I may have had from each, and I will promise you to live quite moderately; or if you prefer it, I am willing to live on the money which is wasted weekly by the members in snuff and tobacco.' I do not know how the matter was settled.

Sea Side.

ELEPHANT."

Q

#### THE MARTYR'S FIELD AT AMERSHAM.

To the Editor of the Baptist Reporter.

DEAR SIR,—The following extract from some remarks by Mr. F. J. Graham, of Cranford, which appeared in the *Agricultural Gazette* for August 16, 1845, may throw some light on the matter referred to by your correspondent in the *January Reporter*, 1846.

Rothley.

J. W.

"Some years ago, while staying at Amersham, I was shewn a circular spot of ground a few rods in extent, on the top of an hill near the town, upon which spot, during the memory of man, the corn, and everything that had been planted, had invariably failed, although occasionally double the usual quantity of manure had been applied to it. When I saw it there were only a few stunted stalks of oats upon it, while the remainder of the field was bearing a good fair crop. The cause of this failure of the above-mentioned spot of ground was stated (as the tradition had it) that some martyr had been formerly burned there, and that the spot of ground had been barren ever since. I was also told that Professor Sedgwick had visited the spot, anxious to ascertain the cause of its barrenness. That mystery was, I hear, cleared up a year or two since by a dissenting minister of the place, who employed some men to dig out the earth to a considerable depth, when they found that a pit had formerly been dug there, and a quantity of stones picked off the adjoining land had been thrown into it to fill it up. The above account may probably be interesting to some of your readers, by clearing up a mystery that had puzzled them."

#### UNGODLY PRAISE-LEADERS IN PUBLIC WORSHIP.

LAST year your correspondent "*Amicus Rusticus*," under the title "*Displays and attractions at religious anniversaries*," in your June number, touched an important subject, viz., "the practice of allowing immoral men to conduct the psalmody in connection with some of our christian churches." To this practice he strongly and justly objects as an awful impropriety, and inconsistency, and anomaly, and a dishonour in the churches. To me it is matter of regret however that the writer did not carry out the principle of his objection to its full extent. For

the same principle which condemns the practice of allowing openly immoral and ungodly men to conduct the praise of the churches, condemns its being conducted by any persons who are not converted, however moral, amiable, or talented, they may be; and prohibits the churches from sanctioning, much less then from encouraging, such an abomination in the sight of God as the offering of public or private praises to him by unconverted men either for themselves or for others. No encouragement for it can be drawn from the New Testament scriptures, *the only law of the christian in the matter*. The spirituality of the New Testament utterly condemns it; its examples are not for it; and the nature of Christ's kingdom is such that efforts like these for its advancement are repudiated. There is, though your correspondent does not say so, and perhaps did not think it, as real "an anomaly," and as essential "impropriety," "inconsistency," "evil," or "dishonour," in the case I have stated as in the grosser one *he* deplores. To enter into argument on the subject is needless: they "who are spiritual," and, I may add, all who are animated by conscientious feelings, will see the evil, if they do not denounce it; will recognize the strange inconsistency, if they do not at once insist on its abolition. **A NONCONFORMIST.**

P. S. The cool inconsistency of your correspondent, B——n, at page 210 of the same number, will be an antidote to

itself, if I may so speak! What can be said to a man who tells us that the practice referred to is *an acknowledged evil*, and is also an offshoot of another evil, viz., the love of money, and yet that it cannot be dispensed with? Money must be got to support sabbath-schools it seems, and if the sacred treasury fails, we must go to the devil's bank!

#### ACADIA COLLEGE, NOVA SCOTIA.

[WE have now devoted considerable space to the discussion of this disputed question, but, as it involved a great principle, we were anxious to allow each party a fair and full opportunity of stating his views. Dr. Crawley on the one hand, and Dr. Belcher on the other, have now done this; and, as neither of those gentlemen wrote in reply to the other, but each of them stated his views in the abstract, our readers may consider themselves to be in possession of the leading facts of the case, as stated by competent individuals in the province. It is not our intention to give anything like a summary judgment in this complicated case; but we may be permitted to state our opinion that it would be far better for our brethren in Nova Scotia to avoid the appearance of evil, by declining in future to apply to the provincial government for any further grant, but rather trust to their own resources and the voluntary aid of their brethren in the Mother Country and the United States.]

## The Baptist Reporter.

For the last time this season we make another appeal, in favour of a more extended circulation. For *One Shilling* the whole of the numbers for the present year may be obtained, and we earnestly urge all our present subscribers to use their influence with their friends to secure them for 1846. Our Publishers, in London, have been furnished with an adequate supply for this purpose, so that there can be no difficulty in obtaining them by any bookseller.

May we now be permitted, in few words, to urge the vast importance of doing all that can be done at once for the extensive and permanent circulation of a cheap baptist periodical amongst our countrymen? Our readers need only to be reminded that the times we live in are stirring and eventful. Popery and Puseyism are making the most resolute and strenuous efforts, not only to maintain their ground, but, aggressively, to spread their erroneous and unscriptural dogmas in every direction. This then, is not a time to fold the arms and indulge in sleep, dreaming of perfect security. Our very families and congregations have been invaded, and here and there our enemies have succeeded in carrying away some lamb or weakling member from our firesides or our flocks. Success has emboldened them, and they will do more in this way if we be not more watchful, and not only watchful, but valiant for the truth, carrying the warfare back into

the very camp of the enemy. All this our readers must be aware of, and will they not then be zealous to use every facility that can be afforded them in this age of general enquiry and enlightenment, for diffusing sound scriptural knowledge among the masses of their countrymen?

Let them remember also, and never forget, that what is now done by them, will not only have a tendency to form the character and regulate the conduct of the next, but of all future generations of mankind to the remotest periods of time, and Eternity alone can reveal the stupendous results.

A few extracts of correspondence, which we trust will be neither unacceptable nor uninteresting, are given below.

"I waited with considerable anxiety to hear of your New Year's Trip. What! only 8,000; I expected at least 15,000. Alas! there are some baptists who are so prudent, so liberal, and so kind, that the "desperately baptistical" *Reporter* is too faithful for them, and, like Israel of old, they turn their backs before their enemies. This is one cause of your want of success. Another, and a worse, is ignorance. It is too little known. I have been a baptist longer than it has been published, yet I only heard of it myself five years ago. It was thus,—being from home, I found a few copies in the room where I slept, I was pleased with it, and we soon found eight subscribers, which are now increased to thirty. Since then I have also introduced it to other churches in neighbouring villages, and have taken care to mention it in letters to my friends, with success. It is a poor man's book, and yet one that any sensible pious person will read with interest and profit. Still, let it be a book for the million, and you will succeed; your business will be to make hard things easy for their sakes. Go forward, faith and patience will do wonders." T. K.

"Accept my best thanks for your enlargement of the *Reporter*. I trust you will be supported in your efforts by the denomination for whose good you so zealously labour. I have done what I could to aid you. I fixed your large handbill to the wall near the door of the meeting-house, and then from the pulpit called the attention of the congregation to it. The results are these, last year I ordered three copies—about the same number was obtained by other parties. This year, however, I have obtained orders for twenty-four copies, and I suppose half-a-dozen other copies are ordered by others." J. G.

"My expectations of improvement in the *Reporter* are fully realized—the arrangements are excellent." R. G.

"There would be no difficulty in carrying out your proposal if baptists would only support you as they ought. But some of our half-and-half brethren suffer themselves to be persuaded by their sly neighbours that it is so 'desperately baptistical,' they ought not to take it. This, however, is the very reason why I do take it. When I came here, one copy was taken; now eleven, and I purpose doubling that number. Your *Children's Magazine*, which was also a stranger, has been introduced. How is it the *Reporter* is so little known in London? Many of my friends there have never seen it, with one exception, Mr. Smith's, New Park-street, where both minister and people patronise it. Send me plenty of prospectuses, and I will enclose one in every letter I write, with a recommendation." T. C.

"The *Reporter* for this month (January) is indeed a casket of jewels. In 'external appearance' inviting, and containing treasure intellectual and moral of the most valuable kind. It is the best and cheapest Threepenny magazine I have seen, and being the most spirited and ably conducted baptist periodical, it will, I trust, receive a large accession of subscribers from the northern baptists. Every baptist should take in a periodical, and those that can afford threepence per month in support of our literature should purchase the *Reporter*." J. P. G.

"Your present is a noble effort; I hope you will succeed. The *Reporter* was unknown here when I came. Baptists, as I fear is the case in many other places, were taking pædobaptist magazines, to the neglect of their own. Easily, were all alive to the matter, you might sell 25,000." H. W.

"I earnestly pressed the subject at our district meeting the other day, and all the ministers and deacons present promised to do their best. Last year we had nineteen; this year thirty. My best wishes for your success." T. N.

"On receiving the February *Reporter*, I was much pleased, and yet sorry—Pleased to see that you had reached nearly 8000, and sorry that you could not number 10,000, or more. If all the readers of the *Reporter* had done their part, 10,000 would have been sold. I speak from experience; for where I have recommended and shown the *Reporter*, I have failed in but few cases in obtaining subscribers. Many now say, 'It is just the magazine we wanted'—'It is the most interesting periodical in the denomination,' &c. I sent some of your bills to two villages where a month since the work was not known, and now many receive it with pleasure and profit. Do not despair, dear sir, you will not have to keep the twelve pages from us long. Had all done as much as the writer has done to promote the sale, we should not now be less than the *Witness* in number. We none of us know what we can do until we try—so TRY." C. S.

P. S. One of the best plans certainly is for ministers to recommend the work from the pulpit.

"Your *Reporter* is extensively circulated here among our poorer members; indeed, I may say it is a general favourite, and is read first every month. Be not discouraged. As baptists, we owe you very much, and will endeavour to strengthen your hands." C. G.

"I think the *Reporter* the cheapest, and upon the whole, the most useful baptist periodical now published, and as such have recommended it and will continue to do so." W. D.

"As you made a spirited effort, I felt it my duty to make one too. I canvassed for subscribers, and our pastor gave it out from the pulpit, and the result is, forty copies are sold where only five were." J. B.

"You little know with what avidity we devour what you present to our notice, and with what pleasing anticipations the new month is looked for." P. I. O.

"While I can get three-pence I shall go for my *Reporter*. Your wonderful *Children's Magazine* has also much increased in sale at this place." C. W.

"I must be permitted to say that if all your agents had exerted themselves so successfully as I have, your sales would have increased fourfold at least." T. T.

"If the friends of Christ amongst us would be a little more active, you would be sure to obtain the number you asked for." P. A.

"You have my best wishes for the realization of your hopes of increase and prosperity." F. J.

"I must express the pleasure I felt at seeing the first number of your enlarged series." G. R. G.

"My warmest thanks and best wishes for the *Reporter* as enlarged and improved. Subscribers here have more than doubled." J. P. L.

"You are too modest. You should have asked for twenty thousand, and these might easily have been obtained if all were active." R. J.

"Your *Reporter* is getting more and more popular here. Of all monthly periodicals it stands highest in our estimation." J. W. G.

"Our church of seventy members is poor, but we take more than forty copies of the *Reporter*. My father recommended it from the pulpit." B. T.

"The *Reporter* does you great credit. Be assured of my continued efforts." G. S.

"I am much pleased with your *Reporter*, and have sold twice as many as last year." J. C.

"Every man who calls himself a baptist ought to take the *Reporter*." R. B.

## Christian Activity.

### Evangelistic Labours.

SKETCH OF A PREACHING TOUR IN THE ORKNEY AND SHETLAND ISLES AND CAITHNESS, by Francis Johnston of Cupar, from June 26 to August 5, 1845.

ORKNEY, (*Continued*).—After preaching at Rapness, crossed a ferry of two miles to the island of Eday, accompanied by brother H. Marcus and James Scott, now studying for the work of the ministry. The boatmen

would take nothing. Eday is an isle of about seven miles long and two or three wide, with a population of nearly 900. Here is a baptist church of about 24 members, with a nice little meeting-house built in 1839. They are occasionally supplied from Westray, but have two brethren among themselves who usually conduct the worship. They have had nearly a dozen added during the last year. As I had only that evening to

spend in the island, word of preaching was circulated immediately. But the notice being too short, the congregation was small. I circulated tracts. Afterwards visited Christian Miller, whose father is one of the leaders in the church. She is also a member, but has been confined to her bed for fifteen years, since she was nineteen years of age. Our interview was short but sweet; she is one of the most heavenly minded of the Lord's children I have seen.

Next day was chiefly spent at sea in a small boat, between Eday and Kirkwall. This was undoubtedly the most perilous sail I had in the north. The voyage was stormy and tedious, as instead of three hours we were eight and a half on the deep. But through the kindness of our heavenly Father we landed in safety.

Having spent the night at Kirkwall, I walked the next day to Ham ferry, seven miles, and was rowed across to Burray, a small isle in the south of Orkney about three miles in length and breadth, with about 530 inhabitants. Here is a church of about fourteen baptists, who meet once every Lord's-day in a school-room built for the islanders. They are visited occasionally by brother Tulloch, the senior pastor in Westray. But the distance is too great, over deep seas, for a regular communication. They have two brethren who lead the devotions, but one of them, Alexander Kennedy, is rapidly declining through age. This interesting old man was, it is understood, the first baptist in Orkney, and his baptism the first which occurred in the isles, being performed about 1812 by Andrew Macbeath of the baptist church in Thurso. I preached in the school-room to an interesting congregation. The members of the church remained afterwards, and we had prayer and conversation on the Lord's work in the church and in the isle, and the best means of advancing it.

Being anxious not to leave Orkney without visiting Stromness, I spoke my mind to the brethren, and two of them kindly got a boat and went with me the next morning. We had a delightful sail of six hours, with the mainland on the right, and the southern isles of Orkney on the left. Got to Stromness between two and three o'clock, and immediately sought a place for preaching, and sent the bellman round. It is a town of about 1000 inhabitants, a long narrow zig-zag street, having no wide space for open-air preaching; the warehouse which I occupied being at one end of the town, the congregation was very small. However, I gave away tracts, and had an interesting conversation with about six young men on baptism; for strange to say the news that a baptist minister had been preaching at Kirkwall had reached the town before me,

and had actually excited an inquiry into the subject of baptism before I came.

Saturday, July 12, set off to walk to Kirkwall, twelve miles, in order to get the steamer for Shetland, but was favoured with a ride most of the way. It was with deep regret that I left Orkney so soon, and saw so little of it owing to my limited time. It would require at least three or four months to do any thing like justice to it. There are many considerable islands which I grieved much to pass by without preaching in them; such as Hoy, South Ronaldshay, Shapinsay, Stronsay, Rousay, Sanday, and North Ronaldshay. I would that one or two brethren would devote a summer to these isles.

IRELAND.—You are well aware my brother that for the last twelve years I have been permitted to labour in Ballina on the western coast of Ireland. This has been a happy period of my life. I could not but feel a spirit of contentment and holy gratitude to God for the varied mercies that I enjoyed when I looked around upon the miserable condition of my fellow men. God has wonderfully blessed this part of the island so far as climate and romantic scenery are concerned, but popery has inflicted darkness, misery, and spiritual death upon the inhabitants of the soil. Nevertheless God did not suffer his word to be proclaimed in vain. About sixty persons were baptized, thirty-six tracts and handbills on various subjects were written, and about seventy thousand have been put in circulation. May error fall, and truth be established. I have been expecting for some years that I might probably, at some future period, be removed to the North. At length the providence of God has located me in this place. I hope the thing has proceeded from the Lord. This town, Dungannon, contains about six thousand of immortal souls. We have a little church here composed of about twenty-one members; eight of them live in town, and the rest are convenient enough to come in generally on the Lord's-day. There are ten or eleven little churches in the county, and I am the only minister, except good old D. Cooke, of Ouragh, who is now past labour. A missionary never was stationed here before. Here is a fine field of labour, and I pray God that he may abundantly impart all that grace, faith, and zeal, which I may require, so as to be faithful to men, and wise to win souls to Christ. At present we meet in a private room belonging to one of the brethren. About thirty, including the members, generally attend; and this is as many as the room will hold. We have been looking out for a more suitable place, but at present have not succeeded. As we, however, go on, if the Lord favours us with

his blessing, there is no doubt but that we shall succeed in getting suitable accommodation. I meet with the church every Lord's-day, in the morning, and go to some country station in the evening. I have preached in Lisnagleer, Mullicar, Aghnacloy, Knockeouny, Mullydrodden, and a few other places. These stations are from three to ten miles from Dungannon, and the congregation varies from sixty to a hundred, a hundred and fifty, and sometimes more. In most of these places I have given away tracts, and a few persons have called at my residence, that they might get some also. All parties at present seem friendly. One clergyman told his people "he heard that I preached gospel, but hoped that I would not preach controversy;" if he, however, has truth on his side, he has nothing to fear. Those who rest on the solid rock of God's word are resting on an imperishable foundation, which nothing on earth can disturb, and nothing in hell destroy. It is evident that much formalism prevails; still people, in general, are willing to *hear*, but unless they are *doers* of the word they are only "deceiving their own souls." There are many "dry and thirsty" spots that need refreshing with "the water of life." O that we may pray for the zeal of an apostle, and imitate the holy activity of him who exclaimed—"The zeal of thine house hath eaten me up," then God, even our God, will bless us.

J. BATES.

### Hints of Usefulness.

IMPORTANT SUGGESTIONS TO CHURCHES.—"Amongst the more general and civil objects that awakened his solicitude, the welfare of the churches, their harmonious and effective labour in his own denomination, was his chief concern. This, too, was cherished not from sectarian zeal, which seeks prosperity at the expence of other christians; but from an honest conviction that the body to which he belonged was nearer to the truth than others, and more adapted to extend the operations of mercy, because of its conformity to divine law. Hence he laboured to advance its perfection and its peace by every means. How often, with a voice that might be heard by thousands, he called his brethren in his native land to imitate the missionary churches in the details of their active zeal. In this he laboured to repay the kindness which had called those missionary churches into being. He had ground for this. Every visit to England convinced him that English churches yet had much to learn. That general activity which gave such power to the churches in Jamaica, by bringing every member into useful action, has no parallel with us. The reproach of his classes and

the means employed in accrediting their members, he treated with deserved contempt. It was the union he sought, not the trivialities of circumstance. He knew what force a similar combination would impart to brethren here. To give perfection to this order and fellowship of christians, in the labour and the mutual edification of the churches, he had it in his heart to leave his own people, whose love became a fountain of enjoyment to his own spirit, and to give himself to labour which others might improve. This is the very point at which the present necessity of our churches is most powerfully felt. The perfection of their discipline, their individual action in leading sinners to Christ, and in advancing their own mutual edification in the body of Christ, calls for the greatest firmness, prudence, and zeal. By being trained to use their own resources, and live in the apprehension of their present Lord, the brethren will be made to feel the glory of the strength they have in him; and should that event be blessed in urging the English churches to cultivate in this a greater conformity to divine law, the decease of Knibb will prove a blessing to them all.—*Stovel's Sermon for Knibb.*

A WORKING MODEL.—It may be useful as well as interesting to some readers of the *Reporter* to make known the various means of doing good in connection with a christian church; the plan being practicable, and in full operation. The church I refer to is in London, and consisting of about three hundred members, and has under its immediate superintendence four sabbath-schools, one at the chapel, and three branches; a christian instruction society; a benevolent institution for aiding the poor; a dorcas society; a missionary society, contributing to the Home, Irish, Foreign, and City Missions; a juvenile ditto, and all these are well attended to. The people are none of them of higher standing than respectable tradesman, and many very poor, but the chief spring in this machinery is *personal activity*. May this short sketch be the means of inducing others to "go and do likewise," for what blessings to society in general are active and well-regulated christian churches. H. L. D.

A HINT TO CHRISTIAN TRADESMEN.—As it is the practice of many tradesmen to have riddles, tales, songs, &c., printed on the papers in which they pack their goods to amuse the purchasers, christian tradesmen, who are commanded to be instant in season and out of season, might also print invitations to a place of worship, or a word of warning to the sinner, so that instead of mere amusement, an everlasting benefit may be the result. We cannot tell what blessings might attend such instrumentality



in the hands of Him who uses the weak things of this world to confound the things that are mighty. J. S.

**IMPORTANT QUESTIONS.**—Are you reconciled to God? Can you approach Him as a friend? Do you love him as a Father? Do you obey him as a Master? Do you love his word—his people—and his day? In vain do you profess to love Him, if you do nothing for Him.

Are you like Jesus, going about doing good? Do you visit the sick—pity the poor—and seek the salvation of all around you?

Do you consider your present life as an opportunity given you to serve and please God? Do you improve it as such? Jesus says, "Son, go work to-day in my vineyard." Your work is day work, and should run through every day. Do you daily live under the impression, "I am responsible? I am responsible for my time, talents, and opportunities to do good?"

Are you growing in grace? Is the heart hard or soft? Is Christ precious? Are you willing to receive all He has, and to do all He bids? To make a complete Saviour of Him, imitating His example as well as trusting in His blood?

Are you prepared for death? You will soon be summoned: how much better to be summoned from the field of labour than the bed of sloth? "Work while it is called to-day, for the night cometh when no man can work."

Are you looking for the glorious appearing of the Lord Jesus, who will come to be glorified in his saints; and to reward every man according to his works.

### Rebivals.

**UNITED STATES.**—Recent intelligence is of a very cheering character. We give a few extracts from the *New York Recorder*:

"*Norwich*, Jan. 17th, 1846.—There is a very interesting state of religious feeling at present in this town. A long series of meetings have been held with the first church, and more than fifty have been baptized, and some thirty have been added by letter. The meetings are still in progress. In the central church, of which our beloved brother Clarke is pastor, there is an increase of interest, with some conversions and baptisms. In our church, which you will recollect was constituted last Spring, there is an interesting state of things. There has seemed to be a strong desire for a deeper work of grace among the members of the church,—meetings for prayer and religious conference have been multiplied and fully attended; there has seemed to be more brokenness of heart, and contrition of spirit, several among the impenitent have manifested a deep conviction for sin, and a few are rejoicing in

hope. I have been permitted twice within a few weeks to go down to the baptismal waters, and expect to enjoy the same privilege on the morrow. The interest is not confined to the baptist churches, but there is much of the appearance of a general revival through the town."

"Some of the missionaries of the Home Mission Society communicate the cheering intelligence that the people of their charge are enjoying precious tokens of divine mercy in the conversion of souls. Among them we mention the following:—Rev. J. A. Bullard, of Lebanon, Tenn., writes Dec. 31st, 1845, that a revival had occurred among the people of his charge. Many hopeful conversions had occurred, and about twenty had united with the church, eight of whom are heads of families. Others were seeking an interest in Christ. Rev. T. C. Tensdale, of Pittsburgh, Pa., writes same date, that the church of which he is pastor, is enjoying a revival. Seventy-eight persons had been baptized. The church is greatly encouraged and strengthened, the good work of grace is still advancing, and our brother anticipates a long continuance of the blessed work. Rev. A. B. Smith, of Richmond, Va., also writes, Oct. 6th, that a revival of religion had occurred in the church at Portsmouth, under the pastoral care of brother Hume, whom he had aided a few days. Upwards of twenty persons had professed to have hope in Christ, and at least sixty others appeared deeply concerned for the welfare of their souls. He subsequently returned to the aid of brother Hume and remained a week. On the 6th January, 1846, he writes. During that period, "the Spirit of God continued its wondrous work in bringing sinners from darkness into light, and we were permitted to rejoice every day over those who had passed from death unto life. The meeting has been continued every day for upwards of four months and is still in progress. I received a letter from brother Hume yesterday, stating that since the work commenced 106 have been baptized, and others had been received. About 130 have professed to have found peace in believing and joy in the Holy Ghost.—Truly the Lord has been good to that people."

*Diss, Norfolk.*—A series of special services for the promotion of a revival of religion, was held at the baptist chapel in this town, during the second week in February, when the pastor was kindly assisted by Messrs. Ward, Bucke, and Richardson, neighbouring ministers; and addresses were delivered on subjects of present and pressing importance. Much prayer was offered, and the interest manifested was deep and extensive. The seed sown is already seen springing up.

# Baptisms.

## FOREIGN.

**AFRICA.**—*Fernando Po.*—Mr. Sturgeon writes—"It may afford you pleasure to hear that I recently baptized seven persons, five of them in the bloom of life. Joseph Fuller, from Jamaica, was one of them. The serious impressions of this interesting youth were originated in Jamaica, through the pious instructions of one of the deacons in Mr. Phillippo's church; his mind also was greatly agitated about divine things during his voyage from Jamaica to Africa, particularly on one occasion during a storm. He is exceedingly diffident and cautious in his associations, but a most excellent sabbath school teacher, and a young man of great promise for Africa. The day was peculiarly fine, and the assemblage at the baptism was great. So many of the youthful portion of our congregation giving themselves to the Saviour, and treading in his sacred footsteps in the solemn ordinance of baptism, produced a feeling at the water side, and throughout the day, of the most pleasing and extraordinary kind.

**WEST INDIES.**—*Jamaica.*—Mr. J. E. Henderson, pastor of the baptist churches of Waldensia and Unity, immersed twenty-four converts on the last sabbath in the past year.

*Bahamas, New Providence.*—Seventeen believers were baptized at Nassau, by Mr. Capern, on the first sabbath in December last. Two of these were about fourteen years old; another is a native of Ireland, a man of good education, but one that has been very wild—we however hope he will now become very useful. A fourth was a *slave* from the island of Cuba, who had accompanied his master to Nassau, where he was told he might be free if he wished, when therefore his master was about to embark on his return to Cuba, he refused to go on board, upon which he was taken before a magistrate, to whom he signified his wish to remain on the island; his disappointed owner was then told by his Worship that he must leave him, he must not take him by force; he is now, we trust, one of those also whom the Son of God has made free. Two others were Americans, a part of the one hundred and twenty who came hither in the Creole some years ago, and thus obtained their liberty. None of the baptized are advanced in years.

**EUROPE.**—*Hesse Cassel, Marburg.*—On New Year's eve fifteen disciples were immersed at Marburg, in the Electorate of Hesse Cassel, by an esteemed brother (Mr. C. Steinhoff) whom the baptist church at Hamburg had sent to visit the brethren in that principality. These dear friends had

been converted to the faith by the labours of our brethren in that part of Germany, who for five years past have been incessantly subjected to the most severe persecutions.

## DOMESTIC.

**PUBLIC BAPTISMS.**—In the number of the *Baptist Reporter* for January, page 52, we furnished our readers with a statistical account of the public baptisms in the volume for 1845. The following is a summary of those reported in the numbers for January, February, and March, of the present year:—

Public baptisms .....	191
Persons baptized .....	1000

Of this number there were—

Teachers in baptist sabbath schools..	13
Scholars in do. do. ..	15
Independents .....	15
Presbyterians .....	3
Methodists .....	16
Episcopalians .....	70
Roman Catholics .....	3
Infidels .....	1

Of these also there were—

Presbyterian ministers .....	1
Methodist travelling preachers.....	2
Methodist local preachers.....	1
Church of England clergymen .....	1
Village preachers, Independents ....	1
Town missionaries, Independents ..	1

**IRELAND, Tubbermore.**—Dr. Carson's work on Baptism again!—Mr. W. J. Cathcart, a young man of eminent piety and considerable talents was studying for the ministry among the Presbyterians in Ireland, but from reading "Carson on Baptism," he was led to embrace the principles of the baptists, in consequence of which he has relinquished his connection with the Presbyterian body, and was immersed by Mr. R. H. Carson, at Tubbermore, on January 25. Mr. Cathcart intends now to prosecute his studies with the design of entering the ministry among the baptists in Ireland. When we reflect upon what has led Mr. Wallace, of Birmingham; Mr. Rees, of Sunderland; Mr. Hamilton, of Carrickfergus; and now Mr. Cathcart, to embrace baptist principles, we may emphatically say of the late Dr. Carson, "He being dead, yet speaketh."

**LOUGHBOROUGH, Sparrow-hill.**—On Wednesday evening, Feb. 25, four persons were immersed at this place. This is the third addition since the present minister, Mr. Stanford, has resided amongst them.

**ABINGDON.**—On Thursday, Jan. 1, two, and on the 29th, three more believers were buried with Christ by baptism, and added to the church. J. A.

**BOTESDALE, Suffolk.**—Our minister, some short time ago, preached a sermon on baptism at Redgrave, a village about one mile from Botesdale. It was on a week night, and the congregation was large, the people being anxious to hear what he had to advance in favour of our views. One Wesleyan minister, with several Wesleyans, and one Primitive Methodist minister, with several of his friends, were also present. It pleased God to bless the word, and the pleasing result is, that nine persons were buried with their Lord in baptism by our minister, Mr. J. Richardson, on Lord's-day evening, March 1, after a very impressive sermon from the commission. Among the candidates were one Wesleyan, and five Primitive Methodists, one of whom was the preacher referred to, who addressed the congregation in an impressive manner.

Z. H. A.

**HULL, Salthouse-lane.**—We have had almost monthly additions by baptism for some time. Last evening, March 8, we had an interesting immersion. Mr. D. Dolamore had been for some time an Evangelist in connexion with the independent methodists in this town, but becoming convinced that our practice was the only scriptural mode, he became a candidate, and preached from the commission, previous to his own baptism, before a large and attentive audience. It appears that Mr. Thomson's reply to Mr. Stratten first excited his attention to the subject. Hand-bills were distributed at the close of the service and Mr. Thomson is about to deliver a course of lectures on baptism.

G. H.

**NEWBURY.**—Our pastor, Mr. Drew, immersed nine candidates on the last Lord's-day in February. Before the service commenced we were so crowded that many could not gain admittance. Two of these are reclaimed from Unitarianism. One is a granddaughter of the late minister, for many years of the Unitarian congregation in this town. Two were teachers. Our paedobaptist neighbours do not seem to regard our movements with complacency; and yet we wish them God-speed in their work. During the eight months Mr. D. has been with us, twenty-five have been baptized; most of them young and active. Others are enquiring.

B. F.

**SHORE, near Todmorden.**—We had a baptism on Lord's-day, March 1. The candidate had been a Wesleyan Association Methodist fifteen years, and many years a class leader, and occasionally preacher, and had been in his day a warm opponent of immersion. The weather was favourable, the attendance good, and the services very interesting.

R. I.

[We have not room for the conversation between the minister and the candidate.]

**DUNSTABLE.**—On the first day in March we had a baptism of four persons after an argumentative discourse by Mr. Gould. Two were teachers and had been scholars in the school. One an aged man, a churchman I suppose we must call him, but who had been a sad degraded character—drunken and wretched. He was persuaded to refrain from intemperance and attend the house of God, where he was convinced of sin, and found mercy through the blood of Jesus. Is not this a brand plucked from the burning?

H. T.

**BEVERLEY.**—On Lord's-day, Feb. 8, a young man, a corporal in the 81st regiment foot, was baptized and added to the Scotch baptist church, Walker-gate, Beverley. The dépôt of this regiment is at present in Jersey; a furlough being obtained, he came all that distance to follow his Lord's will. This is the seventh individual from the same regiment who have put on the christian profession, by uniting with the church in Beverley, with which a constant correspondence is carried on by them.

J. E.

**BAMPTON, Devon.**—On Lord's-day, Feb. 22, our pastor, Mr. C. E. Pratt, baptized seven young persons, upon a profession of faith in the Lord Jesus, and on the following sabbath received them into the church. Three of the above are teachers in the school, and two were previously scholars. Our prospects are encouraging: others, we trust, are enquiring after the good old way.

W. P.

**SUNDERLAND—Bethesda.**—Mr. Rees has now baptized about 130 believers, and has set apart the first Wednesday in every month for baptisms. Many more, who have hitherto held back, are expected next month. There seems to be a serious spirit of enquiry abroad concerning this way, among all classes of professing christians here.

J. S.

**Sans-street.**—Mr. Redman baptized one candidate on New Year's day. Since then three others have gone the way the Saviour went.

**KETTERING.—Ebenezer.**—On Lord's-day, Jan. 18, four persons were baptized by Mr. J. Johnson. Three of the candidates were from Desborough, a populous village, in which the Northamptonshire Baptist Home Missionary Society has recently opened a place of worship, and in which Mr. S. Walker, of Braybrook, to whose church the above three were united, has laboured with encouraging success.

**HIGH WYCOMBE—Union chapel.**—On the first Lord's-day in March, a believing household of three persons was baptized before a large, orderly, and attentive congregation. Mr. Green preached, and a good impression appeared to be made. This is the second household that has been baptized here this year.

J. S.

LONDON, *Spencer Place*.—On March 1, four persons were baptized by Mr. Peacock, after a discourse on love to Christ. One of the four is a fruit of the labour of our Christian Instruction Society. H. L. D.

*New Park-street*.—Feb. 22, six persons were baptized by Mr. Smith, after a sermon from John iii. 23. The weather was very unfavourable, but the attendance was good, the attention fixed, and the impression made appeared to be deep. The Lord add unto us a hundred fold!

*Kingshead Court, Shoreditch*.—One young person, a female, was baptized here Feb. 12, by Mr. Herriott, after a sermon by Elder Dunning, and joined to the Scotch baptist church, Dorchester Hall, New North road. N. J.

WYKEN COLLIERY, *near Coventry*.—At the new baptist meeting-house, on Lord's-day, March 8, Mr. Franklin baptized ten persons. One had been a member of an Independent church for several years. It was a good day. Our prospects are most cheering. We have several enquirers. J. P.

COLEFORD.—On the last Lord's-day in February, we again had the pleasure of witnessing the delightful ordinance of believers' baptism. Four females were immersed by our pastor. One had been a member of the state church, another a sabbath-school teacher with us. Z.

WOLVERHAMPTON.—The new baptistry in the G. B. chapel was used for the first time, on Lord's-day, Feb. 22, when four persons were immersed. Our newly enlarged chapel was crowded to excess. Mr. Shore preached and baptized.

NORWICH—*Orford Hill*.—On the evening of New Year's day, Mr. Lord baptized six persons: one was a teacher, and two were scholars. Our school is in a prosperous state, and several other young persons are giving pleasing indications of early piety. J. C.

DEVONPORT.—Ten believers were baptized by Mr. Horton, at Morice Square chapel, on Lord's-day, Feb. 22nd. Four of these were Primitive methodists, or Bible christians, and two were members of Independent churches.

PEMBROKE DOCK, *Bush Street*.—Three believers were baptized here, March 8, after a discourse by Mr. Rees, to a large concourse of spectators. E. D.

NEWPORT, *Isle of Wight*. Mr. Vernon led down into the water five candidates on Lord's-day, March, 8, after preaching a baptismal discourse. We distributed a considerable number of tracts and hand-bills. A. M.

STALEY BRIDGE.—Mr. Sutcliffe says:—"On Feb. 8, I baptized a female who had been a member with the Independents for many years. We have a few more candidates, and many enquirers."

DARTMOUTH.—Mr. Brewer baptized three candidates Feb. 25; on the 26th, one; and on March 1st, one; when they were all received into the church at the Lord's table.

CIRENCESTER.—Two believers were baptized by Mr. H. L. Luck, on Friday, Feb. 27. D. W.

BOSTON.—Mr. Matthews baptized one young man Feb. 1. We have hope of several others. J. M.

## Baptism Facts and Anecdotes.

SCRIPTURE REPORT OF BAPTISMS.—An elderly baptist minister, once preaching on baptism, was remarking on the silence of the New Testament in reference to the baptism of infants. He showed that when the inspired writer gave a report of Christ's feeding 5000, children were distinctly mentioned; but when he made report of baptisms, there was a remarkable silence about children; and surely if children were baptized, it was, to say the least, of as much importance to mention that as the other. See the scriptures—Matt. xiv. 15—21, "And they that had eaten were about five thousand men, besides women and children." Acts viii. 12, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." W. A.

DR. HALLEY has done something for the baptist cause here. Many who were of the

opinion of Dr. Dwight, Campbell, and others, with respect to the children of believers, are now more liberal in their views, and would embrace all; others will not have the doctor at any price. Amidst such divers opinions, some of them know not what to believe, so that if you ask half-a-dozen their opinions, you will have as many different views.

*Isle of Wight.*

A. M.

An Irish correspondent says:—"In reading Dr. Halley, I find he does almost everything except that which he should have done, namely: give us scriptural authority for infant sprinkling. He has convinced me, however, of the importance of keeping to the word of God, and the word of God alone, in our controversy with paedobaptists. What saith the scripture? We must nail them down to the word of God. Halley unsettles everything, and establishes nothing."

## Religious Tracts.

### APPLICATIONS FOR TRACTS.

FROM GLAMORGANSHIRE.—I am encouraged by your former generosity to apply for a small donation of tracts to aid me in my humble efforts to diffuse, in this densely peopled town, the principles of evangelical religion. I have lately visited upwards of two hundred families of Irish people who are quite ignorant of the "truth as it is in Jesus." I feel persuaded that many of them would read tracts if the opportunity were offered them; and who can tell what might be the result? My circumstances will not allow me to purchase, neither can I apply to the church of which I am a member for help, as it is deeply involved in debt. J. D.

DORSET.—Let me tell you the circumstances of the only baptist congregation in Purbeck. There is a neat little chapel with a gallery, which will seat 150, but only about thirty attend. Their last minister was removed by death, since which time the Independents have rented the place, and their minister has several times stood on the cover of our baptistry and sprinkled babies from water in a basin. This excited the disapprobation of our few friends. The Independents are now gone, but the baptists

are as sheep without a shepherd. Could you grant them a few tracts, I trust they would do good among the people in those parts, who are very ignorant of our principles. J. P.

BELFAST.—We are in great need of tracts here, and the opening of our new place of worship might be a good opportunity for distributing them. I hope the Head of the church will revive and quicken the baptists here to more zeal and activity in his good work, and that our members as well as our love for Him, and for each other, will increase with our increasing privileges. W. D.

### DONATIONS have been forwarded to

	Handbills.	4 Page.	Reporters.
Denholm .....	500	.. 25	.. 6
Maulden .....	500	.. 25	
Purbeck .....	500	.. 25	.. 6
Monkwearmouth	500	.. 25	
Belfast .....	500	.. 25	
Heywood .....	500	.. 25	
Burlington ....	500	.. 25	

If E. D., of Pembroke Dock, and W. A., of Castle Lloyd, will follow the directions given in January, page 57, grants will be forwarded.

## Sabbath Schools and Education.

### SCRIPTURE LESSONS FOR APRIL.

April 5.—*Preaching and baptism of John.*  
Matt. iii. 1—17.

EXPLANATIONS.—v. 1, *Those days*—While Jesus lived with his parents at Nazareth, (Matt. ii. 23.) *Wilderness of Judea*—It lay along the Jordan and dead sea—not a region uninhabited, but woody, mountainous, and thinly peopled. v. 2, *Repent*—regret and forsake your wicked ways. *Kingdom of heaven is, &c.*—The gospel dispensation is ready to be revealed. v. 3, *This is he*—i. e., John, spoken of in Isaiah xl. 3. v. 4, *Raiment of, &c.*—Thus the prophets were clothed, (2 Kings i. 8; and Zech. xiii. 4.) *Locusts*—Insects something like grasshoppers, about three inches long, with two pairs of wings. *Wild honey*—Deposited by wild bees in the woods of Judea. v. 5, *Went out to him, &c.*—i. e. The people of those places being attracted by his preaching. v. 6, *Baptized*—He immersed in the river Jordan those who felt and confessed their sins; therefore they were not babies. v. 7, *Pharisees and Sadducees*—See the lessons for Feb. 1. and March 8. *Vipers*—Meaning

here, subtle, designing men, of poisonous principle and practice. *Wrath to come*—Future eternal wrath (Rom. ii. 5; 2 Thes. i. 8, 9.) v. 8, *Fruits, &c.*—i. e. Humility, faith, love, truth, and every good work, without which they were not fit to be baptized. v. 9, *Abraham to our father*—To be children of Abraham's flesh, if they had not his faith, would not qualify them for baptism, for every one must repent and believe, (v. 2, 8; and Acts xix. 4.) v. 10, *Every tree*—Every soul. v. 12, *Purge his floor*—Christ will separate the good from the bad—the righteous from the wicked. v. 13, *Galilee to Jordan*—From Nazareth in Galilee, to Bethabara beyond Jordan (John i. 28) perhaps more than fifty miles. v. 14, *Need to be baptized of thee*—viz., with the Holy Ghost. v. 15, *All righteousness*—Every righteous ordinance. v. 16, *Went up, &c.*—A further proof that baptism is immersion, for there was no need to go into the river to be sprinkled. v. 17, *In whom I am well pleased*—The baptism of Christ was pleasing to God the Father, and as Christ hath left us an example that we should follow his steps, those who are baptized as he was, please God also.

QUESTIONS.—v. 1, Who was John? Where did he commence preaching? Where did he exercise his ministry? What was the wilderness of Judea? and so on to v. 17.

Observe 1. That immersion only is baptism. 2. That to be baptized you must first repent and believe. 3. That penitent believers when baptized please God. 4. That the impenitent and unbelieving will suffer the wrath to come.

*April 12.—The Ten Virgins.*

Matt. xxv. 1—13.

EXPLANATIONS.—v. 1, *Then, &c.*—When the Lord shall come, (Matt. xxiv. 41.) *Kingdom of heaven*—The visible church which will contain good and bad characters, represented by the virgins. *Lamps*—Jewish marriages, with their feasts, were at night. *The Bridegroom*—The Lord Jesus. All, good and bad, must meet him when he comes. v. 2, *Wise*—The righteous. *Foolish*—The wicked. v. 3, *Took no oil*—Had no true grace, but neglected their soul's salvation. v. 4, *Oil in their vessels*—They possessed as well as professed religion, and so were prepared to meet the bridegroom. v. 6, *At midnight*—When all were asleep and did not expect him, the bridegroom came. *Go ye out to meet him*—All must go whether prepared or not. v. 7, *Trimmed their lamps*—This they should have done instead of sleeping. Many never think of preparation for death till death comes, when it is too late. v. 2, *Gone out*—What they trusted to is of no avail, and now they first discover they are not prepared to meet God. v. 9, *Not enough, &c.*—Those who have most of grace and righteousness have none too much, and not any to spare. v. 10, *Went to buy*—Began to seek the Lord and his mercy. *The bridegroom came*—Therefore they did not seek the Lord while he might be found. *The door was shut*—To secure the righteous who were ready, and exclude the wicked who were not ready. v. 12, *I know you not*—I approve you not, and therefore disown you (Matt. vii. 21—23, and Prov. i. 24—28.) v. 13, *Watch therefore*—In expectation of meeting God, and be prepared, as ye know neither the day nor the hour when he may come.

QUESTIONS.—v. 1, When shall the kingdom of heaven be likened to the virgins? What is here meant by the kingdom of heaven? and so on to v. 13.

Learn 1. That a considerable proportion of plausible professors will be found at last insincere. 2. We ought to see that our religion does not consist in mere outward profession, but that we have the oil of grace in our hearts. 3. That if we are not found to possess true grace, we shall be excluded from heaven.

*April 19.—The Parable of the talents.*

Matt. xxv. 14—30.

EXPLANATIONS.—v. 14, *For &c.*—The design of this parable is to encourage active usefulness: *As a man travelling, &c.*—Alluding to the Saviour's leaving the world, and returning after a long time. *Delivered to them, &c.*—What was entrusted to them was not their own, but their Lord's. v. 15, *Talents*—A single talent is about £187 10s. This large sum is mentioned to shew the vast responsibilities of every man. Our talents are our means and opportunities of getting and doing good. v. 16, *Went and traded, &c.*—Improved and made the best use of them, which all should do. v. 18, *Had his lord's money*—Abused his privileges—being too slothful to do or get good. v. 19, *Reckoneth, &c.*—God will require an exact and strict account of every one. v. 21, *Well done, &c.*—His lord approved his conduct, and rewarded his fidelity—he should no longer be a servant but a ruler. v. 24, *An hard man*—He wickedly supposed his lord exacted more of his servants than they had ability to perform. v. 27, *Exchangers*—Those who exchanged coins and gave interest for money. v. 29, *To every one that hath, &c.*—Those that improve their privileges shall have an increase of blessings. *From him that hath not, &c.*—He shall be utterly deprived of the means and opportunities of salvation which he has neglected and slighted. v. 30, *Unprofitable*—Useless. *Outer darkness*—The darkness and misery of hell.

QUESTIONS.—v. 14, What is the design of this parable? To what is the kingdom of heaven like? To whom does this allude? and so on to v. 30.

Remark—1. That every one has a talent entrusted to him. 2. That all are expected to use their talents in promoting the glory of God. 3. That the unprofitable, as well as the profligate, will meet with deserved punishment.

*April 26.—The blind man restored to sight.*

Luke xviii. 35—43.

EXPLANATIONS.—v. 35, *Jericho*—A large city, second only to Jerusalem, from which it was distant nineteen miles. Its neighbourhood was so fertile that it was called "the city of palm trees," (Deut. xxxiv. 3.) v. 36, *Multitudes pass by*—The crowds that followed the Saviour to hear his instructions and see his miracles. v. 37, *Jesus &c., passeth by*—Which was sufficient to account for such a concourse. v. 38, *Son of David*—One of the titles of the promised Messiah, (Matt. xxii. 42.) The blind man had heard of Jesus, believed him to be the Messiah, and therefore gladly embraced the opportunity to ask for mercy. v. 39, *Rebuked him, &c.*—They did this, having no com-

passion for him, but the more they discouraged him, the more earnest he was in seeking and praying for mercy. v. 40, *Jesus stood, &c.*—Being always ready to hear the prayer of the penitent. v. 41, *What wilt thou, &c.*—We must express our wants in prayer to God, who says, "ask and ye shall receive." *Might receive my sight*—He believed the God-like power of the Saviour, which alone is able to give sight to the blind. v. 42, *Thy faith hath saved thee*—As he was a believer, his prayer was heard. We must believe, or our prayers will not be heard, nor our souls saved, (Mark xi. 24, and xvi. 16.) v. 43, *Immediately, &c.*—This shows Christ's power, for he healed him by a word. *Followed him*—Every true disciple

will follow Christ by obeying his laws and keeping his commands. *Glorified God*—Gave glory to Christ as God, and so did the people who saw the miracle.

QUESTIONS.—v. 35, Who came nigh to Jericho? What was Jericho? How far from Jerusalem? Who sat by the way side? How did he obtain his living? and so on to v. 43.

Remark the readiness of Christ to help those who earnestly seek his mercy. Let us act in behalf of our souls as the blind man did in that of his sight. Jesus is passing by, and we are passing to eternity, and may never have a more favourable opportunity than the present of seeking his salvation.

## Intelligence.

### Baptist.

#### FOREIGN.

EUROPE—*Germany*.—A friend has kindly furnished us with the following extracts from a letter lately received from Mr. Oncken, of Hamburg,—"The most recent intelligence from our various stations induces the pleasing inference that the present will be a year of great prosperity. Our churches, which now number thirty-three, will, I think, be increased to forty this year. In Hussia, Baden, Prussian Poland, Bremen, Oldenburg, Mecklenburg, &c., the spirit of the Lord is abundantly blessing the labours of our brethren in the conversion of many precious souls to God. Our prospects never were so bright before as they are now. Our beloved brother, Steinhoff, has lately visited several places in Hesse Cassel, and since his return he has received a pressing invitation from one place to visit them again, with the view to immerse several persons.

THE LATE W. KNIBB.—The Jamaica Baptist Western Union have resolved to erect a monument in the town of Falmouth, to the memory of this distinguished missionary. Mr. Abbott, his successor in his ministerial charge at Falmouth, is preparing for publication "The Life and Times of Rev. William Knibb."

MR. BURCHELL.—We deeply regret to hear that this devoted missionary has also been attacked by yellow fever, and it is expected that he will be obliged to visit England for the restoration of his health.

HAYTI.—Mr. Flanders and his family have been compelled to return to England on account of ill health.

FRANCE.—A new baptist place of worship, in connexion with the Baptist Missionary Society, was opened at Morlaix, Jan. 18.

#### DOMESTIC.

NEW BAPTIST CHURCH, EDINBURGH.—The Merchants Hall, Hunter-square, Edinburgh, was opened as a place of worship in connexion with the baptist denomination, on the last Lord's-day of the past year, when sermons were preached by Mr. Blair, baptist evangelist, and Mr. Johnston, formerly of Cupar. Ever since, there has been a steady increase of the congregation. In the evening the place has been filled, and during the last six weeks, crowded. On Lord's-day morning, March 1, two persons were immersed in the water of Leith, in the presence of about 300 persons, and a discourse preached on baptism by Mr. Johnston. A number of friends, desirous of promoting the kingdom of Christ in this city, resolved to unite in church fellowship for this purpose. Accordingly, on Lord's-day, March 15, a church of twenty-one persons was formed, and Mr. Johnston recognized as pastor. In the forenoon a discourse was delivered on the spiritual nature of Christ's kingdom, and in the afternoon the church was formed, when Mr. Thomson, of Perth, gave each member the right hand of fellowship, presented the recognition prayer, and preached from 1 Peter i. 23. Afterwards, the church partook of the Lord's supper. In the evening Mr. Thomson again preached. The congregations throughout the day were excellent. Others are applying for fellowship and baptism, and a pleasing prospect is opening on this infant cause.

NORWICH.—Between five and six hundred of the friends of Mr. Broek assembled for tea in St. Andrew's Hall, March 13, when Mr. B. gave a rapid outline of the various scenes through which the church and congregation passed during the thirteen years he had been connected with them.

**HACKNEY—Mare Street.**—On Saturday evening, March 7, the baptist chapel in Mare-street, Hackney, was the scene of an entertainment, of a deeply interesting and affecting kind, given by the Rev. Dr. Cox to the members of his church, and the other communicants, on his completing his sixty-third year. While the company were taking tea, the worthy Doctor paid his respects to each guest, passing from seat to seat. Prayer having been offered by an aged member, one of the deacons rose and presented a congratulatory address to Dr. Cox, in behalf of the deacons and the members of the church, to which the Doctor delivered an appropriate reply, giving an historical review of the church during the thirty-five years of his connection with it. Shortly after his settlement, the present elegant and spacious chapel was erected, to which was afterwards added two side galleries; ten years subsequent, the chapel was enlarged at one end twenty-eight feet, to accommodate the sabbath-school children, and to provide a spacious vestry. Of the various branch operations, the most remarkable has been the gathering of a Sunday-school of 600 children, the erection of a chapel, and the formation of a church, from which has originated another church, and yet another, in which Christ has been exalted and souls converted; and the erection in St. Ann's Place, at the cost of nearly £800, which commodious building is at once a school-room for infants, and a Sunday-school, and also a preaching station, and has proved an eminent benefit to the neighbourhood, and a valuable nursery to the church. Thirty-five years ago, the number of members in the church was ninety; it is now about 620, so that the clear increase during the last thirty-five years has averaged fifteen per annum. During the same period the church has been privileged to send forth thirteen or fourteen preachers of the gospel, most of whom are living, and occupy useful stations; two are missionaries, and one is a tutor of a college. This interesting meeting was followed the next morning (sabbath) by a commemorative sermon by Dr. Cox. Eight only of the original members survive who gave Dr. Cox a call to the pastoral office. The church propose to invite Dr. Cox to a similar entertainment in October next, the anniversary of his ordination.

**DERBY.**—Another baptist place of worship has been opened in this respectable town. The building stands on the Duffield Road, and was, we believe, erected by the Swedenborgians. Messrs. Pike, Poile, and Gawthorne preached on March 8th, and a tea-meeting was held next day. Mr. Poile is the minister, and much kindly feeling was expressed towards him in this attempt to raise a fifth baptist interest in Derby.

**STRICT BAPTIST COLLEGE.**—The most important matter determined upon by the "Strict Baptist Convention" at its meetings on April 29 and 30, 1845, was the establishment of a college on "Strict Baptist principles." Funds having been provided, the projected college is forthwith to be commenced. From among several applicants for admission, one young brother has been selected to enjoy the benefits of the institution.

**BROMPTON, Yorkshire.**—The baptists here are proposing to fit up the workhouse as a place of worship, their present preaching place being too small to contain the numbers who attend.

**HEMEL HEMPSTEAD.**—Mr. T. C. Finch has this year entered on a permanent engagement as minister of the baptist church in this town. We rejoice to hear that since Mr. F.'s residence in this place the congregation has greatly increased, and a great spirit for hearing prevails.

**HARLOW.**—The respected pastor of the baptist church, Mr. T. Finch, has recently received a handsome time-piece, set in black marble, value fourteen guineas, as an expression of affection and attachment from the young friends of his church and congregation.

**BRIXTON HILL, Surrey.**—One of our deacons, who has for a considerable time conducted an efficient Bible class, has been presented with a set of handsome china, as a token of grateful acknowledgment from those who have been benefitted by his instructions.

**MR. D. L. PUGH,** at the close of his engagements at Salem chapel, Swansea, was presented, by several of his friends, with a purse of sovereigns, as a mark of affectionate regard.

**NORWICH—Orford-hill.**—We had an interesting tea meeting on the 17th of Feb., when a spirited effort was made to reduce our debt.

**CRIGGLESTONE, Yorkshire.**—The baptist church here has long been burdened with a debt upon their meeting-house, and several unsuccessful efforts have been made from home for its removal; at length a spirited effort has been made at home, which fully succeeded. B. C. Y.

**MOUNT ZION, Birmingham.**—Satisfactory arrangements have been made respecting this place of worship, Mr. Dawson having agreed to relinquish the pulpit on the 24th of June.

**WINKSWORTH.**—Mr. R. Nightingale, formerly a preacher among the new connexion methodists, has entered on pastoral duties in connexion with the G. B. church here.

**THE LATE MR. WILLIAM JONES** has, we are informed, written the history of his own life and left it ready for the press.



**BAPTIST MISSIONARY SOCIETY.**—The Rev. D. Griffiths, Theological tutor of the baptist college, Accrington, is expected to preach the annual sermon this year. The annual public meeting is appointed to be held in Exeter Hall, London, on Thursday, April 30.

**THE DOVE.**—The contributions received during the month of January for the support of the "Dove" missionary vessel, amounted to the sum of £141 7s. 5d.

**RECENT ORDINATIONS.**—*Mr. G. B. Thomas*, late of Bristol college, at the Fishponds, near Bristol. The Wesleyan chapel was kindly lent for the occasion. Messrs. Granville, Lucy, Winter, Giles, Haynes, Gotoh, and Thomas, took part in the services. A new chapel and school-room are about to be erected.—*Mr. R. Wallace*, late of the Scotch Free church, Birmingham, at Tottenham, Feb. 19. Messrs. Aldis, Swan, Hinton, and other ministers, were engaged in the services, which were numerous attended and unusually interesting.—*Mr. T. Hanson*, at Milnes Bridge, near Huddersfield Feb. 10. Messrs. Dawson, Whitewood, Holmes, Acworth, Fawcett, and other ministers, were engaged. The congregations were large, and extraordinary interest was taken in the proceedings.—*Mr. J. Evans*, at New Lanark,

High Wycombe, March 10; Messrs. Marks, Felton, Stenson, and other ministers, conducted the services.—*Mr. T. Smeeton* at Little Stoneham, Suffolk, March 18; Messrs. Foreman, Wright, and other ministers took part in the day's engagements.

**RESIGNATIONS.**—*Mr. G. Cosens*, of Great Farrington, Devonshire.—*Mr. J. Normanton*, of Driffield, Yorkshire; after thirty-five years pastoral labour in that church.

**REMOVALS.**—*Mr. W. Thomas*, of Limerick, to Moate, Westmeath.—*Mr. G. Gould*, of Dublin, to South-street, Exeter.—*Mr. J. Davies*, of Cradley Heath, Worcestershire, to Towcester.—*Mr. G. Woodrow*, of Downton, to Parker's Row, Gloucester.—*Mr. Goodman*, of Stepney College, to George-street, Hull.—*Mr. P. Prout*, late of Accrington college, to Heywood.—*Mr. T. Middleditch*, of Ipswich, to Calne.—*Mr. B. Evans*, late of Accrington college, to Inskip.—*Mr. D. J. East*, of Arlington, to Waltham Abbey.—*Mr. J. Peggs*, of Ilkeston, to Burton-on-Trent.—*Mr. John Chapman*, of Woodchester, to Ledbury. Before leaving Woodchester, *Mr. C.* received a handsome writing desk as a token of the esteem of his friends there.

[*N. B.* In our last, for Bridlington, read Burlington.]

## Marriages.

Dec. 20, At the Register Office, Stepney, *Mr. J. A. Plummer*, to *Mrs. M. A. Cookney*, both members of the G. B. church, Commercial Road, London.

Dec. 23, at Barriffe Hall, St. Mary's, Jamaica, by *Mr. Day*, baptist missionary, *Mr. W. Teale*, baptist missionary, to *Miss H. Eastoe*.

Feb. 12, at the G. B. chapel, Wimeswold, by *Mr. E. Bott*, *Mr. Stubbs*, of Normanton, to *Miss Allen*.

Feb. 25, at the Old Meeting, Bedford, by *Mr. John Jukes*, *G. A. Shippy, Esq.*, of Cambridge, to *Ann*, only daughter of the late *Mr. John Lovell*, of Bedford.

Feb. 26, at the baptist chapel, Cirencester, by *Mr. H. L. Tuck*, *Mr. T. Stevens*, to *Miss*

*F. Payne*, making the one hundredth marriage celebrated in this place of worship.

Feb. 28, at Ebenezer chapel, Kidderminster, by *Mr. John Mills*, baptist minister, *Mr. A. Fincher*, to *Miss S. Yeates*.

March 1, at the baptist chapel, Wootton-under-Edge, by *Mr. John Watts*, *Mr. T. Excell*, to *Miss S. George*.

March 2, at the baptist chapel, Stalybridge, by *Mr. J. Sutcliffe*, *Mr. J. Wolden*, baptist minister, to *Miss A. S. Thornily*.

March 5, at the baptist chapel, Newick, by *Mr. John Poynder*, *Mr. G. H. King*, to *Miss H. Jones*.

March 7, at the baptist chapel, East-street, Southampton, by *Mr. Morris*, *Mr. J. S. Penny*, to *Miss Elizabeth Ashley*.

## Deaths.

Dec. 24, at Audlern, Ann, the beloved wife of *Mr. James Thursfield*, baptist minister, aged 77. More than fifty years she adorned the christian profession. She was truly a mother in Israel. "My earliest recollections of her," says her son, "was her practise of taking me, when a child, into her chamber, and there, on her knees, imploring for myself and for us all the blessings of heaven." Her prayers were heard.

Jan. 7, at Speen, Bucks., aged 64, *Mary* the beloved wife of *Mr. E. Bedding*, pastor of the baptist church in that village. *Mrs. B.* had been thirty-five years a member of the baptist denomination.

Jan. 17, *Sarah*, wife of *Mr. Wm. Castle*, deacon of the baptist church at Middleton Cheney, of which she was an honourable member nearly forty-two years. By her removal, the inquirer, the afflicted, the poor,

and even the censorious, have lost a friend; and her pastor one of his best helpers. Though strictly forbidden, on her death bed, to say anything of her character in a funeral sermon, he is not prohibited this simple notice of her worth.

Jan. 26, at Leicester, Mr. Gabriel King, aged 77, upwards of fifty years a member of the G. B. churches, in Friar Lane and Dover Street, in each of which he served the office of deacon many years.

Jan. 30 at Wayne, St. Clears, Glamorgan-shire, Mr. B. Griffiths, aged 69, father of Mr. J. W. Griffiths, late baptist minister of Tenby; upwards of forty years a worthy member of the baptist church, Salem, Glamorgan.

Feb. 3, at Honiton, aged 31, after a short but painful illness, Mr. John Lee, twelve years an honourable member of the baptist church, seven years superintendent of the sabbath school, and three years a deacon. He was separated from his affectionate wife, and a child, five years old, under peculiarly painful circumstances. A dear babe was born a few days after its father's death.

Feb. 8, at London, suddenly, Mr. J. Goodrich, aged 57. In 1808 he was baptized by the late Robert Hall, at Leicester, by whom he was, in 1816, recommended to the baptist college, Bristol. In 1818 he became pastor of the baptist church, Langham, Essex, where he laboured with much usefulness till 1836, when he removed to London, and, until his death, held the office of General Superintendent in the London City mission.

Feb. 8, at Naunton, Gloucestershire, Mr. John Hanks, sen., aged 72, a much esteemed member of the baptist church in that place.

Feb. 10, aged 68 years, Mary, the beloved wife of Mr B. Davis, of Melksham. A protracted illness was borne with resignation. Many years a consistent member of the baptist church, she was beloved and respected by a large circle of friends.

Feb. 12, Mr. Wm. Morgan, fifty years a member of the church meeting in New Park street, London.

Feb. 22, at Duffield, near Derby, Mr. Stephen Taylor, G. B. minister, aged 68. Mr. T. was seized by a paralytic stroke on the 13th. Formerly a Wesleyan, Mr. T. became a member of the G. B. church Stoney Street, Nottingham, in 1819. He resided for twenty-five years at Carlton, near Nottingham; after which he was pastor of the church at Woodhouse Eaves, then of that at Rothley and Sileby, and during the remainder of his life, of that at Duffield.

Feb. 28, at Warminster, of measles, in her 14th year, Barbara Miller Chapman, fourth daughter of the late Rev. J. M. Chapman, of Yeovil. Many who knew and loved the father of this dear child, will share in the "good

hope" we indulge that she has now joined him above. May each of the remaining seven, not one excepted, also reach in peace and safety their Heavenly Father's house!

Feb. 27, of consumption, John, eldest son of Mr. C. Harcastle, baptist minister, Waterford, Ireland, in his 19th year.

Feb. 27, Mrs. Mary Spencer, relict of the late Mr. Jonathan Spencer, of Goodshaw baptist chapel, Lancashire, aged 70.

March 2, Mrs. Margaret Wannington, fifty-seven years a member of the church meeting in New Park street, London.

March 3, at Newcastle-on-Tyne, Richard, eldest son of the late Mr. Adam Potts, aged 15. The deceased, who was a teacher in Tuthill Stairs baptist sabbath-school, gave abundant evidence during his illness that he had passed from death unto life.

March 7, at Bents, near Colne, Lancashire, Mrs. Bulcake, aged 64, upwards of twenty years an honourable and consistent professor. Her sufferings were cheered by a hope full of immortality, and at length she gently and sweetly fell asleep in Jesus.

March 8, after a long and painful illness, Martha, the beloved wife of Mr. M. Saunders, of Haworth, in the 55th year of her age. By her decease the church, the sabbath school, and the neighbourhood have sustained a heavy loss.

March 10, at Gateshead, Ann, wife of Mr. W. Angus, aged 64; for thirty-seven years a member of the baptist church, Tuthill Stairs, Newcastle, much, and deservedly respected.

March 12, at Birmingham, Mrs. Deeley, wife of Mr. S. Deeley, deacon of the G. B. church, Lombard Street. Our departed friend was a good wife, a kind neighbour, and a peaceful and happy christian. In her own house, which was a pattern of cleanliness and neatness, she was given to hospitality, as many of the servants of Christ can testify. May the God of all comfort sustain her bereaved husband!

March 14, at Earby-in-Craven, Yorkshire, in the 60th year of his age, Mr. William Wilkinson, baptist minister; having been the faithful and affectionate pastor of the baptist church twenty-seven years. "Mark the perfect man, and behold the upright, for the end of that man is peace."

March 15, at Newport Pagnel, in her twentieth year, Kezia, second daughter of Mr. R. Abbott, late baptist minister at that place, but now supplying the second baptist church, Broseley. She was baptized by her father three or four years since. Favoured in her protracted illness with much of the Lord's presence, her end was very serene and peaceful.

At Cirencester, after a few hours illness, aged 67, Mr. W. Townsend, for many years a steady and consistent member of the baptist church.

THE

# BAPTIST REPORTER.

---

MAY, 1846.

---

## Essays, Expositions, and Biography.

---

### ONE RADICAL DEFECT.

WHEN we entered upon an investigation of the causes which had operated to obstruct the progress of the gospel in our country during the recent period of religious declension, it was not our intention to search out and expose *every* cause. We only designed to exhibit the most prominent of them. This we have done. We would now point out what we conceive to be a radical defect in our proceedings, and which has had a tendency to withhold from the cause and service of God a considerable amount of influence and service.

The circumstances in which we are placed are of a very different character from those in which our fathers in these lands were situated. In these days, when religious freedom is recognised, and the profession of evangelical faith is reputable, we have no need to exhort our brethren to be faithful whilst suffering persecution for the truths sake. We live in times of

comparative peace. The storms of direct persecution are blown over; excepting now and then a fitful gust in the shape of petty clerical annoyances. We are, however, upon the whole, free to worship God and serve the Saviour in conformity with the dictates of the word of the Lord and our own conscientious convictions. But was it not the excellent Pearce who wrote

“More the tempting calm I dread,  
Than tempests bursting o’er my head.”

The Church of Christ, and let this never be forgotten by our young friends, must always be suffering or working. Our fathers in these lands were called to suffer. They stood firm in that fiery trial, and by patient endurance in the truth, bequeathed to us, their children, the inestimable privilege of religious freedom. Had they flinched, this great and noble nation might have been as degraded and debased, at the present hour, as Spain or Portugal.

But what price did our fathers pay

for this inestimable privilege? Their furniture and firesides—their flocks and herds—aye, and more than these, their freedom and their life. YOUNG BRITISH CHRISTIAN! take and write in indelible characters on the tablet of thy memory, and let nothing efface the record—“*The civil and religious privileges which I enjoy in this dear land of my birth were bought for me by my faithful fathers—like the spiritual privileges bought for me by my Saviour—WITH BLOOD.*”

Shall such a people as we are then, inheriting such blessings, bought at such a price, sit down in inglorious ease? Shall we, like the world, eat drink and be merry, and forget our high vocation? Can christian men, for instance, who have obtained property in these days, and are protected in the full enjoyment of it, safe from the greedy grasp of a lascivious monarch, or the heavy fines of a bigoted “corporation,” ever forget how much they owe to their Lord? Can any one shrink, however respectable or talented, from devoting all his influence and talents to the service of his Redeemer, when he remembers how Bunyan pined in prison, and Latimer passed gloriously through the fiery trial? Can such things be?

Yes: and within three hundred years! Yes: for, alas, in too many instances in our day we see mammon usurping the throne of God, and men, professing to be christians, bowing down before the hateful spirit. And again we see hundreds of English youth, in the capacity of officers, venturing to seek “the bubble reputation” of this world’s glory amidst the mountain passes of Affghanistan, or the plains of the Punjaub, but, alas, how few, from what are called *respectable* christian families, do we see offering themselves to visit the same lands on an errand of mercy and love, although in comparatively safer circumstances.

Whence this degeneracy of spirit and of action in the camp of British christians? There must be some

radical defect—some rottenness at the root.

We readily and gladly allow that there are many noble exceptions, but generally christians in these lands do not act up to the magnitude of their duty—nor of their apparent destiny. God hath not dealt so with any nation as he has with Britain. He has placed capabilities at her disposal, and facilities within her reach, to make her, above all other nations, the handmaid of his mercy to the world. But are British christians fully aware of their high calling, and all its solemn responsibilities?

We fear not. Lulled by self-satisfaction or love of the world, they are, too many of them, we fear, fast sinking into inglorious ease, or dwindling down into dwarfish insignificance.

We repeat, “whence is all this?” And we again reply, from rottenness at the root. Where is that root? Thy own fireside, Christian. It is there the character is formed that shall in a few years come out and act upon the world. Thy sons—thy daughters, must there be trained to habits of thought and action that shall, under Heaven’s blessing, stamp their character and conduct with an impression of piety towards God, and devotion to his service, that in all future life shall never wear off. It is for you to train them up in the way that they should go—you must

“Allure to brighter worlds and lead the way,” by setting before them examples of piety, and benevolence, and deeds of moral heroism. Do this; and send them to try their first efforts at the sabbath school, and take them with you when you visit the poor and the sick, and in other ways by your conversation and remarks on passing or past events, and, above all, by your own example and devotion—train, and school, and discipline your own children for the service of Christ by your own fireside; and then we may hope to see a noble band arise, bearing our own names, who shall carry on with increased and untiring energy the glorious work of

diffusing the knowledge of Jesus to the ends of the earth.

Yes; we must affirm, after long observation, our most deliberate conviction, that the grand radical defect of the present day is the want of a better christian education at home. This is what is wanted—above all things wanted. We do not say that *nothing* is doing. But we must express our conviction that *little* is doing, and that *more* ought to be done and must be done in this way, before we can expect to see our Holy Religion spread itself extensively either at home or abroad.

Only look at that professedly christian family in which worldly maxims and customs preponderate, and where Religion and its claims only hold a subordinate position, and do you not see that the young people, as they grow up into life, become more and more conformed to the world, and are at length lost in the vortex of folly, or sunk in the whirlpool of dissipation.

On the other hand, look at that family in which the fear of God is the presiding principle, where the love of Christ is often the subject of wondering admiration, where devotion to his cause is regarded as the highest honour, and success in his service the richest recompense, and his approbation at last the crowning reward, and do you not see, from time to time, coming forth from such a circle, sabbath-school teachers, and ministers, and missionaries—good soldiers of Jesus Christ, ardently devoted to him, and ready to do and to suffer all things for his sake.

Christian mothers! to you especially we look to repair this radical defect. None can teach like you. Your lessons are never forgotten. What a noble army of good soldiers—standard-bearers, have christian mothers given to the churches of Jesus Christ! Doddridge, Watts, Wesley, Dwight, and numbers more, with many distinguished ministers now living, were all first taught the lessons of piety at their mothers' knees. Christian mothers, teach your own children to fear God

and love the Saviour, and He who neverwithholds his blessing from those who, like Hannah, would devote their offspring to Him, will crown your well-meant efforts with success.

When attention to this too much neglected duty becomes more general in christian families, then may we expect to see "our sons as plants grow up in their youth—our daughters as corner-stones, polished after the similitude of a palace." "One shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Then "God shall bless us; and all the ends of the earth shall fear him."

---

### WHAT CAN BE DONE?

We resume our remarks in reply to this important question.

Before the church of Christ can fulfil her high vocation, in converting sinners to God, *a greater spirit of christian union must prevail*. It is not a little important that the different sections of the christian church should drink deeper into the spirit of brotherly kindness and charity. We plead for *union of heart*. We want to see christians of one denomination more fully recognizing christians of other denominations as brethren—abandoning all unscriptural bigotry and exclusiveness—extending the tender sympathies of christian charity towards all who love our Lord Jesus Christ in sincerity. In controversy, the truth must be spoken—but in love, that the world may see, that though there are—as there always have been among professing christians—shades of difference on certain doctrinal points, or modes of ecclesiastical polity, yet we agree, though we differ—and that the things on which we agree, are of far greater importance than those on which we differ. A glorious spectacle—Christians of every name loving one another! Oh, if the world is to be

converted to God by means of the church's efforts, the church must go forth to her work full of the spirit of love—"with one accord." Like the primitive churches, we must pray, and preach, and otherwise, as heaven has appointed, hold forth the word of life. Then shall the infidel scoffer be confounded, and be led to admire that cross which thus attracts all hearts to itself, and forms the bond of a holy, happy brotherhood. Then shall others "see your good works, and glorify your Father which is in heaven;" and again, exclaim "See how these christians love one another!" Then shall the world know that the Father hath sent the Son.

But we call the attention of the members of individual churches to the importance of promoting *christian union among themselves*. Too many of our churches are enfeebled by their own divisions—their numbers decreasing rather than increasing—the pastor's heart well nigh broken, and his usefulness nearly, and in some cases entirely, destroyed, by the disunion and want of brotherly love which prevail. Men in office thinking more highly of themselves than they ought to think, frequently betray an extreme sensitiveness, lest others should infringe upon *their* rights, or exhibit a degree of austerity and lordliness, to which members of churches are not disposed to submit. And even ministers themselves, sometimes, act like lords over God's heritage, rather than as pastors of his flock. We have known instances where cases of personal offence have been taken into the pulpit, which has been made the vehicle for unfriendly rebuke, instead of acting on the scripture principle laid down by our Lord. Again, a fastidious spirit sometimes comes over the people; they begin to complain of their pastor's ministrations; some calling for one doctrine to be more dwelt upon and some for another, and none of them satisfied let the minister do what he may.

Some have little social feeling about

them—and less christian—these can never agree with anybody, and are never pleased with anything. They have very *bad tempers*, which they never attempt to amend; and hence if they speak, it is with offence. Old members sometimes speak disparagingly of the young; and on the other hand, young members affect, too often, a great deal of self-importance. In these, and many other ways, the peace and union of our churches are from time to time injured. Wherever such a state of things exists, how dare we hope for a revival of religion? Is that society, in which such unhallowed tempers and conduct prevail, the region in which the Divine Spirit delights to dwell? No. Such things must grieve him—quench his influences, and cause him to depart.

"The Spirit, like a peaceful dove,  
Flies from the scenes of noise and strife."

Christians! as you desire the church's prosperity seek her peace. "Let brotherly love continue." "We, being many, are one body in Christ, and every one members one of another." "Bear ye one another's burdens, and so fulfil the law of Christ." "We then that are strong ought to bear the infirmities of the weak." Let not trifles disturb you. Bear to be reminded of your imperfections—and receive, with candour and christian meekness, any counsel given you for your good. Be not easily provoked—sacrifice every private feeling rather than brook the peace of the church—forego any inconvenience rather than hinder the working of that charity which suffereth long and is kind. "And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

J. W. W.

# IMPORTANCE OF PERSONAL RELIGION IN THE FORMATION OF CHARACTER.

TO YOUNG MEN.

RELIGION, when viewed as a moral science, is a subject of thought, and contemplation, and research; and forms a part of the vast field of objective knowledge which lies stretched out everywhere before and behind, and all round the human spirit, inviting its most diligent and careful examination. But, as a possession of the heart, it becomes an authoritative principle of conscience, presiding over the internal economy of ideas, and feelings, and desires, and hopes, and sentiments, and passions, and fears; and thus taking the whole man under its controul. The former is theoretic, the latter practical religion. The one is theology or divinity as a science; the other subjective *piety*. The first does, however, by no means imply the second, nor the second the first, any more than being a lawyer implies obedience to all the laws of a country, or, being a dutiful and loyal subject implies a knowledge of the theory of government, jurisprudence, and law. There may be a knowledge of divinity, as a moral system, without the submission of the heart to its dictates; and there may be real and genuine godliness, and a large amount of it, with a very limited degree of the theological information. They ought, nevertheless, to co-exist.

All religion relates to man, and has for its object his elevation from the natural and spiritual debasement consequent on his apostacy, to the relative position in the scale of being for which he was first created. This is its end, and the sooner, in every case, it begins to operate towards its attainment, the better for the subject of it.

*Character* bears the same relation to our moral state as the form of the countenance and bodily peculiarities do to our corporal system. Both are the outward forms of internal organisation—if immaterial qualities may be

so designated. Character is not what people say or think of us, but what we *are*. All the actions and sayings of life are data from which character may be ascertained; but character itself is distinct from these in the same way as the cause is distinct from its effects. All phenomena, whether natural or moral, are but the development of occult principles; and, as there can be no manifestation of what does not exist, there must be elements in the character to answer to all the appearances in the conduct which ever have been and ever can be detected. And, since there can be nothing in the effect which was not in the cause, no modification of evil can produce good, and no combination of good can produce evil: but a mixture of good and evil must produce anomalies in character. This is the unhappy state of our nature.

Character begins to be formed at a very early period of life; and many of its permanent tendencies soon display themselves. Its consolidation, as far as it is ever consolidated in this world, takes place much sooner than we are apt to suppose. The governing principles assume their official functions generally before reason has had time to decide on their qualifications; and when reason *has* had time it is more likely to be bribed by the passions to confirm the appointment, than to summon up sufficient courage to question its propriety. If reason and conscience give the reins out of their own hands in youth, they seldom recover them in manhood or age.

A man has the formation of his character in his own power only in so far as he possesses competency to command and controul the influences by which he is incessantly and from every quarter assailed; therefore whatever endues him with that competence, in an absolute degree, should be hailed as his best friend. This friend is religion.

If it be asked of what importance is a man's character to him, it is

replied, of the same importance as *himself*; since, as a moral question, the two ideas are identical. They can only be separated as a matter of contemplation; as a matter of *fact* they are the same. The *formation* of character then can only be second in importance to character itself. Nay, viewed in relation to time, it must be primary, as it is that in a state of transition which the other is in a state of rest.

When a man is about to build a house he is reasonably careful in drawing his plan, choosing a site, seeking a foundation, selecting materials, and committing the work to a competent tradesman; but how strange that the same judicious person shall at that very time be conscious that another structure, in which he is infinitely more interested, and in which he must be interested for ever, is every day in the process of erection, and yet will exercise no such sagacious precaution, but allow it to proceed as chance or accident, or, what is awfully worse, a malignant agency, may direct, till the top-stone crown the performance. Perhaps there is not a tree in his garden on which he has expended so little thought, and care, and labour, as that precious spirit which gives him all his value, and whose moral condition must make him eternally happy or miserable. This is the deplorable fatuity against which this paper enters its protest with, especially the youthful readers of this miscellany.

The first thing that it behoves every one to see to is that his character rest on the right *basis*; for on this will depend its permanence and value. Neglect or mistake here must be fatal to the success of the most anxious and persevering efforts that can be made afterwards; and no amount of solicitude, or ingenuity, or labour, can prevent that from crumbling into ruins by time, or being shattered into fragments by the elements, which has not been raised upon an immoveable foundation. *The divine principles of evangelical religion alone* present such a basis for

human character. Here virtue and moral worth may found their noblest schemes, and erect their stateliest temples, secure against the sturdiest attacks of the most malignant and terrible adversary; but without this it were as vain to look for either true greatness or goodness in human beings, as to expect castles on quicksands, or palaces upon the surges of the ocean.

Destitute of religious principle, what a pitiable atom is man. How mercilessly will every passion sport with him; and, carried away by the current which happens at the time to be strongest, the only uniformity which his character can possess is that of continued progress towards his final ruin. He may have his magnificent projects, his aerial castles built upon a cloud, lighted by sunbeams, and piercing the empyrean; but his splendid baubles and his sublimest hopes will perish together, and leave him a poor worthless wreck on the turbulent sea of life. Let the principles of revealed truth be the foundation of his hopes and the source of his enterprises, and how different will be the result. Held firmly together by this impervious groundwork, undergirded by these invulnerable embrasures, and bound down by them to the Rock of Ages, the noblest edifice may be completed, without danger of falling from its own weight, or being disturbed by all the antagonism which can be brought to besiege it.

To what is it owing that some of the brightest hopes that ever illumine the bosoms of men are dissipated like the vapours of the morning before the heat of the rising sun, and leave their possessors to the gloom of despondency, or the darkness of despair, but to the fact that they are independent of religion, are drawn from earthly sources, are the fitful emanations of selfishness, the corruscations of ambition, instead of the irradiations of the Sun of Righteousness, whose beams perennially brighten the spirit which has expanded itself for their reception?



Religious principle gives soundness and solidity to human things. Its scarcity in the church, is the church's greatest infelicity. The helpless docility, and yielding weakness, and treacherous lassitude, in the young; shrunk to unsightly rigidity, and shriveled into hideous wrinkles in the old, which so often meet us, as conspicuous characteristics, amongst the professed followers of the Saviour, are occasioned by the absence of this fundamental excellency. Let these be contrasted with the noble instances of courage growing into heroism, and heroism rising into sublimity, presented in times when it was not so easy a matter to profess the convictions of the heart as it is now; and let it be said which of these two classes is the more worthy of imitation. Sin is the same fell enemy of goodness now as it ever has been; but its policy is more insidious than it has been known in relation to christians and the christian church. Peace to the memory of our fathers who fought the battles of truth in former and darker times! The youth of this privileged age should not forget the irrepressible energy and dauntless courage which stood foremost in the breach when the conflict raged the hottest; but it is far more important that they should bear in mind what it was that gave this steadfastness and force to their character, and enabled them to triumph over every opposer. They were men of principle. A profession was not assumed by them without weighing well the consequences. Dearer than life were those truths which they embraced, and they held themselves in readiness to demonstrate their affection for them by the very last sacrifice which a man can make—that of life itself. The altar of God in those days was strewn with the ashes, and washed with the blood of martyred saints. Nor will it ever be possible to succeed in repelling all the opposition by which the path of virtue is obstructed without eating and drinking, and doing

all that we do to the GLORY OF GOD. Let every action converge to this as its centre, and the foundation for all the excellency which a merciful God has given us ability to attain, will be firmly and immoveably laid.

The *proportions* on which character is to be formed should come in for careful attention next. It is in the power of comparatively few to reach relative greatness. A large measure of it has been attained by many, so that almost all future examples must suffer by comparison; and it is probable that it will hereafter only be the destiny of a few in every age, to stand prominently forth in the world's great theatre. This, however, offers no discouragement to the thing here sought to be urged; for, while the formative process is going forward, and entrusted, as it evidently is, so much to ourselves, it is our business to see that the scale should be as extended as possible, and not to be satisfied with contracted dimensions if a wider plan may be adopted. We need not be anxious to add to the instances of *miniature* humanity. It is no charity to augment their number.

Now, it is utterly impossible that a character formed on the large and exalted principles of the gospel can be really *little*. Wherever these principles are imbibed and practised they will give some degree of nobleness and dignity to character. Nor need we fear appealing for illustrations and proofs to some of the poorest and most uncultured, who have made the word of God the guide of their faith and the rule of their conduct. There may be dignity in a lowly garb, and greatness in a sunburnt face.

Religion is the only thing that brings absolute perfection to the contemplation of the human soul. It sets a man in the presence of his Maker. All the sciences are occupied about the creation. Their investigations commence and terminate here; and as man can find nothing in the whole field of natural inquiry so fearfully and wonderfully made as him-

self, the aspirations of his soul are not awaked by his labours; but, turning inward to admire the powers that are equal to such efforts, he thinks all creatures should adore him, and sets them the example by adoring himself. Hence philosophy without religion has been no unprofitable servant of infidelity. Religion, on the other hand, discovers in nature but the temple of her Creator, in which a few rays of his glory alone are enshrined—a mere shechinah to shew that it is His,—a magnificent pile it is true that should ever be perfumed with the incense of gratitude, and vocal with his praise; and from every part of which high hallelujahs should ascend harmoniously from countless hearts and voices burning with his love; but altogether distinct from Himself, and without the smallest transfusion of his incommunicable nature.

And while the mind thus stands in the view of Infinite Excellence, her powers will enlarge and expand, and unfold themselves beneath the vision, like the buds and flowers of the spring to catch the genial beams which are so lavishly and universally scattered by the great luminary of our heavens. While a man contemplates this magnitude he cannot be satisfied with his own littleness; while he thinks of this power he cannot be pleased with his own impotence; while he reverently adores this wisdom, and purity, and elevation, and glory, he cannot view his own ignorance, and pollution, and debasement, and darkness, with complacency; but, breathing after heaven, and after God, he will feel a holy emulation to be as good, and as great as may ever be within the capabilities of his faculties. "*I press forward*" will be his eternal motto.

They who deem *themselves* of sufficient value to be worth serious thought as to what they are to be when their moral character has received its last finishing touch, will not think it a matter of little moment what *materials* shall enter into its composition, and

under whose *superintendence* the work shall proceed. When it is considered through what an endless diversity of contrary and all possible influences the sojourner on earth has to pass, while making his way towards some eternal abode; and how many things are pressing upon him from every quarter, and seeking to fasten their impressions on the immortal substance; and how overwhelming are the floods of evil which everywhere inundate his path; and withal, how frail and weak is that spirit which is thus buffeted and oppressed, thus weather and way-beaten, it appears truly miraculous that it retains its sameness of being during the whole course. What constitutes the soul invulnerable to all attacks is its own essential nature. God has so constructed it that all the power of all worlds cannot injure it without its own consent. Seduced by the enemy, it first threw open its gates for the ingress of evil; and how soon was it laid in ruins, robbed, and spoiled of all its beauty and grandeur; and became the den of the "foul fiend" by whom it was ruined, and who seeks to fortify himself in it against all the efforts of its first owner to regain possession.

Here again we have the aid of religion offered us, and he who places himself under its hallowed government finds that it demolishes the strongholds of the adversary; destroys every vestige of his accursed reign, and brings the materials for erecting a new and heavenly fabric, which shall be a meet habitation for the Eternal King. And what can man desire more? Can anything satisfy him but the fulness of Him who filleth all in all? There will ever be a tremendous chasm in his spirit till Jehovah fills it by his own presence. He fashioned all his intelligent creatures so that they might receive their greatest satisfaction from fellowship with himself; and be essentially and completely miserable if altogether deprived of His favour.

Let all the elements of your moral character then be religious, and let the great architect who made us at the first have unresisted sway in remodelling your spiritual temple, so that He may make it a meet habitation for himself.

Newbury. JOSEPH DREW.

## EPISCOPAL CONFIRMATION.

[As the season is approaching when the lordly Bishops of our Episcopal establishment will proceed, with solemn pomp, to the administration of this delusive ceremony, throughout the country, we have had our attention directed to a well-written article on the subject in the *Patriot*, which we give below. As Baptists, we welcome the assistance of our *Pædo* brethren in the exposure of this crowning absurdity of Episcopacy. And yet we cannot help reminding the writer that it is only a part and parcel of the system of "Infant Baptism" as he would call it; with which it fits in dovetail admirably. Both are the inventions of men. There is just as much authority for Confirmation as for Infant Sprinkling. Does he doubt it? Well: let him bring scriptural authority for the one, and we will engage to find it for the other.]

### THE RITE OF CONFIRMATION A CORRUPT FOLLOWING OF THE APOSTLES.

"Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the scriptures." Such is the authoritative declaration of the XXVth Article of the Church of England. Now, of these five fictitious sacraments, neither confirmation, penance, nor extreme unction, can be termed "states of life:" that expression can apply only to orders, taken in connexion with the vow of celibacy, and to matrimony. The other three, therefore, must be such as have "grown of the corrupt following of the Apostles,"—that is, a mistaken imitation of apostolic practice, or a presumptuous and unwarrantable mimicry of apostolic powers.

This must have been the meaning of the framers of the Article; and no language could more unequivocally condemn the theory and practice of confirmation as now maintained within the Anglican church. When the Article adds, that they "yet have not the like nature of sacraments with baptism and the Lord's supper, for they have not any visible sign or ceremony ordained of God," there is obviously a reference to a visible sign or ceremony *not* of divine ordination. That sign, in the false sacrament of confirmation, is the imposition of hands by the Lord Bishop; and the collect pronounced by him, after the ceremony, contains these expressions:—"We make these our humble supplications unto thee, for these thy servants, upon whom, *after the example of thy holy Apostles*, we have now laid our hands, *to certify them by this sign* of thy favour and gracious goodness towards them." Here we have plainly the corrupt following of the Apostles to which the Article points; and, accordingly, the Savoy Commissioners objected to this language, as seeming to speak confirmation a sacrament, contrary to the XXVth Article. The reply of the Episcopal Commissioners was a mere quibble: "Though imposition of hands be not a sacrament, yet it is a very fit *sign to certify the persons what is then done for them*." But this is the very definition of a sacrament in the Article—"effectual *signs* of grace and God's goodwill towards us, by which he doth . . . strengthen and *confirm* our faith in him." Confirmation, then, is either a sacrament, according to the ecclesiastical notion, or it is the mimicry of one. It is either "a sign or ceremony ordained of God," or it is a sign or ceremony which rests upon no divine authority, nor upon apostolic example rightly understood, and is therefore a "corrupt" practice. The Article must be taken in a non-natural sense, to extract from it any other meaning. Bishop Burnet frankly admits, that

there is, after all, "no express institution, neither by Christ nor by his apostles, no rule given to practise it," and "the laying on of hands is *only a gesture in prayer*." But gesture in prayer may be used by presbyter as well as by prelate, nay, and by simple laymen also, with equal propriety and significancy. How is it, then, that only bishops can make this *gesture*? "The invention that was afterwards found out," says Bishop Burnet, "by which the bishop was held to be the only minister of confirmation, was a *piece of superstition without any colour from scripture*." The gesture of the bishop is intended, however, to perpetuate this superstition: it is understood to be a *significant* action; and signs may convey a falsehood, as well as words. Observe, here is a "sign to certify." How can a gesture in prayer have the virtue of a certificate? What is certified by the bishop is either true or false. If what he performs be but a "corrupt following of the apostles," the imposition of hands is a seal to that unhallowed imitation, by which the minds of the simple are deluded. And "if those," said the Presbyterian commissioners, in their rejoinder, "who have no such power to give the Holy Ghost, will say, 'Receive the Holy Ghost,' it were better for them to abuse other language than scripture language." These words do not occur in the Order for Confirmation, but in the Ordination Service. The idea popularly conveyed by the imposition of hands in both services, is the same.

We must confess that, in our view, there is no one thing belonging to the ritual and practice of the Established Church,—unless it be the Burial Service as indiscriminately used,—so revolting to our minds, and so fraught with pernicious influence, as this Rite of Confirmation. We feel very strongly, that evangelical ministers have not faithfully lifted up their voice against this gross superstition. By multitudes who conform to it, we are aware, it is looked upon as a mere

ceremony and spectacle. In the country districts, the holiday generally ends with a jollification; and the day which is begun by the catechumens with "taking their sins upon themselves," (as the common phrase is,) generally terminates by adding to the score. But, to pious and thoughtful members of the Establishment, we would seriously put the question,—Can this corrupt simulation of the conveyance of miraculous gifts by the apostles be, on any ground, justified? Is it countenanced by the Articles of the Church of England? Is it a Protestant ceremony? Can the bishops be regarded as possessing the power they pretend to exercise; and can they truly certify what, in the name of God, they undertake to certify, to the masses upon whom they lay their hands? Or, do they not send them away with a false assurance, that that has been done for them, which no priest or prelate can do, thereby confirming them only in a fatal delusion? What is the language of the bishop in the first prayer? "Almighty and everlasting God, who *hast vouchsafed to regenerate these thy servants* by water and the Holy Ghost, and *hast given unto them forgiveness of all their sins*, strengthen them, we beseech thee," &c. This is what the bishop undertakes to certify; and if, among those presented to him, there are many, as cannot be doubted, whom God has not forgiven, who are not justified in his sight, nor regenerate, not having faith, nor having truly repented, then, to all intents and purposes, the Bishop, in their case, certifies what is contrary to fact, and his prayer is a solemn mockery, adapted only to deceive. It is marvellous how usage and custom, and especially the early habit of implicit deference to established forms, blunt the moral sensibility, and blind the eyes of even shrewd and good men to what would otherwise be seen at once to be wholly indefensible and positively immoral.

Our attention has been drawn to this subject by a hand-bill announcing

that the Lord Bishop of London has signified his intention of holding a confirmation on Thursday, the 30th of April, for the residents in the parish of Christ Church, Hoxton; and requesting "all fathers and mothers, masters and mistresses, and all God-parents, to urge upon their children and other young people committed to their charge, the *great necessity* of availing themselves of this holy ordinance of the Church." To this notice is subjoined an Address "To all our Parishioners of Christ Church, Hoxton," the tenor and spirit of which will be seen from the following paragraph:

"We cannot pass the occasion of announcing to you the ensuing Confirmation without a few words of earnest exhortation upon certain points, for the omission of which you will certainly be required to answer before God's judgment seat.

So often have we sought to impress upon you the danger of neglecting holy baptism for your children, that we will now content ourselves with once more solemnly beseeching you, as you would have peace in this world and salvation in the next, not to delay giving your children that washing of redemption, which pledges to us the new birth in Christ, and the inheritance of the Kingdom of Heaven.

But when your children are baptized your duties are increased; you have dedicated them to the Lord; henceforth they are holy things; you must, therefore, not only pray to God to keep them in that state of salvation to which they have been called, but you must use all the means which He has appointed, that he may give His grace unto them to do their duty to God and man.

That is: you must give them a good example at home, and provide right christian training for them abroad; you must take care that they come to church regularly; you must provide that they learn the Creed, the Lord's Prayer, and the Ten Commandments, and that they be taught by the clergyman, or those whom he shall appoint, all other things which a christian ought to know and believe to his soul's health.

And when, making all use of their religious teaching, and animated by your own consistent walk, your children come to a proper age, you must, as you are now called to do, again present them in the church, that they may be confirmed by the bishop; when they will renew the promise and vow made at their baptism, and, if they come to this holy ordinance in an earnest and faithful spirit, the Holy Ghost the Comforter will strengthen them against the many tempta-

tions of life upon which they are about to enter, and will daily increase in them His manifold gifts of grace.

These things if you do, you will have a good hope for them and for yourselves; if you neglect them, you have much to answer for: so that we again urge upon you not to pass over lightly this ensuing confirmation.

And such of you, of whatever age, as have not been confirmed, have deprived yourselves of a great blessing, which it is your duty to recover, by at once conforming to this sacred order of the church.

For the benefit of the poorer members of our flock we take occasion to remind them of their duty in sending their children to our schools, where they will have sound christian teaching. Baptism, Schools, and Confirmation are all connected together: so that it is sinful not to have children baptized; and sinful not to send baptized children to school; and sinful also, when they have been at school, not to have them confirmed."

Such is church education, of which, it seems, confirmation is part and parcel! To send children to a British school, or to a Congregational school or dissenting Sunday-school, is "sinful!" And oh, grievous punishment that waits on the sin! The unhappy millions trained by dissenters and methodists are deprived of the great blessing of confirmation! Is it possible that the reverend bigots who teach the people to believe this, can be themselves the dupes of the miserable superstition? We must charitably assume this; yet, can it excuse them for so perverting the gospel by their vain traditions? Scripture and common sense agree in requiring the fruits of the Spirit as the only evidence of being sealed by the Spirit. Compare—surely it is a fair challenge—the general moral character and religious attainments of the children trained by dissenting teachers, who have *not* undergone this episcopal ceremony, and the children who have been sacramentally *done for* by the Church, baptized, catechized, confirmed and all; and what will be the result? The chaplains of our prisons can best supply the answer.

Popery is the religion of Sacraments: Protestantism is the religion of the word of God. Scripture declares, that "by the word of truth"

we are regenerated, washed, sanctified, and confirmed; that "faith cometh by hearing, and hearing by the word of God." Whatever attributes the quickening and renovating energy of divine truth to mere rites, and ascribes to either priest or prelate the work of the Holy Spirit, is Popery; or, call it by what other name you may,

wherever found, or by what church soever taught, is anti-christian error and gross superstition. How loud, then, is the call which such exhibitions as these, taking place in all parts of the country, make upon evangelical dissenters, to educate, educate, educate, as well as agitate for the Truth's sake!

## Poetry.

### ON EARLY RISING.

ADDRESSED TO A CHRISTIAN FRIEND.

Wise are the men who early rise,  
Their talents to improve;  
Who pay an early sacrifice,  
Unto the God of Love.

O'er Truth's wide fields, what lofty hills,  
At early morn appear!  
Which the industrious student fills,  
With knowledge bright and clear.

'Tis better than the choicest wine,  
Than gems more worth the keeping—  
That wealth we dig from wisdom's mine,  
Whilst half the world is sleeping.

How hurriedly they meet the day,  
Who, slothful, lie too late;  
What time have they to read or pray,  
Or calmly meditate?

Oh! it is worse than waste of time—  
Displeasing in His sight;  
Who gave to us such hours of prime,  
T' enjoy and use aright.

And can it be that saints can sleep  
The days best hours away—  
Who have such high commands to keep,  
Such precepts to obey?

"Shake off dull sloth" and earlier rise,  
Ye "witnesses for God;"  
As daily travellers to the skies,  
Be early on the road.

Thirst you for grace?—at dawn of day,  
God—at the place of prayer,

Will largely give to those who pay  
Early devotions there.

Thirst you for knowledge?—seek her fount,  
Lit by the suns first rays;  
'Twill lead you to her lofty mount,  
And lengthen all your days. S. B.

### RELIANCE ON CHRIST.

DEAR SAVIOUR, at thy feet I'll lie,  
And there my sins confess;  
There will I sigh, and faint, and cry,  
For thy forgiving grace.

Didst thou not shed thy precious blood,  
For crimes of deepest dye?  
Did not my Saviour come from God,  
To fetch the wanderer nigh?

Art thou not now within the veil,  
Before thy Father's throne?  
Will not thy fervent cries prevail?  
Will not thy blood atone?

Yes: God hath sworn, nor can it be,  
That truth itself should lie—  
Sworn that the man who trusts in thee  
Shall never, never die.

Great God, upon thy solemn oath,  
Securely I rely;  
Whilst thou art love, whilst thou art truth,  
My soul can never die.

M—.

## Reviews.

**THE TIME TO COME.** A DISCOURSE delivered on Lord's-day morning, March 8, 1846, by the Rev. F. A. Cox, D.D., L.L.D. To which is prefixed an Account of the Commemorative Services of the preceding evening, March 7th. *London: Houlston and Staneman, Paternoster-row.*

WE have here, in the form of a neat little pamphlet, published at a low price, the Report of the "Commemorative Services" at Mare-street baptist chapel, Hackney, with a discourse by Dr. Cox, from Isaiah xlii. 23. Last month we gave a brief sketch of this interesting interview; and we have now given at page 206, an extract from the pamphlet, describing the origin, formation, and progress of the church under the pastoral care of Dr. Cox; who introduced that historical sketch with the following very appropriate remarks, expressive of the gratitude, joy, and hope, which filled his bosom on this happy occasion.

"Like fellow-travellers in a weary pilgrimage, we make a halt to-night, and refresh ourselves at the common table; while intermingling sympathies enliven the tales of the past, and encourage our confidence for the future. While I have sought such a season to express the outgoings of my affection towards you, it would be mere affectation on my part, to conceal the fact, as if it could be no element in the joy of our mutual congratulations, that you have a feeling of pleasure coincident with your pastor's own, that your eyes behold your teacher, although at a somewhat advanced period of life, not bowed down with bodily decrepitude or mental imbecility. 'Bless the Lord, O my soul! and all that is within me bless his holy name.'

"Sixty-three years ago this day, I first breathed the vital air: and, on reaching the great climacteric of terrestrial existence; comparing the real humiliation of man in his best estate on earth—the numberless 'ills that flesh is heir to'—the inward struggles and the outward griefs superinduced by our apostasy from God—the heavings and tossings and tempest-raised billows of this ocean of life, from which we cannot escape, though our course be blessed and brightened with the sunshine of Christianity;—comparing these with the sinless, sorrowless, and deathless state, to which through grace we are destined, I am ready to adopt the language of the Ecclesiastes, 'Better is the day of death than the day of one's birth.' What a mystery is being! What an event is birth! What a spring

from nothingness, to take our place, at the omnific word, amongst the things that are,—to become living, breathing, acting intelligences in a universe so bright with stars and brighter with minds, and to be capacitated to push up from infancy, till we take our stand and pursue our life's career upon this rolling orb, till it rolls us on into that other and higher region, that land of infinities, that wonderful immortality, which will at once, as in the twinkling of an eye, unfold the enigma of existence! But I must retire from a theme so attractive and so sublime, and refer immediately to what is less exclusively personal, having an obvious and important connexion with yourselves. This day is very nearly coincident with the thirty-fifth anniversary of my first regular association with the church, whose living representatives are now before me. Its living representatives! Alas, how few have survived the period in question: so that I seem to myself to be standing amidst the wrecks of time, and to be called upon to expound tombs and monuments in the eventide light of mournful recollection."

**THE SCHOOL HAND-BOOK TO THE HOLY BIBLE.** By INGRAM COBBIN, M.A. *London: Tegg.*

WE cordially commend this neat little volume to the notice of teachers of sabbath schools, for whose use it is peculiarly adapted. A preface explains its object—opinions of the great and good respecting the bible follow—and then two short essays on reading the bible, and on the writers of the bible, and a table of the orders, dates, and periods of the sacred books. The body of the work consists of explanations of texts and terms of scripture arranged in alphabetical order, and illustrated by fifty wood engravings. Several very valuable tables of prophecies, historical events, biographical notices, prayers, miracles, parables, and pronunciation of select scripture names are added. We refer our readers to an advertisement on our cover for the price, which is quite reasonable, and shall be gratified if our commendation should induce many teachers to secure a copy, which they may conveniently carry with them when proceeding to their benevolent labours. With regard to the literary merits of the work, we have not read every one of the explanations, but the well-earned reputation of the author as a biblical scholar, is a sufficient guarantee for their general correctness.

## Baptist Church History.

MARE STREET, HACKNEY.

(*From the Address of Dr. Cox.*)

"The date which marks the formation of the church is the 13th of May, 1798. In the evening of that day, which was 'the holy Sabbath,' the venerable Abraham Booth engaged in constituting the little Christian Society of eight members, whose names our aged few will be pleased to have repeated:—Mr. Burford and Mrs. Burford, Mr. Frimley and Mrs. Frimley, Mr. Holman, Mr. Hodgkins, Mr. Marsom, and Mrs. M. Marsom. The grave and eminent preacher selected for his text, Ephesians ii. 22—'In whom ye also are builded together for an habitation of God through the Spirit.' Mr. Rance, whom the people were beginning to solicit as their future pastor, wrote at the time in his diary, which is still preserved, 'Now from this small beginning of a Baptist church in Hackney, which is the first that was ever formed in that place, I trust the Lord will raise up many to show forth his praise,'—a devout desire, which our Heavenly Father has permitted to be extensively fulfilled.

Mr. Rance was a man of considerable gifts, and still more remarkable humility. He struggled for a long time most severely with apprehensions of his own incompetency for the work, to which it was nevertheless evident he was called. On the 30th of July, he writes: 'I cannot think I am called to be the pastor of this church. Wrote to Mr. Burford, the deacon, and desired him to think no more of it, as I am fully determined not to undertake it.' Again, on the 6th of August: 'It is now a year since I began publicly to preach the gospel, and I am exactly of the same opinion I was then: viz., that I have not gifts for preaching constantly to the same people. I am, therefore, determined not to take the charge of the people at Hackney.'

The first addition of three persons to the church was made on the 16th of the same month, when Mr. Booth preached. 'As this,' says Mr. Rance, 'is the first addition to the little church at Hackney, I pray the Lord would bless them abundantly, and it may appear in years to come that this is all his own doing.'

The scruples of this excellent man, who continued to officiate, sabbath after sabbath, in their assemblies, were at length overcome, and he was publicly ordained to the pastoral charge at Hackney, on the 4th of October, 1798. All who united in that service have 'finished their course with joy'—Drs. Rippon, Nowman, and Jenkins, Mr. Booth and Mr. Upton.

The ministry of Mr. Rance was in accordance with his own character. He enjoyed a solid, though scarcely a brilliant success; but the small place of the church's solemnities was very greatly enlarged, and re-opened on the first of September, 1801. The pastor was beloved by the people; and highly estimated, not only in the locality of his constant labours, but among ministers and christians of his own denomination in the Metropolis, to whom he was chiefly known. He entered at last into the heavenly rest, suddenly, but quietly, in the silence of the night. His memory still lingers, like yet undeparted twilight, in the minds of many surviving friends.

The peace and prosperity of the church were, after a time, greatly interrupted; and, through some unhappy dissensions, both the church and congregation became reduced to a low state, at the period of your present pastor's first acquaintance with it. It was not a season, indeed, of entire destitution; for the late Mr. Bradley occupied the station as the second pastor for about three years.

The circumstances of my own settlement in Hackney have often been brought under review, as constituting a singular part of my personal history. The primary intimations of the wish of the church at Hackney were entirely declined; indeed, as some of my friends are aware, an arrangement to supply for four sabbaths was made, upon the express condition, that it was only to be regarded as a temporary aid to a destitute church, and that I should not be requested to remain longer, having fully resolved on not accepting any invitation. The reasons of this it is unnecessary to explain, and the result is too obvious for a formal statement. I have just adverted in this manner to the fact of this strictly providential counteraction, as I have



ever deemed it, of my own intentions and desires, in order to supply materials for grateful thought respecting the workings of that all-ordering Wisdom which overrules our weakness, waywardness, and reluctance to do His will, to promote his own glory and our ultimate satisfaction in his dispensations. The disobedient son said in the first instance, 'I will not,' but 'afterwards repented and went;' and the gracious Father forgave the resistance, and stamped his blessing on the new determination. In the middle of February, 1811, I came for a month, and a month only. Mysterious mercy! I have been constrained to stay FIVE-AND-THIRTY YEARS.

It was deemed expedient, after the lapse of a few months from my first engagement, that there should be a public recognition of the union, which accordingly took place in the following October, when an appropriate discourse was delivered by the Rev. Joseph Hughes, of Battersea, from 1 Thess. 11, 'Now God himself, our Father, and our Lord Jesus Christ, direct our way unto you.' As the congregation continued to increase during the summer and the ensuing winter, a resolution was taken to erect a new and larger place of worship, on some piece of ground of permanent tenure, the existing building having only a leasehold foundation of less than thirty years. The people readily contributed to this new design; but the outlay was large, in consequence of the price of materials at the time; and, notwithstanding ever effort, a debt was incurred of at least £2,600. Immediate measures were adopted to insure a gradual liquidation; and, to the honour of a comparatively poor people be it spoken, in a few years every incumbrance was removed, the last £1,500 being raised in twelve or fourteen months. Some time afterwards, an addition was made of two side galleries, and subsequently, after the lapse of perhaps ten years more, the upper part of the place was extended twenty-eight feet, so as to provide, besides accommodation for the children of the Sunday schools, a spacious vestry below.

While on the subject of material constructions, your efforts ought to be commemorated in the erection of that commodious building in Ann's place, at the cost probably of £700 or £800. It is at once a school-room for infants and for a Sunday-school, and a preaching station

of no mean importance, which has proved an eminent blessing to the neighbourhood and a valuable nursery for the church.

Branch operations of different kinds have been and are conducted in different vicinities, of which the most remarkable is seen in the results of the pious and indefatigable labours of our late excellent friend, Mr. Bradley, of Shoreditch, and his surviving partner. The story of their proceedings is of a most interesting character, with which some of you are familiar; but the necessary limits of my address forbid more than a general reference, marking the fact of a Sunday-school of 600 children having been gathered, a place of worship erected, and a church formed, from which has originated another church, and yet another, in which Christ has been exalted, and souls converted to God. Thus the well of salvation opened in Hackney by the pious and indefatigable Rance, has sent forth its streams of mercy in various places, to refresh the moral wilderness, and cause it to bloom, as with Eden's beauty and Carmel's fertility.

On the present occasion, you will probably be gratified to learn the general progress of the church, statistically considered, as nearly as can be ascertained. I have not sufficiently accurate information of its earlier history; but, at the time of my undertaking the pastorate, the number of residents and non-residents amounted to eighty-nine or ninety. It is gratifying to know, that the annual additions have been generally on the increase; and, notwithstanding the wastes of mortality and various other causes of diminution, the present number is nearly or quite 620. The annual progress of the church, then, during thirty-five years, has been, upon the average, about fifteen members. If we should think this to be a large comparative amount, and be tempted to glory in ourselves, let us pause and reflect how much greater it might have been, had our efforts been more extensive and more pure in motive, and had not our sinfulness prevented the efflux of divine blessings. It is not the comparative number that should make us boast, but the comparative paucity that should make us mourn.

During the five-and-thirty-years of the present ministry, the church has had the privilege and honour of sending forth thirteen or fourteen preachers of

the gospel, most of whom are living to occupy useful stations, two in the missionary field, and one as a tutor in a collegiate institution.

In glancing over so considerable a period, it will not be surprising that the desolations of mortality are conspicuous in the scene. Alas! how many successive times have these seats been occupied by a new generation! How many groups of happy families, once in joyful entireness and in sweet association, have been dissolved! How many bands of friendship have been broken by the winds of dispersion, or the icy touch of death! How many dear and departed ones, yet immortal in our memories and alive in our hearts, come up at this moment in review! Would we might expatiate where we can only name! Adams, Chapman, and Norton adorned, but soon disappeared from the deacon's office. Fox, the modest, the gifted, the laborious and persevering promoter of the Sunday school, none can forget. Bradley has already been introduced, whose works follow him to an honoured grave. Our elder Gamble, whose energy and devotedness failed not to the last. Dupree and the aged Robson, beloved alike for transcendent virtues, and worthily of more than "heroic fame." Webb is, too, a name of honour in our annals. And those ministers in the humbler offices of the church, and bright examples in their sphere, William Pack and his partner, whose remembrance would lead one to say, 'I had rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.' Nor can we fail to present before fancy's eye the living form of that venerated saint and servant of Christ, Isaiah Birt, as whose assistant I began my ministerial career in Devonport, and who, at a distant period, for two years became my associate here in the evening services of the sabbath. Again, as his image rises to view, we seem as if called to pronounce a second farewell, and to say, 'Thou winning preacher! thou devoted servant! thou ardent friend! thou cheerful companion! thou many gifted fellow-labourer! who hast left sons to honour and perpetuate thy name and follow in thy course—once more—but not a long farewell.' And there was one beloved of the church—beloved of all—young—promising—solemnly engaged in preparing for his great Master's work

on earth—but he was ripe for heaven! I name him not.\*

There are absent, yet still connected and much valued friends—our estimated Medley and Gamble, so long distinguished in their office—whom to mention is but to awaken regrets that they cannot gratify our wishes and their own, by taking part in this evening's grateful commemorations. With them, and with others yet unnamed, we are permitted to indulge the hope of an everlasting meeting before the Throne, where friendship shall be perfected and union be eternal.

It cannot be supposed, that during so lengthened a period as that upon which our reflections have been turned, the church should have experienced uninterrupted prosperity. No: but while we have watched the now advancing, now receding wave, the tide has been steadily progressive on the whole; and we would fain hope and fervently pray, it may not have reached its height, but will continue to flow till these fluctuations shall cease, and "moons shall wax and wane no more."

Freely do we admit, and deeply ought we to deplore, that many evils exist among us—many which even a superficial survey might detect, and many more that a microscopic inspection might reveal. Our sins and shortcomings demand humiliation as a people before God; our many imperfections require continual watchfulness and prayer. There is no occasion, however pleasant and festive, on which christians ought not to 'rejoice with trembling;' nor is the feeling superinduced by a reference to our unworthiness in the Omniscient presence, inharmonious with the best, the noblest, and even the most joyous emotions of the soul. It is not in the forgetfulness of our real character we are to find our happiness, but in the 'tears' of penitence that have 'their own sweetness too'—in the full realization of all that is calculated at once to prostrate and to elevate, to deepen our godly sorrow and to 'fill us with joy and peace in believing.'

Let us aspire after greater degrees of

---

\* We understand this to be an allusion to the late Mr. Frederick Cox, an amiable, pious, and most promising youth, who was called by the unanimous voice of his father's church to preach the gospel, and had entered upon the course of preparatory study at Stepney College, when symptoms of pulmonary disease suddenly appeared, which the efforts of medical skill failed to arrest. His early and much lamented decease was the result.—[Editor.]

grace and spirituality. Let us, by faith, zeal, conformity to Christ, and holy love, 'make our calling and election sure.' Let the doctrines of Christianity be firmly fixed in our minds as a fortification against the errors of the day; let its precepts be rigidly observed as the means of impressing its true character and moral power upon the world; and let the spirit of forgiveness, gentleness, and divine heroism which characterized our Redeemer—that hallowed mixture of the peaceful and the brave—be our radiant distinction in this world of ignorance, delusion, and hostility. Let us be diligent in the observance of every christian ordinance, steady and undeviating frequenters of the house of our God, not only for our own sakes, but on account of others whose conduct may be greatly influenced by our wanderings on the one hand, or our regularity on the other. Let us point an individual aim at the salvation of our neighbours—'compelling them to come in' that the house may be filled, and the vacant places at the sabbath festival replenished. Let us cherish the aged, encourage the young, live as christians, and love as brethren; forgiving one another as Christ also hath forgiven us, preventing contention by mutual forbearance; and, if the enemy has endeavoured to implant a 'root of bitterness,' at once begin its extermination. Walk in love to all within—in wisdom to all without. Pursue the King's 'highway of holiness,' for it leads us straight to the celestial city. Let the successes of the past inspire diligence for the future; and let the remembrance of those showers of blessing that have from time to time descended, assure us that there are infinite resources in the divine Spirit, and that faith and prayer can ever keep the windows of heaven open.

The revolution of multiplied years since our first connexion, has brought us into a new age and novel circumstances; while we seek personal and private blessings as a church, be it remembered we have also public and most important duties to discharge. It is impossible to escape from the responsibilities of our new position. We must not be inactive in an age of activity; we must not be selfish and monopolizing in a season of enlarged benevolence; we must not be irresolute in a day demanding decision. There are mighty stirrings in the world and in the church. Great questions are

at issue; I refer not to commerce or to conquest, which is not our business here, but to religion;—questions which regard its purity and power—questions which involve the consideration whether the corruptions in principle or in practice, which have defiled its nature, impeded its progress and dishonoured its name, shall be suffered to remain as the monuments on which posterity will see inscribed our apathy and inertness; or, whether we shall unite with others who feel that the welfare of men and the glory of God are concerned in destroying them. Nonconformity is the great honour of our land. It exhibits independence of mind, freedom of thought, unselfish magnanimity, uncowering rectitude, but withal a profound submission to Christ and truth. It is marching forth with a weapon besprinkled with the blood of martyrdom and glorious conflict. Called to another spiritual war, new aids are demanded, new efforts claimed. Principalities and powers and hierarchies are leagued in hostile confederacy; but the battle is the Lord's. The christian church, in the conflict with, and by the victory, through the grace of God, over unscriptural principles, and confederacies of resistance to the sole, supreme, and perfect authority of Christ, shall acquire more imperishable honour—let us hasten to share it—than of yore did Sparta's champion, or of late did Europe's hero.

But there is a voice which above all we wish you to hear to-day. Let its sweet and cheering accents be the last to fall upon our ears as separately addressed to each of us. 'Be thou faithful unto death, and I will give thee a crown of life.'

The feeling which this abstract of the history of the church excited, may be much more easily conceived than it can be described. An uninterested observer (if such a thing were possible) would probably have been unable to discover a single dry eye in the place."

At the conclusion of this address a hymn was sung, and Dr. C. called upon Mr. Winterborn, one of the witnesses of his whole career, to say a few words, after which the deacons successively offered their congratulations to their pastor. Mr. Katterns then offered up some seasonable and earnest supplications, and Dr. Cox dismissed his delighted guests with the apostolic benediction.

## Christian Experience.

### Conversations.

#### THE CONVERSION OF A PROFESSOR. A DIALOGUE.

*Thomas.*—Well, brother, how are you to-day?

*James.*—Very well, I thank you.

*Thomas.*—I am glad to hear that. As we are going the same way, we will, if you please, walk together. I was just thinking how very often we ask one another after the health of the body, and how very seldom we make any inquiry of our fellow-Christians as to whether their souls prosper and are in health. This is a great omission on our part brother; I am persuaded, if such inquiries were made, and answered in a proper spirit, they would be very profitable; you know, the prophet Malachi says "Then they that feared the Lord spake often one to another;" they did it *often*, and God approved; and the apostle Paul tells us to "Follow the things which make for peace, and things wherewith one may edify another," but, leaving this, did you not feel your heart filled with holy joy and ecstasy this morning whilst our minister was speaking of our privileges as "sons of God"—"joint heirs with Christ"—heirs to "an inheritance, incorruptible, undefiled, and that fadeth not away;" and of the absolute certainty of our being admitted at death into that bright and glorious world, concerning which we are told, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him?"

*James.*—Why, yes, I enjoyed the service, and I feel that all those glorious things will certainly be ours if we are believers.

*Thomas.*—What do you mean by that "if" brother? It may have a very good meaning attached to it, but I am afraid, from your sorrowful face, you give it now a very bad one.

*James.*—What I mean is this: we are told we become the "children of God by faith in Christ Jesus"—that we are "justified by faith," and that "without faith it is impossible to please God:" now if I could feel quite sure that I am a believer,

then I should feel quite sure I shall be saved.

*Thomas.*—Why, my dear brother, faith is a very simple thing; in reference to every day affairs, you never have to ask yourself whether you believe what you hear or not; if you believe, you believe—if you disbelieve, why you disbelieve, and act accordingly. I am sure you have sufficient confidence in me to feel assured I would not tell you an untruth, and if I were to say to you now, "Mr. Smith wishes to see you to-morrow morning, at nine o'clock," you would believe me, and go at the appointed time. And can you give implicit confidence to what a poor erring mortal like yourself says, and not believe what the great God, in his word, says? God tells us he so loved us as to give his Son to die for us, and that, on account of what Christ has done, none who come to him in his name shall be cast out. Do you believe this?

*James.*—Certainly I do.

*Thomas.*—Then, what did you mean by that "if" you made use of just now? You acknowledge we can be justified only by faith; if you understand and believe these glad tidings, you *have* faith; faith in Christ is believing that "he died for our sins according to the scriptures."

*James.*—I know that what you say is true, but I do not know that I am a believer.

*Thomas.*—Why, brother, how strangely you talk. What would you think of me if I were to say, "I offended my neighbour Jones the other day; I know that he is willing to be reconciled to me, but I do not know that I believe it?"

*James.*—I should think that you were talking nonsense.

*Thomas.*—Where is the difference between my saying this, and your saying as you have done—"I know that Christ died for our sins, and that God is willing to forgive me, but I do not know that I believe?"

*James.*—But "faith without works is dead," and if I do not love God and hate sin—if I am not sanctified as well as justified, I shall never enter heaven.

*Thomas.*—That is all very true; but justification comes before sanctification;

you must be pardoned before you are made holy. You are not told to avoid what you know to be wrong—to love God, or to do anything else as a ground of hope that he will one day forgive you. I see, brother, you do not believe that God is already *satisfied* with what Jesus has done for you, but want to *add* something of *your own*.

*James.*—Yes, I do believe that God is perfectly satisfied with what Christ has done, but I am not so sure that he is satisfied with what I have done; that is, with my *faith*.

*Thomas.*—Ah! my poor brother, I am not surprised at your doubts and fears; I see your error, and can sympathize with you, for I once thought and felt as you do. Now do not be offended if I tell you plainly you do not understand the gospel; you do not believe that Christ died for our sins, and that God is willing to pardon you this moment just as you are; you want to go to God with a little right feeling, that is, a little of your own holiness; whereas, we are told that God justifies the *ungodly*, not the *godly*.

*James.*—Well, go on; I don't know but that you are right after all.

*Thomas.*—I was going to say, you do not believe that God is *satisfied* with what Jesus did 1500 years ago—you think you have to *do* something; instead of which God wishes you to know that it is true that he is *satisfied*, *perfectly satisfied*, with the punishment Jesus has endured in our stead, and does not wish to punish us: this is what you ought to believe; and when you clearly understand and believe this, you will be at peace with God—you will no longer be afraid of condemnation: this was the case with the first christians, who rejoiced the moment they believed; and such of necessity must be the effect in the present day upon those who understand the truth as they did.

*James.*—Stop—stop; I think I see it now; yes, I do believe that because Christ died, God is *able*, consistently with his justice, freely to forgive me just as I am, and I know he is *willing*, because he says so. Yes, I do believe; therefore, now I know God will save me.

*Thomas.*—I must interrupt you; you are like the man who saw "men as trees walking"—you are trusting in your *faith* instead of trusting in Christ—you are saying "I do believe; and therefore because I

*believe*, God is satisfied and will not punish me for one of my sins, great and aggravated as they are." You are trusting in your *faith*, you are indeed; and by and bye you will be saying again, "I am not quite sure I do believe," and lose your peace. It is not your *believing*, makes God willing to be reconciled; he is willing—willing now to be reconciled to you, and this is what in the nature of things you *must* believe before you can be reconciled to him.

*James.*—"Sing, O heavens, and rejoice, O earth!" Yes, I see it now! I see it now! God can be a just God, and yet a Saviour! None so vile but he can freely forgive, for the blood of Christ cleanseth us from *all* sin. I weep; but mine are tears of joy. I have found him! I have found him! Oh, what mercy! What love! At the age of fifty-three, to be brought to the knowledge of the truth that saves the soul! Oh, my dear faithful christian friend, my astonishment is greater than I can express! To think that I should have lived in darkness so long! How deceitful and desperately wicked is the human heart! I have been thirty years a member of a christian church, and thought I knew the gospel as well as any one, and when you told me I did not know it, I felt quite angry; but I have been wrong. What do I not owe to you my brother? Ten thousand thanks for your faithfulness; God has made you the instrument of saving my soul from death—yes, I feel that I, poor sinful I, am safe while I am resting on Jesus alone.

*Thomas.*—I rejoice with thee, brother; give God the praise.

*James.*—I do—I do; by the grace of God I am what I am. But oh, how changed! Now, indeed, I know what it is to be born again; I feel I am a new creature. In time past I used to try to love God, and found it hard work; now, I cannot help loving him. Jesus gave himself to the death for such a hell-deserving creature as I am! Was ever love like this? Hundreds of times have I felt deeply anxious because I did not know whether I had the right sort of sorrow for sin or not, supposing I must be sorry for sin and hate it because of its evil nature, before God would forgive me; now I feel I do hate it—I must hate it—and shall be sorry for it every day of my life; not that I *may* be forgiven at some future time, but because I know I am for-

given—freely pardoned, for Christ's sake. I thought I had renounced all righteousness of my own many years ago, and have often told God so in my prayers; but I perceive now that I have been endeavouring to recommend myself to him by my efforts to repent, and believe, and love him. From what a fearful state of darkness and strange unbelief have I been delivered! I can but bless and praise that God who, in his unspeakable condescension, permits *me*, a polluted worm of the dust, now to call him *Father*.

*Thomas*.—Ah, brother, depend upon it we shall never rightly estimate this blessed privilege till the light of heaven breaks upon our sight, and we know what is included in an "eternal weight of glory," and the spotless purity and everlasting safety of an immortal soul.

*James*.—Oh, what a day will that be! I seem as if I should never be tired of talking about these things now, but I see we must separate, for we do not go the same road any farther. I love you, my dear brother in Christ, as I never loved you before, and feel that my heart is large enough to love all true christians: if they love Jesus, it is enough to make me love them for their master's sake, and to feel that we are all one in him. My heart yearns over my fellow-creatures; I must make known as far as I am able the good news of salvation through Christ to those around me; oh! I must talk to them about these things at all suitable opportunities; I am convinced that there are many professed christians in the same dark and miserable state as that from which, in mercy, I have been delivered, and I must tell them of the love of God in Christ.

*Thomas*.—Do; it is your duty—it will be in accordance with your Lord's will; but be not surprised, or discouraged, if you find men "slow to believe." And now, in parting, allow me to admonish you to be very careful not to lose your "first love." I am your senior in age by some years, and fifty summers have rolled away since I found "peace in believing;" and I tell you, to the honour of that God I love and serve, that not one gracious promise has he given to his people which he will not fulfil. If you do not forsake him, rest assured he will not forsake you. You may now say, "the Lord is my keeper; whom shall I fear?" But, remember, all those who are kept by God

endeavour to keep themselves. You have to "fight the good fight of faith," and your enemies are numerous and powerful; trust not in your own strength, or you will soon find, to your cost, that it is perfect weakness; look to him who has said, "my grace is sufficient for thee," and be not dismayed; around thee is the shield of omnipotence—"the eternal God is thy refuge, and beneath are the everlasting arms." Thus, although sometimes ready to be discouraged because of the way, yet, looking to Jesus, you will even then be enabled to say, "faint, yet pursuing;" and often to exclaim with holy joy and gratitude, "I shall come off more than a conqueror through him that hath loved me!" The exclamation "O wretched man that I am, who shall deliver me from the body of this death!" may occasionally, when sorely pressed by satan and the flesh, be forced from your lips, but the assurance of ultimate safety shall never desert you, and soon your triumphant language will again be, "Who shall lay anything to the charge of God's elect? Who is he that condemneth? Who shall separate us from the love of Christ?" Who? In days gone by you attempted to live, and wished to feel, as a christian does, before you had become a christian by believing; now you *are one*, you must live the life of a christian, and you cannot but die as he dies—in peace. Farewell. Oh it is

"Sweet to rejoice in lively hope,  
That, when my change shall come,  
Angels will hover round my bed,  
And waft my spirit home."

Loughton.

C. G.

### Brief Memoirs.

MRS. JOHNSTON, EDINBURGH.

HELEN, the beloved wife of Mr. James Johnston, preacher of the gospel, Edinburgh, and mother of Mr. Francis Johnston, baptist minister, was born at Leith, July 31, 1785. She was another instance of the blessedness of early piety, being brought to the knowledge of the truth when about twenty years of age. She was baptized by Mr. Christopher Anderson, of Edinburgh, upon a profession of faith, in July 1808, and became a member of the church under his pastoral care. The profession of attachment to Christ which she then made was daily confirmed

by her walk and conversation, and the extension of the cause of Christ lay very near her heart, and its prosperity rejoiced her greatly. Frequently, when conversing with preachers of the gospel, she would say "Be faithful, and lift up your voice like a trumpet, and don't speak smooth things." For some years before her death her health was in a declining state, so that for nearly two years she was prevented from assembling in public with the people of God. Her children can bear testimony to the fervency of her petitions when thus detained, that "the Lord would abundantly bless his word both to saint and sinner." She took great delight in studying the word of God; it was indeed the man of her counsel, and the rejoicing of her heart; its truths amazingly supported her mind during her long affliction. For a week prior to her dissolution she was unable to get into bed, her disease being attended with severe cough and shortness of breath. On one occasion, about this time, her physician entering her room, she said, "Well doctor, I was just saying what a great pleasure I feel at the prospect of going forward to the judgment seat—my friend and advocate being there." In the evening of the same day, as the family were sitting by her, she gave directions, with perfect composure, concerning her burial, and added, "I feel such joy in going forward; it is no dark valley to me." That passage in Isaiah, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee," was a great support to her mind, and to it she frequently referred. Often did she repeat with peculiar emphasis these lines—

"The gospel bears my spirits up,  
I trust a faithful God;  
The sure foundation of my hope  
Is in my Saviour's blood."

The morning previous to her death, when the family were all around her, she again said, "It is no dark valley to me," and again, "A few short hours (not years) of conflict past, we'll meet around the throne at last." Also,

"Then will he own my worthless name,  
Before my Father's face,  
And in the new Jerusalem  
Appoint my soul a place."

On the evening of the same day her eldest son came in to see her, and, by his father, was requested to engage in prayer. "O yes," she said; "but get the bibles

and hymn books for the family worship, and praise the Lord; give glory to Him." That beautiful hymn was read—

"My most indulgent Saviour,  
How sweet thy love to find;  
To triumph in thy favour,  
And know thy spirit's mind."

Also the twenty-third psalm, both of which she appeared to enjoy exceedingly. Before prayer, she was asked if there was anything in particular she would like requested. She said, "That more patience may be granted me;" but her son remarked,— "Mother, I do not think you stand in need of that, as we are rather astonished at the degree you possess." But she replied, "I am an imperfect creature: my heart is deceitful above all things." He said, "But, mother, you are relying upon the perfect righteousness of the Saviour; and you know that in him you are complete." Then, raising her hand, she said, "Oh, that is it! that is it!" "Then," he added, "we shall thank the Lord for that which you have, and pray for a continuance of it." About three o'clock in the morning, a change being observed for the worse, her husband, and the rest of the family, were called. She requested her husband to engage in prayer, and then said to her youngest son, "What will it profit a man if he gain the whole world and lose his own soul? Oh, remember eternal life!" Being asked if she had anything to say to her youngest daughter, she said, "My heart's desire and prayer to God"—and not being able, from want of strength, to finish it, one of the family said, "that she may be saved." "Yes, yes!" she replied. Her eldest daughter said, "Mother, you have often spoken to us of this time; it appears you will soon be in your Father's house." "O yes," she replied, "in joy, in sorrow, life and death, His love is still the same." Frequently she was heard saying,—

"And now, O Lord, let troubles cease,  
And let thy servant die in peace."

Again she requested her husband to engage in prayer, and afterwards said,

"Then will I sing more sweet, more loud."

About six o'clock she enquired the hour, and upon being told, she repeated, "Fast as ye bring the night of death, ye bring eternal day." She then fell into a composed sleep for half an hour, and with three gentle sighs, her happy spirit winged its flight to mansions in the sky, at seven o'clock in the morning of Dec. 26, 1845.

## Characteristic Sketches.

BAPTISTICAL, IF NOT "DESPERATELY" SO,  
EVEN IN A ROYAL PALACE.

IT was in May, 1820, that the body of dissenting ministers, according to long usage, went up to the throne to congratulate the new sovereign on the event of his accession. The corporation of the city of London, and the representatives of the Quakers or Friends, were introduced at the same time. As it occurred that the party in the same carriage with myself had "a friend at court," we were admitted to inspect the palace during some hours prior to the arrival of the glittering throng, so that our sense of curiosity got pretty largely content with our observation of "the pomp and circumstance" of the magnificent George the Fourth. (Sir, do not let it be known that you have amongst your correspondents one who has *sat upon the throne* of the British realm!) After awhile, carriages came rolling up, and earls, and dukes, and viscounts, barons, knights, and baronets, with esquires full-many, were seen, in one vast medley, mixing in discourse with dissenting "parsons" of all sorts and grades, and with the good *pikestaff* children of George Fox, under the drab and the spreading brim, which last was beheld to retain its proud pre-eminence as when George Fox, at the bar of this said city's corporation, was brought in "guilty of *speaking* in Grace-church-street." "Ah, brother, it is to our Lord and Master we are indebted even for this," was the report from an elder gun in the ranks of baptists. The period arrived for ushering into the royal presence. "First, the Lord Mayor with his train," cried my lord Harrowby, holding his white wand of office as Lord in Waiting. The Lord Mayor and his train entered, and their ceremonial over, next came the dissenting ministers, headed by their spokesman, Dr. Abraham Rees, who, with stately form, melodious voice, and fine Cambrian brogue, administered the office *well*. We marched up through the "serried files" of the aldermanics, then—behold the presence chamber itself! a large oblong saloon, the "body guards" in their superb appointments, and with huge antique weapons, lining on all sides: on each side of the throne stood a wing

of princes and nobles, together forming a crescent, while, under a crimson canopy, upon that throne, was seated, surmounted by a cocked chapeau and a waving plume, the great man himself. With bated breath, (in a measure) and showering down bows profound, we drew near, spoke our speech, heard the "gracious" reply, all with the good pedagogy of *Sir Robert*, i.e. that right honourable one who has that title at present; and then, last of all, came the ceremonial of what may be called *osculation*—a particular method, of very ancient date, for the performance of homage and fealty; and recalling to mind that peculiar homage which is due only to the Sovereign of all sovereigns, Psalms ii. 12. His Majesty condescended to enquire who was this Dr. Rees, and if it was the Dr. Rees of the *Cyclopædia*—"the same, your Majesty!" when a shaking of hands and divers congratulations followed; Dr. R. stating the singular fact, moreover, that sixty years previously, he had been to the throne on the accession of "your Majesty's royal father;" which produced still further congratulations and good wishes. The body of ministers then, by a backward march had to vanish, and make way for "friend William Allen" and his army of *peaceful warriors*! The writer must own that he could not resist the inclination to become, with some others, a *curiosus* for once, just to observe how a Quaker and a king would look in juxta-position; and whether two parties in the state who, day by day, had been point to point with each other, would be able to hold truce during a short hour. "They'll take off their hats in the presence of royalty wont they?" Will they take off that of which the hat is the defence and ornament? As likely the one case, *almost*, as the other! But the good Friends, who could stand quietly by while the king's servants, year after year, were rifling their household goods for tithes, rates, and taxes, were not likely to offer any resistance now that the king's servants, at the door, civilly took off their beavers—of course to be returned again. You would observe amongst the Quakers no quaking now. The king bowed, and bowed, as they advanced, and bowed, and bowed again;



the Quakers, to a man, were unbending! "The first gentleman in Europe," with all a monarch's dignity, was as soft as the twilight; the Quaker, in language plain as his garb, and in right sturdy tones, spoke "right on;" whilst (oh!) the *not* courtly "thee, and thou, and thy, and thine," came booming into the royal ear, as though that ear had not been "anointed with oil;"—as though, in sooth, it had been part and parcel of the very best clown! However, "forewarned, forearmed," and it seemed that the king and the Quakers really parted all good *friends*, after all. The latter did, *indeed*, so far conform to the law of ceremonies as not to turn their backs upon royalty, just now when royalty had given a pledge that it would not turn its back upon them,—they performed the backward march! It was well, perhaps, that Hogarth's own *wicked* pencil did not happen to be present just then, lest an additional immortal provocative of idle mirth should be introduced into this vain world. The work of the day over, the three several bodies, according to direction, formed a continuous twofold line, extending through several rooms, and ere long the sovereign and his suite passed through, with bows and words of peace towards those who stood in the line on either hand, especially to our venerable spokesman, and, (*sic transit gloria mundi*) "thus pass the shadowy scenes of life away!" Ah, that sovereign, as well as the palace, and no small number of the parties, great and small, who figured on this public occasion, have now, long since, passed away indeed! "So Tibui died, and Omri reigned." This same *Omri* himself, after his seven years reign, has also passed away! "Wo do all fade!"—

But, good Mr. Editor, what will you say now that I have overrun my story, and as I think, made my *porch* well nigh as large as my *church*, if not larger? "What about the baptism?" Very well: we will go back, if you please, to mingle with the crowds in the ante-chamber. Do you perceive yonder large vessel, beated of the gold of Ophir, and so superbly mounted on a frame that defies description? That, sir, was a present from his holiness, Pope Pius the Seventh, the same that was *upset* by Bonaparte, and whom a Mr. John Bull, at a great price, *set up* again; so his holiness, just to evince gratitude and a brotherly feeling, had sent over this present to the Prince Regent, now his most gracious Majesty, for the special behoof

of the now much lamented Princess Charlotte. But, what is it? and what is it for? Sir, patience! and you shall hear, at least you shall *see*. Sir, that same vessel of the gold of Ophir, or of some other gold, was the most valuable piece of furniture even in that "great house." Sir, that vessel was a *machine* of more wondrous powers than Archimedes ever devised, or that ever entered into the dream of a Walt or an Arkwright. That machine, sir, let it be supplied with water—Jordan drops, or mere vulgar water—and then, sir, (I may speak freely to you, as I think you are not hard of belief) that machine (let it of course have a right man to work it) that same machine, as a great many believe, will turn stones into children, dry bones into living men, vultures to doves, lions to lambs, and make people, from being members of something that is very bad, and deserving what is very bad, to become (you need not smile nor scowl, there are whole nations that believe it, to become, I say) "members of Christ, children of God, and inheritors of the kingdom of heaven." So much for the achievements of this wondrous worker of "Metamorphoses." Well, there it stands in the ante-room at Carlton House, and around it are gathered an admiring group of dissenting ministers, "the dipped and the sprinkled" together, good Dr. Waugh, with wondering eyes and musical Scotch accents, being the chief commentator. A certain "baptistical" brother named Ivimey was attracted to the scene: his upper extremity, all ruby and jet, was beheld projecting itself within the circle. (Some thought that it was curious to see how eagerly he eyed this object, "its parts and its goodly proportions!") There was a pause as if—"what will the backbone baptist say to this?" Brother Ivimey, having wrought up his attitude, looks, and voice to a high point of indifference, merely observed, *oro rotundo*. "Ah," said he, "it came from Rome?" and then, wheeling about, and losing himself in the crowd, he left the entire circle in the good natured glee of one unanimous outbreak! It might have been an outbreak yet more eclatant but for—!

*Nota Bene*.—The article was of gold, splendid and costly; a present from one crowned head to another, and was *calculated* to achieve wonders; but, *from Rome* it came; yes, it had come from the Pope himself!—a point for the consideration of

all Protestants, who give countenance to the use of a like instrument, whether or not they give credence to its alleged miraculous powers. Some persons would be well content to see that nearly all things which have come from Rome were sent *back* to Rome, or rather to the moles and the bats; and, let the title "baptistical" be as it may, would rejoice if the whole christian church were pervaded

with none except christian institutions, christian dispositions, and all christian ways. As to the rest—well, if to be "zealously affected always in a good thing" be to be "baptistical," who would shrink from (meekly) enduring the charge? who would not seek earnestly to deserve it yet the more?

Wolsingham.

E. L.

## The Spiritual Cabinet.

**IGNORANCE OF THE WORK OF CHRIST, THE CAUSE OF DOUBT AND FEAR.**—What is the reason of the perpetual doubts and despondencies of some christians, who have made a long profession of the gospel? Whence is it they are alarmed at every turn, and tremble as though all were lost? How comes it to pass that these terrors of mind should return so often, and almost overwhelm them? Is it not because their faith has been too much built upon sudden and warm affection? There are other persons of a weaker mind who have felt a strong and divine impression from some particular scripture, or some bright sentence in a sermon which hath displayed the grace and salvation of Christ, and they have made this inward sensation the ground of their hope,—they have fed still upon this cordial, and lived upon this support, and whensoever these sensations return, they trust in Christ afresh, and rejoice sensibly in his salvation, but they can hardly give a rational account of what their faith is, or why they believe; and when these extraordinary supplies fail them, they sink and tremble. Such souls are in perpetual disquietudes—ready to be shaken by every wind, and exposed to every gloomy temptation. When the flashes of light are gone by they are all darkness and terror, because they cannot render a reason of the hope that was in them from a distinct acquaintance with the person on whom they had fixed their hope, or from his rich ability to save. It is not a piece of wisdom, in natural things, to trust a man with affairs of importance before we know him, or afterwards permit every little dark circumstance, every flying report, to shake our hearts and fill us with fear respecting him;

and is it not then a piece of holy wisdom to trust Christ himself infinitely; and shall we be contented to know him but a very little? Such souls may be safe at last, because the Lord whom they trust is faithful, but they expose themselves to many fears and frequent torments of mind all the time of their absence from him. Athenians built their altars to the unknown God, but a christian is not called to trust in an unknown Saviour. **WATTS.**

**GOD'S PECULIAR NAME.**—When the Lord speaketh of himself with regard to his creatures, and especially his people, he saith *I AM*. He doth not say, *I am* their light, their life, their guide, their tower, or their strength, but only *I AM*. He sets his hand, as it were, to a blank, that his people might write under it what they please that is for their good. As if he should say,—Are they weak? *I am* strength. Are they sick? *I am* health. Are they in trouble? *I am* comfort. Are they poor? *I am* riches. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, supremacy, perfection, all-sufficiency, eternity, **JENOVAN.** *I am* whatsoever is suitable to their nature, or convenient for them in their several conditions. *I am* whatever is amiable in itself, or desirable to their souls. Whatsoever is pure and holy, whatever is great and pleasant, whatever is good and needful to make them happy, that *I am*. So that, in short, God here represents himself unto us as one universal good, and leaves us to make the application to ourselves, according to our several wants, capacities, and desires; he saying only, in general, *I AM*. **BEVERIDGE.**

## Narratives and Anecdotes.

CHRISTMAS EVANS.—“The ass’s heel was felt upon the head of the aged lion.” See *Baptist Reporter*, January, page 41.—Mr. Evans, in his diary, writes:—“I received a pressing invitation to return to Anglesea. I had a number of friends there; and several persons who had shown themselves cruel in driving me from the place, now, in the space of seven years, had received a *turn*, by a merciful chastising dispensation of divine providence; some bitterly weeping on account of the behaviour they had shown to me; some involved in disgrace, having the world turned against them, and others removed by death. But, notwithstanding all the circumstances of this nature, I felt not that I had an inclination to comply. This I found out, however, that the Lord, in our day, shows, by his providence, his displeasure towards those persons who afflict with injustice his messengers, who stand up for his honour. My prayer is that those things so *undesirable* which were done to me, whether at Anglesea or elsewhere, may not be exhibited against the authors of them, in the day of judgment; but may such persons be brought to repentance for them at the present time, and find mercy of the Lord in that day, even to ‘Alexander, the coopersmith,’ himself!”

WAR—HORRID WAR!—Since the creation of the world Fourteen Thousand Millions of human beings have fallen in the battles which man has waged against his fellow-creature—man. If this amazing number of men were to hold each other by the hand, at arms length, they would extend over fourteen millions five hundred and eighty-three thousand three hundred and thirty-three miles of ground, and would encircle the globe on which we dwell 608 times! If we allow the weight of a man to be on an average one cwt. (and that is below the mark,) we shall come to the conclusion that 6,260,000 tons of human flesh have been mangled, disfigured, gashed, and trampled under foot. The calculation will appear more striking when we state, that if only the fore fingers of every one of those fourteen thousand millions of human beings were to be laid in a straight line, they would reach more than 600,000 miles beyond the

moon; and that if a person were to undertake to count the number, allowing nineteen hours a day, and seven days to a week, at the rate of 6,000 per hour, it would occupy that person 336 years. And, awful is the consideration! 350,000 pipes of human blood have been spilt in battles! Who would not exclaim with Bishop Hall—“Give me the man who can devise how to save troops of men from *killing*; his name shall have room in my calendar. There is more true honour in a civic garland for the preserving of *one subject*, than in a laurel for the victory over many enemies.” Or, with Bishop Taylor—“If men were only subjects to Christ’s law, then could they never go to war with each other.”—*Dr. Thomas Dick.*

A SCOTCHMAN, who had read his bible, being solicited to enter the army and fight for his country, said to the officer who was desirous of enlisting him—“I would ask you, Sir, two questions, which, if you answer to my satisfaction, I shall have no hesitation to take up arms.” “The first is,—Can you tell me if I kill a man that he will go to heaven? or—Can you say, whether, if I am killed myself, I shall likewise go there?” To these two questions, so very important and solemn, the officer could not reply. “Well then,” said this brave Scotchman, “I dare not send a fellow-creature unprepared into eternity, neither dare I rush thither unbidden.”

IMPROMPTU LINES, on the refusal of the clergyman to bury the remains of the Rev. T. S. Guyer, (many years an Independent minister at Ryde in the Isle of Wight) in Binstead churchyard, and on the sympathy evinced by the generous contributions of all classes, Churchmen and Dissenters, for a tablet to his memory:—

Near Binstead’s rural church  
Two infant children lie;  
Their dying father said,  
“I would be buried nigh.”  
“He a Dissenter was,  
So I can never do it;”  
Thus spoke that *Christian Priest*,  
The Reverend Philip H—w—t.  
But, mark the contrast well;  
Far let the fact be told;  
The Priest refuses *earth*,  
The people proffer *gold*.

## Temperance.

### DEVILS IN THE HEAD.

*From the Writings of the learned John Selden.*

A PERSON of quality came to my chambers in the temple and told me he had two devils in his head, (I wondered what he meant,) and that, just at that time, one of them bid him kill me. With that I began to be afraid, and thought he was mad. He said he thought I could cure him, and therefore entreated me to give him something, for he was resolved he would go to nobody else. I, perceiving what an opinion he had of me, and that it was melancholy that troubled him, took him in hand, and warranted him, if he would follow my directions, to cure him in a short time. I desired him to let me be alone about an hour, and then come again, which he was very willing to do. In the meantime I got a card, and wrapped it up in a handsome piece of taffeta, and put strings to the taffeta, and when he came, gave it to him to hang about his neck, withal charging him that he should not disorder himself, neither with eating, *nor drinking*, but eat very little of supper, and say his prayers duly when he went to bed, and I made no question but he would be well in three or four days. Within that time I went to dinner to his house, and asked him how he did. He said he was much better, but not perfectly well, for, in truth, he had not dealt clearly with me; he had four devils in his head, and he perceived that two of them were gone, with that which I had given him, but the other two troubled him still. "Well," said I, "I am glad two of them are gone; I make no doubt to get away the other two likewise." So I gave him another thing to hang about his neck. Three days after, he came to my chamber, and professed he was now as well as ever he was in his life, and did extremely thank me for the care I had taken of him. I, fearing lest he might relapse into the same distemper, told him that there was none but myself and one physician more in the whole town that could cure the devils in the head, and that was Dr. Harvey, (whom I had prepared,) and wished him, if ever he found himself ill in my absence, to go to him,

for he could cure this disease as well as myself. The gentleman lived many years, and was never troubled after.

Two hundred years have elapsed since the occurrence of this case of exorcism: are there not now some cases of "devils in the head?" Well, taffeta, string, and a card hung about the neck, I verily believe, would be as sovereign a cure now; the patient, however, taking good care not to disorder himself with eating and *drinking*, and to say his prayers duly when he goes to bed. I expect, Mr. Editor, that, in your Temperance department, you will make known this great discovery, and that right early, without fee or reward, as you have a desire to stand well with the public as a true lover of the species, and an enemy to devils, whether in the head or the heart. E. L.

### ON DRINKING—BUT WHAT?

THE following piece, from the fascinating "Irish Melodist," having recently obtained a wide circulation, perhaps, Mr. Editor, you will, for once, allow that "the bane and antidote" should go together.

#### "HINT TO TEETOTALLERS.

Observe, when mother earth is dry,  
She drinks the droppings of the sky;  
And then the dewy cordial gives  
To every thirsty plant that lives.  
The vapours which at evening sweep,  
Are beverage to the swelling deep;  
And when the rosy sun appears,  
He drinks the ocean's mysty tears.  
The moon, too, quaffs her paly stream  
Of lustre from the solar beam.  
Then, hence with all your sober thinking,  
Since nature's holy law is drinking,  
I'll make the laws of nature mine,  
And pledge the universe in wine."

T. MOORE.

#### THE HINT RETURNED.

All these, no doubt, are fond of drinking;  
Yet even they can shame such thinking:  
For earth, and plants, and swelling deep,  
Which drinks the mists that o'er her sweep;  
And moon, which quaffs her paly stream  
Of lustre from the solar beam,  
Ask not for brandy, whiskey, wine;  
For aught of drunkard's drink ne'er pine.  
Then hence with all your drunkard's thinking:  
I'll make the laws of nature mine,—  
The dogs shall take the drunkard's wine.

E. L.

## Correspondence.

## UNGODLY PRAISE-LEADER'S IN PUBLIC WORSHIP.

To the Editor of the Baptist Reporter.

DEAR SIR,—Your last number contains a communication signed "a Non-conformist," in the sentiments of which I heartily concur. Two important questions are involved in it. The first, relating to the propriety of unconverted men conducting the singing of the sanctuary, and the second, which is connected with it, to the sanctity of those annual exhibitions called "Anniversaries." Now whatever militates against the *purity* of divine worship, must also diminish, if not totally destroy, its *acceptability* to that Holy Being to whom it is offered, and whatever therefore our views of its expediency may be, it must impede, rather than facilitate, the progress of pure christianity; consequently these questions are of great moment, and I should most sincerely rejoice to see them calmly discussed in the pages of your excellent periodical. The animadversion contained in the postscript of the letter referred to, appears to me very just. The reply of "B." to "Philomousas" was most inconclusive. It is very strange that he should have mistaken the Apostles *general* statement respecting "the root of all evil" for a universal and exclusive one. If "B" had only glanced at the decalogue before he penned his reply, or at the common sins of society, he would have found some "evils" with which "money" has no more to do than sugar or salt. But it appears still more paradoxical, that admitting the evil, he should advocate its continuance. "Let us do evil that good may come" is a dangerous principle—a principle indignantly repudiated by Paul, and a principle which, if admitted in smaller things, may, for anything to prevent it in the laws of morality, be applied to greater ones.

Besides the *necessity* for holding these "annual oratorios", to designate them by the mildest possible term, is denied. What! Do we not boast, and justly so, as dissenters, of the "voluntary principle"—the only scriptural one by which to regulate our giving? Is it not erecting new and costly chapels, and removing

cumbrous debts from old ones every year? Is it not pouring its tens of thousands into the treasury of God annually for the maintenance of christian institutions, and the propagation of the gospel in heathen lands? Or, is the church apathetic towards the welfare of the rising race, that there is need to resort to these measures to purchase a little stationery, &c.? Look at the opposition to the "factories bill"—that cloven-footed measure for its enthraldom! Look at the very existence and number of sabbath schools themselves! Both declare that there is no need for the love of music and parade—that "the love of Christ" and his cause, is sufficient to "constrain" the church to purchase the needful for educating the children of our sabbath schools.

I sincerely hope your correspondent "B," as well as other of your readers, will think differently on the subject this year, or at least if he do not, that he will adduce more logical arguments than his last contained, for the conviction of multitudes who differ from him. It is evident to me that the practice is offensive to "spiritual worshippers" in general, as well as to most of the ministers of Christ—engenders improper dispositions in the minds of the children, destroys the effect of the preaching, often consumes more than is got, in dressing the children and feasting the performers, is totally opposed to the simplicity and spiritually of divine worship, and therefore ought to be speedily abolished. That some of your able correspondents may come forward and impress this conviction indelibly on the mind of the christian public, is the ardent wish of  
PHILOKOSMOS.

"THE ORIGIN, ANTIQUITY, AND CLAIMS OF THE BAPTISTS."

ALLOW me to call your attention to a passage which I noticed in your number for April, in the article entitled "The Origin, Antiquity, and Claims of the Baptists." It is as follows: the writer says that "Sprinkling is not dipping, but dipping is baptism; therefore sprinkling is not baptism."

The conclusion appears to me most erroneously drawn from the premises.

The first part of the argument no one will dispute; but in the second the writer has forgotten to say that dipping *alone* is baptism, an omission which I maintain entirely destroys his conclusion. For may it not with reason be objected that baptism is the generic term?—while dipping and sprinkling are the specific terms—that baptism may include the two? For if we receive this proposition, how many absurd ones must be also received; as, for instance, according to the writer's

argument, we may say a pigeon is not a crow, and a crow is a bird; *therefore* a pigeon is *not* a bird. Can any argument be more absurd, or more worthy of the sophists of the dark ages, or more likely to injure a good cause such as the one in which you have the honour to be engaged? I leave it to the decision of all who wish well to the truth, and who would desire to free it from the cloudy mists in which it has been so long shrouded. A. G. M.

## Christian Activity.

### Evangelistic Labours.

SKETCH OF A PREACHING TOUR IN THE ORKNEY AND SHETLAND ISLES AND CAITHNESS, by Francis Johnston, of Cupar, from June 26 to August 5, 1845.

SHETLAND.—Left Kirkwall on Saturday afternoon, and about half-way between Orkney and Shetland passed Fair Isle, regretting that I had not an opportunity to preach the gospel on that lovely rock. Reached Lerwick between two and three, and landed at eight on sabbath morning. The friends here had been expecting me, so that the news of my arrival soon spread. I found a great contrast between Kirkwall and Lerwick, and the advantage of having hearty friends in a town; for going to the Cross at ten, I found a goodly company waiting; and after being only two hours landed on what seemed at first like a foreign shore, I found myself quite at home, in the midst of a large and interesting congregation, having had neither drum, bell, nor bills to call them together. Lerwick is a romantic little town of 2,787 inhabitants, a good deal of it built into the very sea. There are nine or ten baptists in it, but no baptist church, which is much to be regretted, but I hope it will not be so long. I had not long begun before my eyes were cheered with the arrival of brother Sinclair Thomson, the devoted and laborious bishop of the baptists in Shetland. He had walked from Scalloway that morning, and a number of friends with him. After the morning preaching, we had a most delightful prayer meeting in the house of one of the brethren. A goodly number of baptists from different parts of Shetland were there; many had walked five miles; one warm-hearted brother and his wife had walked two miles, then sailed nine, and afterwards walked five that morning, and they returned after the evening sermon the same way. Preached three times to large congregations; the evening one especially was of a most

heart-thrilling description, and the day was fine. I preached every night till Saturday in Lerwick; on Monday evening in the Mason Lodge, Tuesday and Wednesday in the Independent meeting house, Thursday again in the Lodge, and Friday in the open air at the Cross to a large and most interesting congregation. It was a season long to be remembered. Many tracts were distributed, and no small sensation produced in the town.

On Saturday, July 19th, accompanied by brother Thomson and one of the sisters, walked to Scalloway, sailed to Maewick, thence walked to Spiggie, the sequestered, but interesting abode of our beloved brother, who may truly be called the Baptist apostle of the Shetland Isles. Time would fail to relate all the hearty greetings of expecting friends. Sabbath's work at Dunrossness was of a most enlivening character. Dunrossness is the name of a parish in the very south of Shetland. Here the Shetland baptists took their rise in 1810, in the person of their laborious pastor, whose precious life may the Head of the Church yet long continue. I was distressed to find the chapel so small; but hope that it will speedily be much enlarged and elevated. When we got to it it was crowded, but there were as many without as within, so that we were obliged to take the open air. Afterwards the church had supper in the meeting house. In the afternoon, had the largest congregation of my whole tour; some thought nearly 1000 people, in the parish church-yard, according to the wise planning of brother Mowat, co-pastor and son-in-law to brother Thomson. After sermon went into the parish church, and was shown by the door-keeper, the bracket of the pulpit board, which was broken by the venerable, James Haldane when preaching there on a tour with the excellent William Innes, about forty-seven years ago. Could not but gaze upon it with the deepest interest. It

still remains unopened. The door-keeper well remembers it being broken, having seen it done. In the evening preached again outside of the baptist chapel, to a large congregation. On Monday at noon held a missionary meeting in the chapel. The brethren Thomson and Mowat, as well as myself, gave addresses on missionary enterprise in foreign lands. This was the first missionary meeting held among the baptists in Shetland. In the evening preached to a large congregation in the open air, at Quendale House—a delightful season, although the evening was cold.

Tuesday, 22nd, bade farewell to brother Thomson's interesting family and home, and accompanied by the brethren, Thomson and Mowat, and two sisters of the church, rode on a Shetland pony to Maewick. We had not been long there before we saw a small boat in the distance. It was one coming for us to take us to Burray Isle, under the guidance of John Inkster, the worthy pastor of the little church there. Burray is a kind of double island, or rather two islands, named Burray and House, joined together by a small bridge, and containing 530 inhabitants. The baptist chapel is properly in House. It is a truly interesting object, having been built with the worthy pastor's own hands aided by his son. It seats about 140, but the roof is oppressively low, an evil which I sincerely hope will be speedily removed. There are about two dozen members in the church. One curious circumstance I cannot pass over. There are three brethren in the church named John Inkster; one the pastor, another a deacon, and the third the precursor—all excellent and worthy men. I preached in the afternoon to an overflowing congregation. Next forenoon held a missionary meeting, when brother Thomson and myself gave addresses on missions. It was an interesting season.

On the afternoon of the same day a crowded boatful of friends accompanied us to Scalloway, the ancient metropolis of Shetland, now a fishing village of about 400 inhabitants. I preached in the streets to a good company. Next day, accompanied by brother Thomson and two of the brethren, sailed to Sand, about nine miles, and preached in the Independent meeting-house. Truly the Lord was with us. Several of the baptist friends live in this district, which was the farthest north of any part of my journey. Next day returned in the boat to Scalloway, and preached that same evening in the school-room occupied by our friends there. In Scalloway there is an interesting congregation of baptists who meet regularly for worship. Including those in the immediate neighbourhood they are about twenty in number. They have a goodly proportion of lively active brethren. One of them pre-

viously an Independent, was baptized in June, and preaches every Lord's-day. It is desirable that this excellent brother was wholly set apart to the preaching of the gospel; no time should be lost in accomplishing this object, as he might be a great blessing in helping brother Thomson in the country. The sabbath-day's scene baffles description for interest. In the morning boat after boat was seen entering the beautiful Bay of Scalloway, laden with friends who had come from the isles of Burray, Trondra, and other parts of Shetland to worship. The impression of this scene upon my own mind I can never forget. We had the use of the Independent meeting-house all day, as it was not required by the minister, who was preaching elsewhere. To his honour be it recorded, that of his own accord he kindly offered it to me. In the forenoon the house was crowded; in the afternoon, as two females were to be immersed, we went to the loch of Asta, a mile from the town. I preached on the subject of baptism on the banks of the loch, and brother Thomson administered the ordinance. Towards the close of the service we had a smart shower, but the hardy Shetlanders seemed little perturbed. Returning to the town, about sixty of the baptists of Shetland had the Lord's supper together in the chapel. Again in the evening we had a delightful season. The parting of brethren and sisters, as one boatful of friends after another was bidding us farewell, was such a manifestation of depth of feeling, intense interest and affection as I had never seen before. Some had to sail to Sand that evening, a distance of nine miles. On Monday forenoon we had a missionary meeting to interest friends in the glorious cause. As the steamer had to sail in the evening I left this endeared spot accompanied by brother Thomson and a number of Scalloway friends on the road to Lerwick, deeply regretting that my stay could not be made longer. On this occasion I had other pleasing tokens of the warmest christian affection. After spending a few hours at Lerwick, I was called to bid farewell to this interesting land,—a land which I loved before, but which is now rendered doubly dear by many ties.

VILLAGE MISSIONS.—The annual meeting of the Baptist Village Mission (for Kirkcaldy and the neighbourhood) was held in the Temperance Hall, Kirkcaldy, on what is called Good Friday, when upwards of sixty subscribers and friends sat down to tea. The business of the evening was interesting and animating. J. Richardson, Esq., presided. The report for the past year stated that upwards of 3,600 household visits had been made to preach the gospel and visit the sick; 190 public services for preaching had

been held; 4,300 tracts and hand-bills distributed; the sabbath-school conducted by five or six gratuitous teachers; and the sale of a considerable number of bibles and testaments, at cost price, effected. That last month 180 bibles and 287 testaments, in all 470 copies, had been sold and paid for. Addresses were delivered by Messrs. McPherson, Cliff, Colcroft, Morgan, Whitaker, and Hardy. The prospects for the future are most encouraging. W. B. H.

### Open-air Preaching.

As the season for these important labours is approaching, we take early opportunity for informing all those who are disposed to engage in this much-needed service, that we are quite ready to aid them by Grants of Hand-bill Tracts for distribution. We also invite all such to forward us reports of their proceedings and success.

## Baptisms.

**BARNSELY.**—For some time past, efforts have been used by several friends in neighbouring churches, to introduce baptist preaching into this populous town, and their labours have not been in vain in the Lord. Several have given evidence of a change of heart, and others are anxiously enquiring the way to Zion. The last sabbath in March was fixed upon for a public baptism, the first, as far as we know, in this neighbourhood. The place where the rite was administered, is a beautiful spot in the Worsbrough Dale, about two miles from the town, and remarkably adapted for the purpose. After prayer at our preaching room at Barnsley, we proceeded to the rendezvous. Our numbers increasing as we advanced. When we arrived at the Dale we found upwards of 1000 people waiting for us. Brother Eady, of Sheffield, preached, and then, after singing, went down into the water, and immersed ten candidates—nine males and one female. Two of the former are local preachers among the Wesleyans. The remaining eight were formed into a church and partook of the Lord's Supper in the afternoon. In the evening a numerous congregation assembled. The serious attention of the people throughout the whole of the day afforded us much gratification. We distributed tracts, which were well received. Certainly, our prospects at Barnsley are bright and cheering. Many thanks are due to our friend Mr. Wood, who resides at the Dale, for his activity and attention. W. F.

**HOUWERTON, Hunts.**—On Lord's-day evening, April 5, Mr. Harcourt baptized thirteen persons, making a total of 128 added to the church within sixteen months. Four of the above thirteen are babes in Christ, because of their youth. It was very gratifying to see young people thus devoting the morning of their days to the Redeemer. Although the day was wet, a large concourse of spectators assembled on the banks of that lovely river, in which the illustrious Bunyan was baptized, to witness the administration of the ordinance. W. H.

**WILBURTON, Isle of Ely.**—On Tuesday, March 31, twenty-one persons were baptized in the river near this place, by our pastor, Mr. Dring. An immense concourse of persons, probably 2,000, assembled to witness the administration of the ordinance. Brethren Green and Blinkhorn assisted to conduct the services. Upwards of two hundred friends afterwards sat down to tea. In the evening Mr. Bailey addressed the candidates from "For now we live if ye stand fast in the Lord." It was a happy day—never to be forgotten by many. We are thankful to Almighty God for his goodness to us. To Him alone be all the glory! We have about twenty more inquirers.

J. D.

**WINCANTON.**—On Lord's-day, April 5, five persons (one of whom was our minister's younger son) were baptized and received into the church. On the following evening, two other friends, who had previously stood connected with us as communicants only, were also baptized, their prejudices having given place (in the case of one of them very unexpectedly) to a conviction of the scriptural and imperative obligation of believers to obey the commandments of Christ. A. D.

**IPSWICH.**—On Lord's-day, April 5, our pastor, Mr. Sprigg, baptized five individuals on a profession of faith in our Lord Jesus Christ. Of these, two had previously been advocates of infant sprinkling, and members of neighbouring churches. One young man had been a Unitarian, and now laments the dishonour he had so long cast on his adorable Redeemer. Tracts were distributed at the close of the service. G. R. G.

**STOURBRIDGE.**—On Lord's-day evening, March 20, six males were baptized here. Of these, five were young men, two of them teachers in our sabbath-school, and one a scholar. The congregation was very large, every part of the chapel being densely crowded, and some unable to obtain admission.

J. D.

**BOXMOON.**—On Lord's-day, Jan. 11, Mr. Pratten baptized two believers.



**THURLASTON.**—On Sunday, March 20, eleven persons were publicly baptized and added to the General Baptist church in this village, several of whom had been scholars, and are now teachers, in the sabbath-school. In consequence of a notice and invitation being given the previous sabbath, many from the neighbourhood, together with the inhabitants of the place, assembled at an early hour for religious worship, when a sermon upon the nature, mode, and subjects of scripture baptism (intended as a hand-book for the baptists) was delivered. In the afternoon the candidates were addressed upon the importance of their future conduct, and received to fellowship at the table of the Lord.—*Leicestershire Mercury*.

**BURY ST. EDMUNDS.**—On Lord's day, April 5, twelve persons were baptized by Mr. Elven; seven of the number were members of a neighbouring Independent church, who became convinced of the truth of believers' baptism by immersion, from reading the sacred scriptures. Our pastor gave a spirited address on the subject of believers' immersion, to an immense concourse of people, who appeared deeply interested in the proceedings. Our earnest prayer is that God may open the eyes of many more, and give them grace to come out, and follow their Lord in his own appointed ordinance. J. B.

**BOLTON, Lancashire.**—Mr. Fyfe baptized three candidates, April 5. One was a sabbath scholar, making the seventh from the school in twelve months. Mr. F. closed his services amongst us on the evening of the same day; when the teachers and scholars presented him with a neat inkstand in token of affection. J. H.

**SHEFFIELD, Eyre Street.**—We had a baptism of two persons on the 5th April. We trust our prospects of usefulness are improving.

**Townhead Street.**—Twelve persons were baptized before a crowded audience, on sabbath evening, March 20. Mr. Larom, our pastor, addressed the candidates, amongst whom were three married couples, and three were from the senior boy's class in the sabbath school, one a scholar from the girl's school, one who had formerly been a scholar, and one female teacher. Let me mention a pleasing fact. One of our poor but zealous friends invited a person who was a sweep to attend the house of God, through whose instrumentality six of the above owe their conversion to God. We have several other candidates. E. L.

**LONDON, Salter's Hall.**—Two candidates were baptized by Mr. Davis, before a crowded assembly, after an interesting sermon by Mr. Blair, the Scottish Evangelist. One was from the sabbath school. Others are coming forward. J. C.

**BELFAST.**—One individual, a brand plucked from the burning, was baptized here a short time ago in the presence of a goodly number of spectators, who looked on and listened to an address by brother Matear with great attention. We enjoyed the warm beams of the sun, in the green meadow, by the river side; and we felt also the cheering influence of the Sun of Righteousness, in the green pastures and still waters of his grace and ordinances. D. W.

**SOUTH SHIELDS, Barrington-street.**—We had a baptism of ten persons in the first week in April. Three were from the United Secession Church, two from the Free Church, and five from the world. T. B. [Another correspondent informs us that one of the candidates, was first seriously impressed by the words

"Stop poor sinner, stop and think!"

Another had been a sabbath scholar, and the seed of the kingdom then sown in her heart, though long dormant, at length brought forth fruit.]

**DEBRY, Duffield-road.**—Six persons were baptized on Tuesday evening, March 31, with the view of uniting with the newly-formed church meeting at this place. The service was conducted in the General Baptist meeting-house, Sacheverell-street, kindly lent for the purpose. The attendance was large, the season solemn, and we hope the cause of truth was advanced. Five of the candidates were from the senior classes of the sabbath school. W. F. P.

**STUDLEY AND COCKHILL.**—Four persons put on Christ by baptism, March 22; and on the 5th of April, four more followed their example. Eleven have been added to our church this year by public baptism. One was a Wesleyan, and eight were from the "Church of England." We have more enquirers. F. P. H.

**BURY, Lancashire.**—Four believers were buried with Christ by baptism, Feb. 1. All these were from the sabbath school. April 5, one scholar, two Independents, and one Wesleyan were also immersed. It is a pleasing fact that since our school was formed, about one year ago, we have added fifteen persons from it by baptism. We have lately had revival services, from which good has resulted. D. J.

**GLADESTRY.**—Mr. Etheridge, of Hay, immersed one believer, March 22, who had been a member of an Independent church. W. P.

**CIRENCESTER.**—The aged pastor of the baptist church, Coxwell-street, now in the 42nd year of his ministry, has lately had the pleasure of baptizing two of his own children.

**LEICESTER, Archdeacon-lane.**—Two persons were baptized here on the first sabbath in April, by Mr. Stevenson.

**LEWES.**—Two young christians made a profession of their faith in Christ, by being baptized in his name, on the first sabbath in April. One of these had once broken the laws of man as well as of God. He endured penalty from man, but found pardon from God.

T. E.

**BILLESDON.**—We have had two baptisms recently. The first of a young person who had been a scholar and a teacher. The next, of three candidates, one of whom had also been a scholar and a teacher. Brother Finn, of Leicester, preached, and baptized the candidates.

M. C.

**SKENFRITH.**—Six believers were immersed at this place, April 5, before many witnesses. One instance, at least, of the good effects produced by the service has come to our knowledge.

J. H.

**WALSALL, General Baptists.**—Whilst some professing christians are going further off from one another, others are drawing closer together. The latter, we are glad to say, is the case here. At our anniversary, a short time ago, we had baptists of both sections, Independents, and Wesleyans, all meeting together in harmony. We have just baptized nine candidates. Three husbands and their wives were amongst the number.

R. H.

**TOTTENHAM.**—On the first sabbath in April Mr. Wallace baptized six individuals. One is a member of the Wesleyans. The congregation was large and attentive, and it is hoped that good was done.

**CARDIFF, Tabernacle.**—The earnest means adopted here for the revival of religion, especially by continuing in prayer, have not been fruitless. On March 29, Mr. D. Jones baptized three candidates, one a sabbath scholar.

**ROTTERHAM.**—We had an addition of six by baptism, on the first Lord's-day in April.

J. B.

**SHELFANGER, Norfolk.**—Three approved candidates were baptized here on the first sabbath in April, and added to our church. The attendance was large, and as a spirit of prayer prevails, we hope to see greater things than these.

G. W.

**GUERNSEY, Wesley Road.**—After the evening service, April 12, two persons were buried with their Lord by baptism.

T. C.

**WALES.**—At *Tenby*, March 16, one believer was baptized, and on April 12, one, a teacher.—At *Horeb*, three, March 8; on April 5, seventeen, the majority being from the sabbath-school.—At *Narberth*, Jan. 4, one; Feb. 1, one; March 20, two.

**HOXTON, Buttsland-street.**—On April 7, Mr. J. Rothery, pastor of the church meeting here, baptized three females, one of whom was his eldest daughter, aged 19.

**DARTMOUTH.**—Mr. Brewer baptized three persons on the first sabbath in April.

**TRING, West End.**—Mr. Wyherley baptized two persons Feb. 22, one a sabbath scholar, and the other a teacher, who had been a member of the Independent body for some years. The congregation was overflowing, and the service solemn and interesting. May such a scene be frequently renewed!

M.

**LEICESTER.**—Ten were baptized in the new meeting-house, Belvoir-street, by Mr. Mursell, April 1, eight of whom were females—chiefly young persons.

**LYNN, Stepney chapel.**—Our pastor has baptized as follows since our last communion—Feb. 1, one male and one female; Feb. 26, one female; March 1, one female and three males; April 5, five males. We have several others coming forward. "What shall we render to the Lord for all his benefits."

**TROWBRIDGE, Bethesda.**—On Lord's-day, April 6, nine persons were baptized by Mr. Gwinnell. The chapel was quite full, and the greatest order prevailed, and a good impression appeared to be made. Others are in a hopeful state.

D. D.

**LAYS HILL, Herefordshire.**—Our pastor, Mr. Wright, has baptized four individuals since January. Two of them, a man and his wife, who have been hearers for many years. One, a young man who is a teacher; the other, a female, was formerly a member of a Presbyterian church in America. We have more inquirers.

B. A.

**WOODSIDE, Gloucestershire.**—On the last sabbath in March, nine believers were immersed before a crowded congregation. Our meeting-house was literally "crammed," and many were unable to get within it. Two households, but no infants, were among the candidates. May they all be faithful!

R. T.

**BOSTON, Lincolnshire.**—In this month (April) we have added seven by baptism, two of whom had been methodists.

F. M.

**MONKWEARMOUTH, Look-out-hill.**—Three believers have been baptized here lately. Two of these are teachers in our sabbath-school. Our prospects are pleasing.

J. T.

**MAULDEN, Beds.**—Three persons were lately immersed at this place, by Mr. Earby, of Wootton. The service was interesting to many spectators.

**MALTBY, Lincolnshire.**—Three females, two of whom were young, were baptized at this place Feb. 1: and on April 5, two other young females followed their example.

R. D.

**WOLVERHAMPTON, General Baptists.**—Mr. Shore baptized six believers on the last sabbath in March.

**BONNYRIGG, N. B.**—Three believers were baptized March 8th, and two others on the 17th, on which occasion Mr. Johnstone, of Edinburgh preached.

HAY.—On Lord's-day, March 1st, four believers were baptized, one of whom was from the Bible-class. B. E.

WALSALL.—We baptized three persons, Feb. 23; and four, March 20; and are thankful that the good cause is prospering.

BRISTOL, *Counterslip Chapel*.—March 1, our pastor baptized thirteen candidates, ten females and three males. I. H. W.

ELGIN.—We have baptized another believer, and have several hopeful inquirers, and a still increasing congregation. W. E.

SUNDERLAND, *Dunning Street*.—We had a baptism of two persons March 8th. Our church now numbers twenty-seven members. Mr. F. Hill, late of Hartlepool, has become the pastor. Our prospects are good. A. W.

BURLINGTON.—Our pastor baptized one female candidate on March 29, after preaching a discourse on scriptural baptism.

R. F.

PARLEY.—On the first sabbath in March, one female was baptized and added to the church.

## Baptism Facts and Anecdotes.

BAPTISM WITHOUT WATER!—What will our readers, who have not already seen it, think of the following extract from a high Church Magazine?

"The recent correspondence which we have received, with regard to the alleged carelessness with which the holy sacrament of baptism is administered by some priests in the English church, renders it a plain duty that we should call attention to this most important subject; for although the evil may be confined to a few localities, and to a very few individuals, its existence at all among us is sufficiently serious.

"Our correspondent states, that he has been assured by Anglican priests, that in some churches, nay, in some rural districts, the custom, no long time ago, was, during the winter, to baptize without water!"

"A clerical correspondent writes, 'I know a clergyman who re-baptized his child, on being assured, by one or two standing by, that not a single drop of water had touched the child's face: and I have every reason to believe, from the report of credible witnesses, that this sometimes happens in large parishes where, e. g., sixty or seventy children are baptized on the Sunday afternoon, and where, consequently, there is often great haste and carelessness. The drop or two of water, intended to sprinkle the child, merely touches his cap or dress, and thus he remains unbaptized.'

"Another clergyman says, 'Three cases fell under my own notice, when in London, quite unconnected with each other, yet all corroborative of the fact, that no water had been used. One was, from the circumstances, a peculiarly distressing case. These three cases occurred in the same parish (St. Pancras) about the same time.'

"I have seen a clergyman merely touch the forehead of the child with a wet finger, holding it there until he drew the sign of the cross, and I have occasionally, myself, been called upon to baptize in the churches, even of high churchmen, where, from the smallness of the vessel inserted within the

font, and the paucity of the water supplied, very great care was necessary to administer the sacrament validly, to the number of children to be baptized.'

"There is a great ignorance, too, among the laity, as to what constitutes baptism. I was once requested, by a respectable tradesman, NOT TO USE ANY WATER IN BAPTIZING, as his child was to ill to bear it. People commonly bring their children so be-capped and muffled up, that it requires some care to apply the water to the face, and I have known them complain that the water was not sprinkled as lightly as it might have been.'

"A third clergyman assures us, that, very recently, the officiating minister of a very large and populous metropolitan parish, constantly baptized with a wet finger merely.

"It is most painful to us to have to publish these statements, but we feel assured that all our readers will agree that when such facts are communicated by clergymen who give us their names, we have no alternative. Our duty to the church demands that we should call the attention of the clergy, and especially of their lordships the bishops, to this most vital question. Nor must we omit to urge upon godfathers and godmothers, and the laity generally, that it behoves them to watch, especially where laxity and carelessness are suspected, that all things pertaining to this holy sacrament are done decently and in order. Let them not be afraid to speak, where the valid baptism and consequent regeneration and salvation of an immortal soul may be periled.

"But we hope that this notice may have the desired effect in opening the eyes of all parties, and especially of those few whose inexcusable and culpable carelessness and negligence have called forth these observations. We do also hope, that our contemporaries will either copy this article, or, at all events, call attention to the subject, without delay; for surely no intelligent churchman, of any party, will deny its paramount importance."

## Religious Tracts.

THE TRACT BURNER.—“You need not leave your tracts here,” said an angry man to the devout and honest-hearted tract distributor, who held out to him a few of these short and simple statements of the truth. “Don’t leave them here; for I give you a fair warning that I shall burn them if you do.” “I hope not,” answered the tract distributor; “and, at any rate, I will leave the tracts with you, praying that God’s blessing may accompany them.” On saying this, he put down the tracts, and turned to depart, the man still calling out, “I said I would burn them, and I will keep my word.” A year passed away, and the tract distributor found himself in the same part of the country again. He remembered the circumstance which has just been related, and he felt anxious to know what had become of the violent man who had been so determinedly opposed to the reception of his little books. He enquired after him, and soon found him out. He was surprised at receiving a kind welcome from him, and still more so when he eagerly asked him if he had a bible to sell him. The tract distributor looked astonished. “Why, how is this, my friend? I thought you were determined not to read even the tracts, much less the bible! nay, did you not threaten to burn the few tracts which I left with you when I was here last?” “I know that I threatened to burn them,” said the man; “and I did burn them, and yet it was one of the very tracts you left with me that was the means of producing the change at which you wonder.” “How could the tract do this if you burned it without reading it?” asked the tract distributor. “I threw them

all into the fire as soon as you was gone,” replied the man; “and I watched them as they gradually consumed away; but whilst I was doing this, the flame caused the leaf of one of the tracts to curl itself round, and to cast its light as it burned upon a single sentence, which presented itself before my eyes. It was this sentence which struck at once to my heart.” “And may I ask what this sentence was?” said the tract distributor. “It was a verse,” replied the man, “out of the bible, and one which I can never forget; it was this,—‘Heaven and earth shall pass away, but my words shall not pass away;’ and as I read it, the thought struck me at once,—‘Why I may burn these books as much as I choose, but I cannot burn the word of God; that must endure for ever: and I may refuse the word of God, but it is true, notwithstanding.’” The man has since become a devoted and consistent follower of the Lord Jesus Christ, and a faithful professor of that imperishable truth, which he once attempted to destroy.

DONATIONS have been forwarded to

	Handbills.	4 Page.
Sutton St. Edmunds.....	500	.. 25
Ledbury.....	500	.. 25
Smethwick .....	500	.. 25
Sheffield, Townhead Street	500	.. 25
London, Spencer Place ..	500	.. 25
Astwood Bank .....	500	.. 25
Leeds, Providence Chapel	500	.. 25
Northwich.....	500	.. 25
Clevedon .....	500	.. 25

We have also forwarded donations of “*Invitations to Worship*” to various places, a list of which we shall furnish next month.

## Sabbath Schools and Education.

### SCRIPTURE LESSONS FOR MAY.

*May 3.—The famine in Samaria.*

2 Kings vii. 1—11.

EXPLANATIONS.—v. 1, *Then, &c.*—When the Syrian army besieged Samaria, and the famine so prevailed that mothers fed on their own children (2 Kings vi. 28—9.) *A measure of fine flour for a shekel, &c.*—About a peck of fine flour for 2s. 6d., and two pecks of barley for the same. This prophecy was delivered in the hearing of the king and some of his nobles, on one of

whom the king leaned. v. 2, *Might this thing be*—He did not believe that even God could send provisions so plentiful and cheap in so short a time. *Not eat thereof*—He should see it, and then die, as a punishment for his profanity and unbelief. Learn how wicked it is not to believe the word of God. v. 3, *Leoprous men*—Afflicted with leprosy—a dreadful disease which eventually covers the body with white scales, attended with a most tormenting itch—the parts infected become insensible, and at last the nose, fingers, toes, &c. fall off. *At the . . . gate,*

i.e., of the city—Lepers were obliged to live, in lone places, without the cities and towns, (Levit. xiii. 46.) v. 4, *We shall die there . . . we die also*—Because the famine prevailed within and without the city. *Host of the Syrians*—The Syrian army by which Samaria was then besieged. v. 5, *Tonight*—The period between sunset and dark. v. 6, *To hear a noise, &c.*—It is not certain whether the noise was really made in the air by the ministry of angels, or whether it was only a sound in their ears—be that as it may, it had the effect God designed. v. 7, *Fled for their life*—As they had not time to jump on their horses, &c., it shows the dreadful nature of the panic with which they were seized, and how great their danger appeared to themselves, (Prov. xxviii. 1.) v. 8, *Carried thence silver, gold, &c.*—The ancients foolishly carried their treasures with them to war; which the Syrians left behind in their fright. v. 9, *We do not well, &c.*—Conscience reproved them for selfishness, when, because of the famine, the people of Samaria were at death's door. *Mischief*—Punishments will come upon us. v. 10, *Porter*—Sentinel or guard.

QUESTIONS.—v. 1, Who was Elisha? Of what did he prophecy at this time? When and where was this plenty to take place? How much flour and barley was to be sold for a shekel? What was the value of a shekel? and so on to v. 11.

From the state of the lepers, learn the state of our souls by sin. Their resolution (v. 4) may be best improved in the following words—

"I can but perish if I go,  
I am resolved to try  
For if I stay away I know  
I must for ever die."

May 10.—*The famine in Samaria continued.*  
2 Kings vii. 12—20.

EXPLANATIONS.—v. 12, *Show you what the Syrians have done*—The king having heard the report of the lepers, regarded it as a stratagem of the Syrians, by which the more easily to ensnare and overcome the hungry Samaritans. v. 13, *They are as all the multitude, &c.*—Signifying there was a like consumption among the horses as among the people, and those that remained were starving as they were. v. 16, *Went after them to Jordan*—Some fifteen miles from Samaria. *All the way was full, &c.*—A farther proof of the Syrians alarm, as they cast away every hindrance to their flight. v. 16, *A measure . . . was sold for a shekel*, —Those who spoiled the camp had not only enough to supply themselves with, but an overplus to sell at an easy rate to others. v. 17, *Charge of the gate*—To keep the peace, and see that there was no tumult nor disorder in disposing of and dividing the spoil. *The people trod upon him*—Either

by accident, the crowd being very great, or by design, because he abused his power, and was imperious in restraining the people from satisfying their hunger. In either sense God's justice was glorified and the word of Elisha fulfilled, (v. 1.)

QUESTIONS.—v. 12, Who was king of Israel at this time? (see 2 Kings iii. 1.) When did he hear the report of the lepers? What did he do? and so on to v. 20.

From the doom of the nobleman here recorded, learn the fatal consequences of unbelief. We see, from the raising of the siege of Samaria, in what extraordinary ways God can effect deliverance from danger.

May 17.—*Parables of the lost sheep and lost piece of silver.*

Luke xv, 1—10.

EXPLANATIONS.—v. 1. *All*—Some of the different classes. *Publicans*—Tax-gatherers. *Sinners*—Heathens or Gentiles, and therefore called "sinners" by the Jews. v. 2, *Receiveth sinners*—Jesus receives Gentiles as well as Jews, (Romans x. 13.) *Eateth with them*—Which was contrary to Jewish custom, (Acts xi. 3, and Gal. ii. 12.) The Pharisees brought this as a charge against Christ, which however he did not reject, but delivered the subsequent parables in illustration of the fact that he receiveth sinners. v. 3, *Parable*—A figurative representation of truth. v. 4, *Wilderness*—Desert—not a barren waste, but answering to our commons. v. 7, *Just persons which need no repentance*—There are no such persons in truth on earth, (Ecclesiastes vii. 10.) But the Pharisees thought themselves to be such, and Christ, taking them on their own terms, shows that he receives sinners, because one such sinner that repenteth is more acceptable to Angels and God, than ninety-nine such just persons as they thought themselves to be. v. 8, *Ten pieces of silver*—Equal to 6s. 3d. sterling. *Seek diligently till she find it*—The diligence of the woman in seeking the one lost piece, illustrates the conduct of Christ in coming from heaven to seek and save lost sinners. v. 9—10, *Rejoice with me . . . there is joy in the presence of the Angels, &c.*—The woman requested her friends to rejoice with her, not over what she had not lost, but over what had cost her so much trouble and anxiety to recover. So there is joy in heaven, not over spotless angels that never sinned, but over sinners of the human race brought back to God.

QUESTIONS.—v. 1, What sort of persons were the publicans and sinners? Whom did they assemble to hear? What is to be understood by *All* in the first verse? And so on to v. 10.

Learn 1st, That our Lord preferred penitent publicans, sinners and harlots, before

self-righteous hypocrites. 2. That Christ, the good Shepherd, has come to seek and save the lost. 3. The inhabitants of heaven know what takes place on earth, even the repentance of a single sinner. 4. So interested are angels in our welfare, that our repentance fills them with joy. How do we feel on the subject ourselves?

*May 24—Peter's imprisonment.*

Acts xii. 1—10.

EXPLANATIONS.—v. 1, *Herod the King*—Herod Agrippa, grandson of Herod the Great, mentioned in Matthew ii. 1. *Church*—In scripture the word church never means a building, but a company of believers. v. 2, *James*—Son of Zebedee, (Mat. x. 2.) He was the first Apostle who died a martyr's death, when Matt. xx. 23 was fulfilled. v. 3, *Days of, &c.*—The days of the pass-over feast, when unleavened bread was eaten, (Exod. xii. 14—15.) v. 4, *Quaternions*—A quaternion is a band of four, so that the prison guard consisted of sixteen soldiers. *Easter*—A mistranslation for "the pass-over." It should be "after the pass-over." v. 5, *Prayer was made . . . of the church*—i.e., of the believers who, in Jerusalem, were united in christian fellowship. v. 6, *Bound with two chains*—His right arm was chained to the left arm of one soldier, and his left arm to the right arm of the other soldier. v. 7, *The Angel*—One of the ministering spirits sent forth by Christ, (Heb. i. 14.) The soldiers might be cast into a deep sleep, or, by the appearance of the Angel, struck with blindness, or with confusion and astonishment. v. 9, *Wist not*—Knew not. v. 10, *Angel departed*—Peter being set at liberty, the angels services were no longer needed. v. 11, *Expectation, &c.*—That Peter would be sacrificed. v. 12, *Considered, &c.*—Recollected himself. *Gathered together praying*—In those times of persecution and danger, christians met to worship God at night, and a female received them into her house. v. 16, *His Angel*—They supposed it was an angel in Peter's shape—the Jews believed that Angels sometimes appeared in the likeness of particular persons. v. 17, *Shew these things, &c.*—That they might bless God for the deliverance. *James*—Not the one killed (v. 2), but another apostle of that name, (Mat. x. 3.) *Into another place*—Out of Herod's dominions, to avoid his fury.

QUESTIONS.—v. 1, Which of the Herods' is spoken of here? What did he do at this time? What is meant by the church? And so on to v. 10.

The narrative teaches, 1. That the servants of God may suffer persecution and death on account of their religion; but if faithful they shall not lose their reward,

(Rev. ii. 10.) 2. We must not neglect God's service because of opposition and danger, (Acts v. 5 and 12.) 3. God will sooner or later grant deliverance in answer to prayer, (Psalm l. 15.)

*May 31.—The death of Herod.*

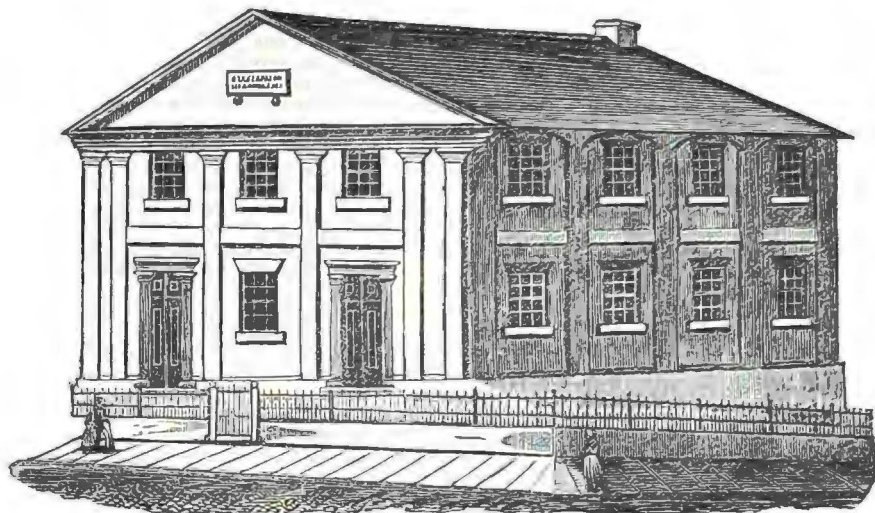
Acts xii. 20—25.

EXPLANATIONS.—v. 20, *Tyre*—A famous city of Phœnicia, built on a solid rock, covered with brown earth, 800 paces long and 400 broad. The place had so great a trade and wealth that "Her merchants were princes, and her traffickers the honourable of the earth," (Isaiah xlii. 8.) *Sidon*—A great commercial city of Palestine, inhabited, not by Jews, but by Canaanites. What there was in the conduct of the people of these places to displease Herod is not now known. *Their country was nourished by the king's*—The people of Tyre and Sidon having but a very limited territory, and being entirely devoted to commerce and manufactures, were dependant upon the Jewish territory for their supply of corn; it was therefore their interest to be at peace with the Jews. v. 21, *Arrayed in royal apparel*—Josephus says "he put on a dress of rich and curious texture, and when he appeared in the theatre, the beams of the rising sun were reflected from the silver garment, with such wonderful and dazzling effect, that the spectators were struck with awe and admiration." Beholding such splendour, and hearing his oration, they wickedly cried out, "It is the voice of a God," which fawning, Herod was vain and wicked enough to receive. v. 23, *Eaten of worms, &c.*—This judgment shows that he was no God, but less than a worm. v. 24, *Word of God grew, &c.*—The persecutions of the disciples, and the judgments of God on the wicked, did not hinder, but rather assisted the progress of the gospel. v. 25, *Fulfilled their ministry*—Or service, having been sent from Antioch with a contribution for the relief of the poor in Jerusalem who believed in Christ, (Acts xi. 27—30.) *John*—Son of Mary, who opened her house for the worship of God, see v. 12.

QUESTIONS.—v. 20, What was Tyre? What Sidon? How did Herod feel towards the people of these places? Who was Blastus? What did they of Tyre and Sidon desire? Why did they ask peace? Through whom did they seek peace with the king? And so on to v. 25.

Observe 1. It is wise to desire peace from those whom we have offended. 2. It is wrong to give to any creature that honour which belongs to God only. 3. Men of every rank must die—hence how useful to be prepared. 4. Jesus ever lives, and his gospel must prosper, notwithstanding the opposition of all its foes.

## Intelligence.



GENERAL BAPTIST MEETING-HOUSE, EYRE STREET, SHEFFIELD.

SHEFFIELD contains about 120,000 inhabitants. There are three baptist meeting-houses in the town—Townhead-street, Portmahon, and Eyre-street. We recollect the period of the erection of the first—that in Townhead-street, about thirty years ago, and the almost agonizing efforts the few friends who attended it had to make, to get themselves a name and a place among the people; for the religious ground in Sheffield was previously occupied by those whose prejudices were enlisted against the *dippers*, who had hitherto been scarcely known in Sheffield or its neighbourhood. The “church” party in this town have for many years been favourable to evangelical views and efforts, and nearly all the clergy are pious men. The Wesleyans are numerous and respectable. The Independents have several chapels. And the Catholics, we are told, are about to erect a *Cathedral*. But it has been calculated that all the places of worship do not afford accommodation for one-fourth of the inhabitants. The General Baptists erected their meeting-house in Eyre-street, in 1842, having previously met for worship in the old Assembly Rooms. The cost was £1800, and we regret to hear that full £1000 remains unpaid. An effort is now making to reduce the debt, and £300 has been promised. The church consists of about one hundred members, of which Mr. Thomas Horsfield is the pastor.

### Baptist.

HAMBURG.—Recent letters state that the baptists in this city, and at Pinneberg and Elberg, have been much annoyed by personal insults and outrages from the “baser sort of the citizens,” through sheer love of mischief and hatred of the truth of God; entering their meetings, abusing the members, and in some cases inflicting blows. But all is borne patiently, and truth is making progress notwithstanding.

PRUSSIA.—Mr. Leheman, of Berlin, is now in this country, visiting the baptist churches, and collecting funds for the erection of a meeting-house in the metropolis

of Prussia. We had the pleasure of hearing his report of the progress of baptist sentiments in Germany, when he visited Leicest. A friend in Sheffield informs us, that when visiting that town, he preached in English in the morning, and in German in the afternoon, at Townhead-street, to a number of friends connected with that place of worship, who are from that country.

ACADIA COLLEGE, NOVA SCOTIA.—The Rev. Dr. Crawley, President of Acadia College, has been appointed to the Theological Professorship, recently instituted, at the joint expenditure of the English Baptist Missionary Society, and the baptists of Nova Scotia.

**CARDIFF, English.**—Mr. W. Jones, having completed the thirtieth year of his pastorate, his friends met on Tuesday evening, April 7, to congratulate him thereupon, and express their sincere esteem for him personally. Charles Vachell, Esq., M.D., presided. Mr. Hopkins related some of the leading events in the history of the church during the last forty years, he himself being one of the six who then united to compose it, detailing various instances of annoyance and persecution to which they were then exposed. He then referred to the success which had attended the labours of Mr. Jones, and concluded by presenting him with a purse of eighty sovereigns, the whole of which sum was composed of the unsolicited voluntary offerings of his friends. Mr. Lewis Williams then spoke, and humorously calculated the probable number of sermons Mr. J. had preached, and how much the handsome sum now presented would give for each. C. Vachell, sen., Esq., (Wesleyan,) as an old inhabitant, corroborated the statements respecting the former persecutions of the baptists, and bore a high testimony to the exemplary conduct of our pastor, the consistency of which had had a tendency to raise the character of his principles in the estimation of all parties. Mr. Jones then acknowledged the great kindness of his friends, which he could not repay, but would pray the Giver of all good to reward them. He then detailed some remarkable facts respecting the state of religion in the town of Cardiff, and in the county. Thirty years ago, there were, in the county of Glamorgan, nine baptist meeting-houses and twelve baptist churches, with from 600 to 700 members; now sixty meeting-houses, with from 6000 to 7000 members. The little one had become a thousand. To God be all the glory! Mr. Jones dismissed the delighted assembly with prayer and benediction. J. T. B.

**TUBBERMORE.**—On Wednesday evening, April 25, a large meeting was held in the late Dr. Carson's meeting-house. Nearly 300 sat down to tea. The profits of the meeting are to go for the purchase of tracts. After tea the assembly was addressed by four Presbyterian and three Baptist ministers. Our young brother here, has a fine prospect of doing good. May the church arise and clothe herself with zeal as with a garment! They are indeed moving—and moving in a right direction. Oh that they may all be faithful, and live to see the pleasure of the Lord prosper abundantly in their hands!

**TORRINGTON.**—The Rev. George Cosins preached his farewell sermon at the baptist chapel, on March 20. A silver milk jug has been presented to him by his numerous friends.

**RATHER CURIOUS AND SOMEWHAT SINGULAR** is it not, that the parson of a parish in Lancashire, hearing that one of his neighbours was about to inter his wife in a dissenter's burial ground, sent him a loving epistle begging him not to do so naughty a thing as inter one he loved so well—the mother of his seven children—"in a field, near the meeting house of the anabaptists, in Leigh," like an infidel or a self-murderer, and offering the choice of a spot in his own church yard, or in that at Leigh, "free of cost." (Wonderful! The Binstead parson would not have the bones of his neighbour, the dissenting teacher, at any price.) But brother Rowlinson, a member of the baptist church at Bury, though in humble circumstances, is an intelligent dissenter, and was not to be moved. There, in a "common field," as this parson called it—as if it were not also God's earth—he buried his dead; and there, with sleeping saints, may she rest in peace, waiting the resurrection of the just.

**THE CHRISTIAN CHARTIST CHURCH.**—At a meeting of the congregation of the above church, held in Livery-street chapel, on Wednesday evening, Mr. Arthur O'Neill announced his conversion to the doctrine of immersion, and stated his intention to join the baptist denomination of professing christians. It is expected that this will have the effect of dissolving the above body, of which Mr. O'Neill has been the founder. —*Birmingham Pilot.*

**GLASGOW.**—The friends in Glasgow who requested the Baptist Union of Scotland to commence a new station in that large city, and with which they complied, by sending Mr. Taylor of Airdrie to labour there, have succeeded in their efforts so much beyond their expectations, that they have resolved neither to ask nor receive any pecuniary assistance from the funds of the Union. The church now numbers forty persons, and the congregation is attentive and numerous. May the devoted and laborious pastor see the work of the Lord prosper abundantly in his hands!

**LYNN, Stepney Chapel.**—The young friends at this place presented, on the 16th March last, to their beloved pastor, J. T. Wigner, a pair of new globes on mahogany stands; and to Mrs. Wigner an elegant toast rack as a testimony of their affectionate regard. Some time since the members of the congregation, as distinct from the church, presented Mr. W. with a very beautiful silver inkstand, as a token of sincere esteem.

**MONKSWHAMMOUTH, Look out-hill.**—The baptist church and congregation at this place, being much inconvenienced for want of suitable accommodation, are contemplating the erection of a place of worship, and school-rooms; but they need help.



**SCOTLAND.**—A correspondent observes: "I am glad to say that our new interests at Edinburgh and Glasgow are flourishing, and we have openings elsewhere of a very promising kind." Another remarks: "There is a great stirring among the dry bones in some places in Scotland, although not landed throughout the world like some matters of recent occurrence." Another states: "There are ten persons here who have lately been baptized, and who now assemble for prayer and exhortation."

**PAISLEY, George-street.**—The members of this church met on April 12, for prayer and fasting, when David Balnave and Thomas Macalpine were ordained pastors, conjointly with our aged and much esteemed pastor, John Taylor, who presided on the occasion. After the interesting services of the morning were over, nearly 200 of the members and their friends sat down to a comfortable breakfast, provided for them in the meeting-house. F.

**THE BENEVOLENT SICK SOCIETY**, connected with the baptist chapel, Goodshaw, Lancashire, held its first festival on Friday, April 10, when the pastor preached from "They helped every one his neighbour; and every one said to his brother, Be of good courage;" after which about 340 took dinner in the school-rooms, without the introduction of any intoxicating drinks whatever, tea, or coffee, being found a far more agreeable beverage. This society has been in operation about nine years, works well, effects great good, and now numbers 378 members, with an increasing capital.

**SWAFFHAM, Norfolk.**—A successful attempt has been made to clear off the debt on our place of worship, and also on that at Castleacre. These events have afforded much satisfaction and fervent gratitude to God, which were expressed at a public tea-meeting lately held for the purpose.

**BUNLEY.**—The General Baptists having long felt the need of suitable rooms for their sabbath and day schools, have now erected convenient premises. Formerly their school was taught in four different places.

**NORTH SHIELDS.**—The new baptist meeting house in Howard-street, was opened for divine worship on Thursday, April 16, Dr. Halley, and Messrs. Fletcher, Pulsford, and Christopherson preached. A series of revival services, conducted by Mr. Pulsford, were commenced on the 19th, which were continued on the mornings and evenings of several successive days.

**DENBY, Duffield Road.**—We are informed that Mr. Poole, through ill health, is not engaged as the pastor of the friends meeting here, but occasionally supplies the pulpit.

**BAPTIST THEOLOGICAL EDUCATION SOCIETY.**—Mr. S. Davis, who, for thirty years, was the agent of the Baptist Irish Society,

has been engaged to promote the interests of this valuable institution.

**TESTIMONIALS OF RESPECT.**—At *Wesley-Road, Guernsey*, the pastor was presented with Stackhouse's History of the Bible.—At *Waddesdon*, on retiring from his pastoral engagements with the church, Mr. Grainger was presented with a handsome table-clock, in an ebony case, and his sister, Miss G., with a handsome work-box. Mr. G. removes to Oswestry, Salop.—At *Paulton*, the members of the bible classes presented their friend and pastor, Mr. Fox, with a pair of Newton's beautifully finished globes.

**REMOVALS.**—Mr. Macgowan, of Shotley Field, to Airdrie—Mr. R. Abbott, of Newport Pagnel, to Broseley—Mr. Hamilton, of Moate, to Ballina—Mr. Bentley, of Ballymoney, to Limerick—Mr. Thomas, to Moate, and Mr. Shearman, to Clonmel—Dr. Perrey, of Reading, to Agard-street, Derby.

### Missionary.

**EXPULSION OF BAPTIST MISSIONARIES FROM FERNANDO PO.**—This distressing intelligence will, we expect, be generally known before these pages appear. Mr. Wilkinson of Newcastle, and Mr. Neal of Liverpool, have favoured us with various interesting details of the proceedings, extracts of which we give below. It appears that the island belongs to Spain, and the Romanists are jealous of the baptist teachers. More civility was used here, however, than at Tahiti. The missionaries, it seems, are allowed time to clear out. It is expected that they will repair to the main land, and that many of the natives will accompany them. May this apparently "untoward event" fall out "rather unto the furtherance of the gospel."

*Extract from Captain Milbourn's letter, of the Dove, to his Father, at Newcastle-upon-Tyne.*

*Clarence, Jan. 4, 1846.*

On Christmas-day a Spanish ship of war arrived here. On the Saturday, the missionaries at Clarence, with myself, paid our respects to the commander, and his lordship the Consul General of her Majesty the Queen of Spain. We were kindly received by the above gentleman: his lordship proposed a conference with us on the following Monday, at eleven, a.m., after which we parted very kindly. Monday, eleven, a.m., we appeared before his royal highness, who soon gave us to understand that he had instructions from the Spanish government to tolerate no other religion in Fernando Po than that of the Roman Catholic and apostolic, and that we must either bind ourselves 'by faith' that we will neither teach nor preach any other religion than that of the Roman Catholic, or else leave the island: we pre-

ferred to leave the island. I will insert you a copy of the articles he wrote for us to sign.

*Island of Fernando Po, Dec. 30, 1846.*

We Missionaries of the Society of the Baptists, as underwrote, residents in the Island of Fernando Po,—

After hearing the reasons exposed by his Lordship, the Royal Commissioner of the Queen of Spain, and in presence of a consul in the Island, presided by his acting Governor, in the name of Her Catholic Majesty, agrees, "that the first obligation of all strangers that habits a country is to respect the laws that governs, in one of what says the Article 11. of the Spanish Constitution, probing the exercise of any other religion than the Catholicque Apostolique and Roman, and being not permitted to exercise that of our own, but desirous to stop in Fernando Po.

1st. We engage ourselves by faith, to lock up directly the schools and meeting houses that our Society has established, and to knock off for ever the exercise of our mission, either by missionaries collectif en-shipment or particular civil or religious in this island and her dependants, belonging to the Spanish Government.

2nd. To live as simple particulars and strangers without denomination and without any power as missionaries, and never to interfere or oppose us as in any way, that it may be to the laws or ordinances which governs the Spanish Monarchie, or the laws or ordinances established or that will be established in the Island.

3rd. Not to have any kind of meeting or assembly under any pretext that it may be.

4th. We begs the Royal Commissionary the permission to pray in family, that is to say, that every one of us can pray in his house with his family, his children, and five of his domestics, or servants, whose names are without any public ostentation of religious exercise, without admitting any other person, or individual, of any sex or age that it may be to pray with us.

5th. As the houses that has been established by us, or that we has bought, are our property, the Royal Commissionary would kind enough to know our rights to habit here as simple particulars, to sell them or dispose of them the best manner that we think proper or for the best.

6th. That as all the ground of the island of Fernando Po are the Spanish government properties, and that our houses and chapels are established in a land that belongs to Spain, we will pay annually a rent proportioned at this extention as the law directs that governs, or will govern, in the colonie will mark it, and will be fixed by the feet or measure of meter for all the inhabitants that will like to stop in the island, and will habit in the island with the permission of panish government."

From the tenor of these articles you will perceive our present position, of course we will not, we cannot, we dare not, sanction such unholy unscriptural requirements as those contained in the above articles. On new year's day we tendered in writing our reply to the above, the following is a copy :

*"Clarence, 1st Jan., 1846.*

*To his Lordship the Royal Commissioner of her Majesty the Queen of Spain.*

We, the undersigned missionaries of the christian faith, most respectfully and humbly, yet firmly, intimate to your lordship the reasons why we cannot sign the six articles, which were agreed for us yesterday, in the consul of the island.

We believe that every man must give an account of himself to God, and that every man has a moral and divine right to judge for himself, and to worship God according to the dictates of his own conscience, without being answerable to man for things pertaining only to God. Under these circumstances, and by the tenor of the said articles we feel ourselves constrained to be in readiness to withdraw from the island, and most respectfully entreat your lordship to allow us a period of time sufficient to enable us to provide shelter for twenty families, comprising, with children, not including servants, upwards of sixty souls. The consideration that the rainy season is not far distant, and that our means of transportation from this place is only a small schooner of sixty-four tons, will, we trust, weigh with your lordship to grant us the largest possible period for the accomplishment of our removal.

We have, the honour to be with due respect,

Your lordship,  
(Signed) JOHN CLARK  
G. K. PRIME  
THOS. STURGEON  
WM. NEWBIGIN  
THOS. MILBOURN.

We had, this afternoon, an interview with his lordship, who has taken the responsibility upon himself of allowing us twelve months to remove our houses, &c., and he allows that during the present year Mr. Sturgeon may continue to preach as before, and also two native teachers; but all teaching and preaching to be confined to the town of Clarence.

These articles were written by his lordship in English, which was very accommodating to us. His composition will appear very defective, but you must take into account that he is a foreigner—a native of Spain. In article 2—"simple particulars," mean "private individuals." We intend taking up our abode at Bimbia for the present, which is as healthily as Clarence, and will afford accommodation for all that choose to accompany us; but the inhabitants of Clar-

once will soon be scattered, and be as sheep without a shepherd. We will commence taking down our houses immediately, which will afford me abundant employment in transporting them to the continent. It is very fortunate that we have a vessel at our service. The poor aborigines will suffer most by our leaving the island; they are beginning to appreciate our instructions, and to love the missionaries in preference to any other individuals. The Consul informed us to-day that in a little time several large vessels would arrive here with Spanish emigrants; a Catholic bishop, and one priest, will remain in the island.

Mr. Neal of Liverpool, states that the facts he furnishes were communicated to him by an eye-witness. But as several of these are included in the foregoing statements, we need only extract those which are additional: viz.—That the Spanish man-of-war brought over a Spanish Roman Catholic bishop—that on the 5th January, about 100 marines came on shore with colours flying and drums beating; and at Clarence they formed a line, the natives gathering round, when a proclamation was read from her Spanish Majesty, purporting to be an answer to a requisition from the island for Spanish rule and a Catholic priest, and prohibiting all other missionaries. This proceeding created great excitement, every one being ignorant of any requisition having left the island.

"The gentleman who brought this intelligence came over in the *Sylph*, which arrived in Liverpool April 1st. He is unconnected with missions, but bears honourable testimony to the improved state of the people of Clarence, since the missionaries have laboured there.

He asked upwards of sixty of the natives how they liked the Spanish palovar, their answer was invariably,—"Mc no like Spanish palovar at all; if minister go, me take wife and pickiniuny and belong to go too."

A Spanish brig with emigrants was daily expected when the *Sylph* left.

It is strongly suspected that the governor is at the bottom of these proceedings; but the whole affair revolves itself into one of priestcraft."

INDIA.—From the *Calcutta Standard* we learn that the annual meeting of the Associated Baptist Churches of Bengal was held at Circular Road chapel, on the 22, 23, 24, 25, and 26th of December last. Mr. Wenger sat as moderator. Letters from the churches were read. Two churches requested admission. Sermons were preached, and the reports of committees received. A letter of sympathy with Mr. Münster, at Copenhagen, was agreed upon, and a subscription of

538 company's rupees made for the Danish baptists. Full 170 believers have, during the year, made a profession of Christ by baptism, a larger number than the annals of the baptist churches in India had ever yet recorded. The number in communion is now upwards of 1000. The year, upon the whole, had been a prosperous one. The native members have stood firm: none having been seduced by Romanism. Mr. John Robinson was set apart to the work of the ministry.

JAMATOA.—We have just received a most important communication from one of the baptist missionaries resident on this island, which, from prudential motives, we withhold for the present.

### Religious.

#### PROPOSED EVANGELICAL ALLIANCE.

At a meeting of the Aggregate Committee, held at Liverpool, Sir Colling Eardley Smith, Bart., being in the chair, the following resolutions were unanimously adopted.

The Rev. J. Haldane Stewart moved, the Rev. Dr. Buchanan seconded:—"That, in seeking the correction of what we believe to be wrong in others, we desire, in humble dependence on the grace of God, to obey ourselves, and by our practice and influence to impress upon others, the command of Christ, to consider first the beam that is in our own eye; that we will therefore strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins, and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of those christian brethren who belong to other bodies than our own."

The Rev. Dr. Massie moved, the Rev. J. Tod Brown seconded:—"That, when required by conscience to assert or defend any views or principles wherein we differ from christian brethren, who agree with us in vital truths, we will aim earnestly, by the help of the Holy Spirit, to avoid all rash or groundless insinuations, personal imputations, or irritating allusions, and to maintain the meekness and gentleness of Christ, by speaking the truth only in love."

The Rev. J. A. James moved, the Rev. W. W. Ewbank seconded, the Rev. Dr. Urwick supported:—"That, while we believe it highly desirable that christians of different bodies holding the head, should own each other as brethren by some such means as it is hoped the proposed Evangelical Alliance will afford, we disclaim the thought, as injurious and uncharitable, that those only who openly join this society are sincere friends to the cause of Christian Union."

that, on the contrary, we regard all those as its true friends who solemnly purpose in their hearts, and in any way profess that purpose with their lips and fulfil it in their practice, to be more watchful in future against occasions of strife, more tender and charitable towards christians from whom they differ, and more constant in prayer for the unity of the whole body of Christ."

The Rev. Dr. Bunting moved, the Rev. Dr. Steane seconded:—"That we therefore would invite, humbly and earnestly, all ministers of the gospel, all conductors of religious publications, and others, who have influence in various bodies of christians, to place on public record, in any way they prefer, their serious purpose to watch more than ever against sins of the heart, or the tongue, or the pen, towards christians of other denominations; and to promote, more zealously than hitherto, a spirit of peace, unity, and godly love among all true believers in the Lord Jesus Christ."

The Rev. Edward Bickersteth moved, the Rev. J. H. Hinton seconded, the Rev. J. Cooper and the Rev. T. Wagh supported:—"That while several reasons may hinder christians who belong to the society of Friends, and to other denominations, from direct union or co-operation with this Provisional Committee; we desire to acknowledge all those of them as christian brethren, who, except with reference to 'the Divine institution of the christian ministry, and the authority and perpetuity of the ordinances of baptism and the Lord's supper,' adhere to the same basis of evangelical truth, and manifest in their lives the fruits of righteousness; and to practise towards them, no less than towards believers of other bodies, the same maxims of forbearance and love."

The Rev. John Kelly moved, the Rev. Joshua Russell seconded, the Hon. and Rev. B. W. Noel supported:—"That since we are commanded by the Holy Spirit to add to brotherly kindness, love, and are bound to pray that all who profess and call themselves christians should be led into the way of truth; we earnestly recommend to the members of the provisional committee of the proposed Evangelical Alliance special prayer for all merely nominal christians, holding those errors which the basis of union is designed to exclude, as well as for Jews and Gentiles throughout the world."

**THE NEW BISHOP OF JERUSALEM** is Samuel Gobat, of the Protestant College at Malta, a Swiss, and formerly a missionary in Abyssinia.

**ENGLISH BIBLE MONOPOLY.**—We are delighted to find that Joseph Hume is moving to an attack on this monstrous monopoly. Success to him!

**SABBATH SCHOOL JUBILEE.**—It is intended to hold the third commemoration of the sabbath school jubilee in the Peace-hall, Halifax, on what is called Whit Tuesday, when it is expected that 20,000 teachers and scholars will attend, should the day prove favourable. Appropriate hymns by James Montgomery and Mrs. Gilbert will be sung. In the Halifax Sunday School Union, out of 2165 teachers, 1500 were once scholars — 873 of these are members. Forty-three of the children became members of churches last year.

**THE ARMENIANS.**—Just as we were arranging our pages for the press, we received, through the kindness of its editor, a copy of a new Penny Religious Newspaper, published in the island of Jersey. *The Christian Penny Record*, which contains an important document, signed by Messrs. Dwight and Horne, American Missionaries at Constantinople, detailing the persecutions to which the converts from the Armenian church are exposed. The penalties inflicted have been as disgraceful to the rulers of that church, as the patient endurance of them has been noble on the part of the sufferers. But we shall give further particulars, which are of an interesting nature.

**WESLEYAN MISSIONARY SOCIETY.**—The income for 1845 was £112,823, enabling the society to pay all its debts, and commence 1846 with a balance of £700 in hand.

**A MISSIONARY COLLEGE** for the church of England is now in the course of erection in the city of Canterbury.

### General.

**THE JEWS.**—The Jewish population of Russia and Russian Poland is 1,700,000; that of Great Britain and Ireland is 30,000; France, 80,000; Austria, 453,524; Prussia, 104,588; Germany, 145,000; Holland and Belgium, 80,000; Denmark, 6000; Sweden, 1250; Switzerland, 2000; Turkey in Europe, 325,000; Italy, 200,000; Gibraltar, 2000; Portugal, 1000; Ionian Islands, 8000. Making in the whole of Europe about three millions and a quarter. America is said to contain 75,000; Asia, 3,000,000; Africa, 500,000. The total number of Jews scattered over the face of the globe may be above 6,800,000.

**FOOD RIOTS IN IRELAND.**—What many apprehended has taken place. The starving population of this oppressed country are now riotous for food; but what care the English landlords?

"Gaunt famine never shall approach their halls;  
Let Ireland starve!"

**RAILWAYS.**—As we expected, a sad reverse has taken place. We fear many of our christian brethren will have cause to wish they had regarded Paul, rather than Hudson.

**THE CHARITABLE TRUSTS BILL.**—With all their "might and main" must dissenters oppose, by petition, this impertinent, bold, and uncalled-for attempt to interfere with their property; for should the bill be allowed to pass, all our chapels, schools, colleges, and missionary institutions, will be exposed to the arbitrary inspection of government commissioners. And why? For further governmental interference! *Not a day should be lost.*

**THE KING OF THE FRENCH** has just escaped another (the sixth) attempt on his life. A discarded keeper of the crown forests fired at him as he rode by, on returning from a ride in the forest of Fontainebleau. Two bullets entered the carriage, one of which is said to have grazed the king's hair!

**MISS LINWOOD'S CELEBRATED COLLECTION OF NEEDLEWORK** is about to be sold by public auction. Her large house at Leicester, in one of the main streets, is now being made into shops for retail business.

**POLAND.**—Another unsuccessful attempt has been made in this ill-fated country to regain its nationality.

**THE POPE** has made a present of a splendid crucifix to the Rev Mr. Newman.—*Bristol Mercury.*

**GATHERCOLE versus MIALl.**—Mr. Gathercole, now the Vicar of Chatteris, and formerly a dissenter, has obtained a verdict of £200 damages, with costs, against Edward Miall, Editor of the *Nonconformist*, for libel! This is bad enough, but the worst thing about the matter is the dictum of Baron Parke when charging the jury—that the conduct of a clergyman in his parish is not to be commented upon by the press. Farewell Liberty, if this be law! A subscription has been opened to aid Mr. Miall; and a new trial has been moved for by Sir T. Wylde.

**HELVETIUS versus BARON PARKE.**—The press should be free. The magistrate who prevents it opposes all improvement in morality and politics; he sins against his country, he chokes the very seeds of those happy ideas which the liberty of the press would produce.

**THE LATE INDIAN WAR.**—The total number that have fallen on both sides during the war are thus stated:—

	Sikh Loss.	British Loss.	Total Loss.
At Moodkee and Perozesha . . .	40,000	4,000	44,000
„ Aliwal . . . . .	8,000	400	8,400
„ Soobraon . . . . .	12,000	3,000	15,000
	60,000	7,400	67,400

## Marriages.

Feb. 11, at the Congregational chapel, Great Driffield, Mr. Jonathan Angus, of Newcastle-upon-Tyne, to Sarah, second daughter of Mr. C. Angus of Neswick.

March 3, at the Old Gravelpit meeting-house, Hackney, by Dr. J. P. Smith, Mr. William Golding, of Totteridge, late of the London City Mission, to Selina Caroline, relict of the late Mr. William Weatherall, Baptist Missionary, Belize, Honduras.

March 22, at the baptist chapel, Bishop's Stortford, by Mr. B. Hodgkins, Mr. Samuel Morton, to Miss Hester Frost.

March 22, at the baptist chapel, Kidderminster, by Mr. J. Mills, Mr. B. Hewitt, to Miss Ann Wall.

March 26, at the Old Meeting, Bedford, by Mr. J. Jukes, Mr. S. Gilbert, to Miss E. Cobb.

March 26, at the baptist chapel, Tewkesbury, by Mr. J. Berg, Mr. John Ashloy, to Miss Ellen Hart.

March 27, Mr. Henry Werrett, of Yate Yeoman, to Mary Ann, youngest daughter of James Hanel, Chipping Sodbury. This being the first, the bride had a bible presented to her.

March 28, Mr. Thomas Phillips, of Griltilton, Wilts, to Alice, daughter of Mr. Moses Alden, Chipping Sodbury.

March 31, at the baptist chapel, Gamlingay, Mr. Samuel Woodham, to Miss Ellen Paine, eighth daughter of the late Jas. Paine, Esq., of Brookend-house, Gamlingay.

April 4, at Counterslip chapel, Bristol, by Mr. T. Winter, Mr. W. L. Bear, to Emma, youngest daughter of the late Mr. B. Wymann.

April 8, at the baptist chapel, Ashford, Kent, by Mr. T. Clark, the pastor, Mr. Usher, Back Houghton, to Miss Bumpstead of the same place.

April 9, at Castle Green chapel, Adam, eldest son of Mr. J. Jack, minister of that place, to Miss Emma Hill, sister of the Messrs. Hill, Castle Green.

April 11, at the Higher chapel, Goodsbaw, by Mr. A. Nichols, Mr. Barnard Hartley, to Miss Jane Hall.

April 11, at Somerset Street chapel, Bath, by Mr. Wassell, Mr. Charles Rowe, of Newport, Mon., to Miss Mary Nicholls, of Bath.

April 13, at the baptist chapel, Eythorne, Kent, by Mr. J. Webb, Mr. Thomas Noble, of Deal, to Miss Ann Smith.

At Stepney chapel, Lynn, by Mr. Wigner, March 21, Mr. James Watson, to Miss M. A. Petchell.—April 2, Mr. Shadrach Bonstead, to Miss Sarah Young.—April 3, Mr. David McDowall, to Miss E. Painter.—10, Mr. Edward Rose, to Miss E. Watts.

April 13, at Hall-green, baptist chapel, Haworth, by Mr. M. Sannders, Mr. Joshua Smith, to Miss Ellen Hudson, both of Sutton-in-Craven.

April 14, at the baptist chapel, Arlington, by Mr. James Milligan, of Fairford, Mr. D. J. East, of Waltham Abbey, to Miss Harris, of Arlington, Gloucestershire.

April 14, at the baptist chapel, Newport, Isle of Wight, by Mr. C. W. Vernon, Mr. John Dymot, of Poole, to Miss Maria Gray, of Newport.

April 10, at the baptist meeting, Stauwlok, Northamptonshire, by J. B. Walcot, minister, Mr. S. A. Rye, of Irthlingborough, to Sarah, third daughter of Mr. Walcot.

## Deaths.

Jan. 10, Mrs. Mary Dann, aged 70.—12, Mrs. Ann True, aged 70—17, suddenly, Mrs. Mary Devonshire, 30—26, Mr. T. W. Steele, 53, all members of the baptist church, Lynn, under the pastoral care of Mr. Wigner. We "sorrow not as those who have no hope." It is a rather remarkable fact that our pastor had been among us two years and a half before one member of the church was removed by death, while from January 1, 1845, to January 20, 1846, no less than ten members and one deacon have been called to their heavenly rest. How loud the summons "Be ye also ready."

March 5, of consumption, Mr. F. McIntosh, baptist minister, Danfermline, but one short year after his ordination. Mr. M. I. possessed a highly cultivated and well-informed mind, and was much respected and beloved. He died as he lived—happy in the faith and hope of the gospel, and fully resigned to the divine will, though cut off in the morning of his days, and just entering on a course of public usefulness.

March 7, aged 26, Ann, the beloved wife of Mr. S. L. Barwick, and fourth daughter of Mr. James Clark, Leicester; also, on the 14th of the same month, Elizabeth Ann, her infant daughter. Mrs. B. was an esteemed member of the baptist church in Belvoir-street.

March 8, Mrs. Watts, of Wokingham, Berks, a member of the baptist church there.

March 11, at Hinckley, Mrs. S. Verow, aged 71, the faithful and affectionate wife of Mr. R. Verow, baptist minister, of Earl Shilton. The deceased had been a member of the G. B. church at Hinckley more than forty years, and was much respected.

March 16, Joseph Wain, aged 17, a youth of considerable promise, who died in the faith and hope of the gospel. He was a member of the baptist church, Black-road, Macclesfield.

March 24, Mr. Thomas Wood, of Goswell Terrace, after a long and painful affliction, aged 68. Upwards of 33 years the affectionate pastor of the Independent church and congregation in Jewin-street, London.

Suddenly, Mr. Joseph Powell, aged 76. He had been a member of the baptist church

at Blockley twenty-five years. Poor in this world, he was rich in faith, and will be long held dear in the memory of survivors.

March 28, at West Retford, Mr. George Webster, aged 61, nearly forty years a worthy member of the G. B. church.

March 28, in the 47th year of his age, Mr. Richard Riley, New Bank, Halifax, many years deacon of the G. B. church.

March 31, Mr. Frederick Deacon, of Quorndon, Leicestershire, aged 62, son of the late John Deacon, of Leicester, G. B. minister.

April 1, at Ipswich, after long affliction, borne with exemplary meekness and resignation, in her 21st year, Miss Martha Potter. She was baptized by Mr. Sprigg in her fourteenth year, and maintained a consistent profession during the remaining seven years of her short life. Her memory is embalmed in the hearts of mourning relatives and numerous sorrowing friends.

April 2, Mr. Thomas Clayworth, aged 82, more than fifty years a member of the General Baptist Church, Long Sutton. He came to his grave as a shock of corn in its season.

April 4, suddenly, aged 63, Mr. Joseph Hindes, pastor of the baptist church, Martham, Norfolk.

April 6, aged 63, Elizabeth, the beloved wife of Mr. Thos. Briggs, Accrington.

April 9, Harriet, wife of the Rev. W. Acworth, A.M., vicar of Rothley, Leicestershire, and brother of the Rev. James Acworth, A.M., president of Horton college.

April 13, after a protracted illness, Harriette, wife of Mr. Joseph Preece, baptist minister, Westbury, Wilts.

April 18, at Cardigan, Mrs. Elizabeth Jones, widow of the late John Jones, druggist, in her 39th year. The departed was the youngest daughter of the late Rev. Titus Lewis, Carmarthen. She embraced religion when very young, for she was baptized when only eleven years of age by Mr. D. D. Evans, Pontry-dryn. By pureness of principle, amiableness of disposition, and thorough devotedness to the cause of religion, she proved herself a genuine disciple of the Redeemer. Her religious career was one of integrity, consistency, and holiness.

THE

# BAPTIST REPORTER.

---

JUNE, 1846.

---

## Baptist Annual Meetings.

---

[We this month set aside such matter as usually occupies these pages, in order to make room for abridged but interesting reports of the Annual Meetings of two important baptist societies. The Missionary and Bible Translation societies will follow. We do this under the impression that many of our readers have not an opportunity of seeing the official reports of these institutions, and we are anxious they should be informed of their proceedings. We feel gratified to find that the views we have recently taken of certain passing events, are also entertained by the influential ministers who took part in conducting these services.]

### HOME MISSIONARY SOCIETY.

THE annual meeting of this institution was held at Finsbury chapel, on Monday evening, April 27, and was extremely well attended. Dr. Cox occupied the chair, and said:—

“I confess that I have a deep, and, I may say, a growing interest, in Home Missionary Societies. I believe that it is right to support them on the grounds of christian patriotism. Patriotism is understood in the world in a very different manner from what we ought to understand it in the

church. The most ambitious—those whose interest it is to promote the temporal welfare, or distinction, of mankind, or to engage in acts for the aggrandisement of nations—are called patriots, when they profess that love of country which induces them to throw in their talents and their efforts to contribute to the advancement of the nations—glory, as it is termed. But when the inspired writer in ancient times said, ‘Surely glory shall dwell in our land,’ his eye was not fixed on ambitious projects—annexation of territory to the country which he represented—but he distinctly contemplated the coming of the great Messiah, and the introduction of Christianity into the wide world for the benefit and salvation of mankind. Now, we are called upon in this Society to act on this principle of christian patriotism, that love of country which is not restricted merely to a view of its temporal interests, but which contemplates its spiritual and eternal welfare in the improvement of its population, and their preparation

for that eternity to which we are all advancing. There is another reason why I feel a growing interest in this Society. When I look at the accounts from the various missionaries, I see that they are right-hearted agents; that they are individuals prepared to persevere amidst the difficulties that present themselves on every hand, amidst even calumny and oppression; and the Society that employs right-hearted agents in this respect is one that ought to be supported. Besides, there is another view of the case—namely, the spiritual strength accruing to foreign missionary efforts by the progress of home missionary exertions. In proportion as the Home Missionary Societies prosper by the diffusion of knowledge, by the conversion of souls to God, by the establishment or enlargement of churches in our land, and by gathering the people to God, in that proportion moral and spiritual strength is brought to bear on the foreign missionary cause. By your love for foreign missions, then, I ask you to promote the interests of the Home Missionary Society, for that will sustain and give moral impulse and strength to that noble enterprise by which we send our missionaries abroad to preach among the Gentiles the unsearchable riches of Christ. Besides, there is a grandeur, a true grandeur, in the self-denying course the home missionary pursues. It is, in fact, the very course pursued by the Saviour himself, who went about the cities and villages preaching and teaching the gospel of the kingdom. It is simple, scriptural, noiseless, constant in its application of effort, without seeking the applause or distinction that comes from man, and therefore highly to be estimated."

REV. S. J. DAVIS then read the report, which commenced by detailing the new constitution of the Society. It then referred to the stations in the rural districts, respecting which it was stated that the agents found the work much more difficult, if not somewhat less productive, than in former years.

Many of them had to contend against the influence of semi-popish errors; but it was a consolation to find that the members of the missionary churches stood firm. The stations in large towns were most numerous in the manufacturing and mining districts; and the letters of the agents were, for the most part, of a cheering character. Several new stations had been adopted. The present number of Sunday schools was 100, containing nearly 8,000 children, who were instructed by 1,000 teachers. Besides the teachers, there were, in connexion with the Society's stations, about 250 local assistants, a fourth part of whom were local preachers. The distribution of religious tracts had been attended with much benefit. The class system had been tried at several stations, but in few had it worked successfully, owing principally to the difficulty of obtaining suitable leaders. The labours of Mr. Pulsford, the evangelist, continued to be followed by extraordinary tokens of divine favour. There had been added to the missionary churches nearly 650 members, and some hundreds more had been added to other churches visited by Mr. Pulsford. Under the head of "Appropriate Agency," the report stated that the Committee were frequently prevented from adopting stations of importance and promise by the inadequacy of their resources. A much more serious difficulty, however, was occasioned by the limited supply of appropriate agency. Men of sound understanding, general information, popular address, and laborious habits, as well as decided piety, were heard of much less frequently than the necessities of home missionary institutions required. The Society commenced the year with a debt of about £1,000, the larger portion of which had been reduced by the payment of the valuable bequest of the late Dr. Newman. The balance against the Society was at present £200. The report concluded by an appeal to the friends of the Society to sustain it by increased funds.



THE TREASURER then presented his accounts, from which it appeared that, at the last audit, there was a balance in his hands of £109 4s. 2d., which, added to the receipts of the year, presented a total of £5,902, 3s. 9d. The expenditure, including the payment of the banker's loan and interest, amounting to £823, was £5,902, 2s. 9d., leaving a balance at the banker's of 1s. The sum of £200, however, was still owing for money which had been borrowed.

DR. GODWIN observed that as long as his health permitted, he would advocate and support this institution. We had other institutions, such as the Missionary, College, Bible Translation, and Irish Societies; but this, if we would be consistent, must be supported. Dr. G. then referred to the amended constitution of the society, "happily for us, our religious system admits of the most scrutinising examination, and of any improvement which may be suggested by further light or by an increase of knowledge. We are not stereotyped—we are not bound by the laws of the Medes and Persians; we have no spiritual or ecclesiastical courts to which we must submit our regulations; we have no diocesan authority to which we must propose all our alterations and improvements; we are our own masters, and ever may we remain so! Never may the officious meddling interference of Parliamentary Commissioners disturb this society! As all our funds are raised by voluntary effort, as we receive no pay and ask for no emolument from the State, as all our funds, and the expenditure of these funds, are open to the examination of the public—it is but right that we ourselves, without any foreign interference, should have their exclusive management." An alteration has been made in the constitution of the society so as "to enlarge its constituency by reducing the qualifications for a member, and thus extending the elective franchise. I trust this will meet with the acceptance of all our friends; and

in addition to this there is also provision made in the amended constitution for a more popular influence over the whole government and management of this society; every member for a small amount of subscription has a vote: and not only so, but any twelve members of the society, if they ever suspect anything is wrong, have the power to call for a special general meeting, and there to rectify every error, and adopt every improvement that may be suggested; and I am sure any twelve of our subscribers would manage the matter far better than Parliamentary Commissioners." With regard to the operations of the agents the speaker remarked, "Without any unkind and unchristian feeling—without anything like sectarianism, one may venture to ask, What would have been the condition of our native land had it not been for the voluntary efforts of those who receive no State-pay, and scarcely any protection whatever? At first these labours and labourers were treated with contempt, indignation, and scorn, but still they laboured on; and notwithstanding all the spleen of country squires, and all the vexation of clerical magistrates, and regular and expected anathemas of visitation-sermons, yet still the labourer went on, and went on, till, altogether to the surprise of such men as those to whom I have referred, they saw chapels and schools and conventicles—or whatever they please to call them—covering the length and breadth of the land. And I may venture to say in sober truth, that the whole nation is indebted to the voluntary efforts of the Nonconformist body for a great portion of its piety, for the extent of education, and for the improved tone of moral feeling. Not only, however, have there been effects of a direct kind, but indirectly much good has arisen; perhaps, in some respects, almost as much good from the labours of this Society and other kindred institutions, indirectly, as in a direct manner. There has been a reaction even in the Established Church itself.

By means of the efforts of Dissenters, it has even roused from its slumbers, and there has, in many instances, been put forth an energy and been manifested a zeal which appeared to be latent and altogether useless for a long period of time. How is it that Churches begin to be built now by voluntary subscription altogether? How is it that so many schools in the Established Church have been erected? We all know something of the reason and nature of these movements. It is enough for a Methodist or a Dissenter to go into a neglected place and build a school, and presently all is zeal and sympathy to have a fresh school. It is only necessary for Dissenters to look after the spiritual and temporal necessities of the poor, and immediately there comes forth a host of donations of bread and soup and coats and blankets to bind them fast to the Establishment, to keep them from the sectaries. Why, perhaps, in all these cases, at least in some of them, the motives may not have been altogether of the purest kind; but still, notwithstanding though there may have been—through the infirmities of human nature—improper motives, there still remains a large residuum of good produced by this kind of reaction, for which I do really think the whole bench of bishops ought to thank the Nonconformists.

REV. D. KATTERNS, of Hackney, said:—"I rejoice, more than I can well express, in the change which has been effected in the constitution of this society; and, dry as the subject may appear, I feel persuaded that a more important topic has never engaged the attention of the committee. Nothing, in my view, can be more fatal to the stability and interest of any institution than the absence of efficient popular control. I believe that the day is coming that will shed a flood of light upon all our religious institutions; and I rejoice that our baptist societies have, one after another, been adapting themselves to the times, and anticipating as it were the day of

trial. I rejoice to think that these movements are not dictated by pressure from without; but that within the committees themselves the truth is recognized, that these are essentially popular institutions, deriving their mainstay and stability from the people, and, therefore, rightly subject to the will and control of the people. I go a step further than my esteemed predecessor, who has expressed his satisfaction at the change because it has been an extension of the elective franchise. I rejoice that, so far as this society is concerned, the committee have adopted the principle of complete suffrage. It is to the people that we must look for the support of these institutions. They are the sources of their strength and stability. We must not look so much to the munificent donations of the few, which, in their very nature, are temporary and transient, and will, when they are extinguished from the cash account, become as serious an embarrassment as the relief they afforded was acceptable. We must look to the many, whose single contributions amount to little, but the aggregate of which supplies a large sum, and, what is better, proves a deep wide-spread sympathy, which is the only sure pledge of a permanent existence. Therefore, I rejoice that this change has been effected in the constitution of the society; that it is now, to the fullest extent, a popular institution." Mr. K. then remarked on the influence of the inhabitants of large towns. "The whole career of social and political improvement in this country begins invariably in the towns, and the towns have always taken the lead in every advancement in knowledge and civilisation. In fact, we might say the artisan and mechanic have been the great teachers of the land. It has been from them that the tide of knowledge has flowed over all the other portions of the country." After some allusions to the insults offered to dissenters by the clergy of the establishment, Mr. K. said:—"But

let us consider for a moment to how small an extent these efforts have succeeded. Here and there, it is true, we are told they have succeeded in subtracting a stray lamb from the sabbath-schools, or stealing a poor member from our congregations; but these are exceptions, and in neither case are the numbers considerable. The wonder is, when we consider that this system of coercion is going on more and more in every parish through the country, not that a few persons should be brought under it, but only a few. The wonder is, that with such overwhelming influence, some of our schools and stations have not before this time become utterly extinguished. But such is not the result, nor, in my opinion, need any such result be anticipated. I have a better opinion of the poorer classes of the community than certain politicians of this world, who, for their own purposes, delight in representing them as ignorant and debased—as depraved and irreligious. They may want many things, it is true—they may want more polish, more cultivation—perhaps in many cases they may want the necessities of life—thanks to the busy legislature which, for so long a period, interposed between them and the arrangements of a beneficent Providence; but one thing is clear from the report, they do not want for moral courage and independence of mind. Why, there are hundreds and thousands of men in this country who, from their wealth, their influence, and their standing, have no need to quail before the highest church dignitary in the land, who would, nevertheless, be ready to shrink into their shoes for very shame if they were found defiling those shoes with the dust of a conventicle. But this spirit does not prevail to any extent among the poor; and this proves to me that there is a vast body of the poorer classes of this country who will not barter away their dearest religious interests for money—who will not go to church for a mess of pottage, however arbitrarily they

may have waved over them the sceptre of ecclesiastical despotism by the hands of men who, with all their refinement and respectability, are not ashamed to go crouching to the civil power and say,—‘Put me, I pray thee, into one of the Priests’ offices, that I may eat a piece of bread.’ Now, as long as we see this spirit of independence among the poor, we may well be encouraged to hope for better days. This shows that in the foundations of the body politic there is the root which, however mean, and rugged, and unsightly, and contemptible it may appear to ordinary and vulgar eyes, is nevertheless the medium through which the sap and vigour of all our political, moral, and religious glory as a nation must ascend till it reaches at last the uppermost bough of the aristocracy. Principles work upwards. In the days of our great Master, when no one understood it but himself, his own far-seeing wisdom laid hold of this principle, and not only made it the basis of his proceedings, but the rule of proceeding to his followers, ‘Go ye into the highways and hedges, and compel them to come in, that my house may be filled.’ All the verdure and fruitfulness of the branch come to it from the root; therefore, if we neglect and despise the poorer classes of the community, we are trampling upon the resources of our own strength. Let us instruct them, elevate them, imbue them with the spirit of charity, and then we shall accomplish a great work, a work that will extend itself, and reach all other classes through them. Let us go to work here, and the influence will rise and rise through all the lower and intermediate stages, till on the highest pinnacle of the social fabric there shall be planted the sacred banners of triumph, on which the finger of God’s own Spirit has inscribed, as in characters of light, ‘Holiness to the Lord.’” With regard to the recent extraordinary efforts of Popery and Puseyism, Mr. K. asked, “Have they succeeded among the poor? I trow not.” “I sus-

pect that many a long year will elapse before they will persuade the millions of Britain, that true religion consists in a pompous ritual, in apostolic succession, in lighted tapers, in endless genuflexions, or even in the perennial flowing of a weekly offertory. Give me God's truth, and I do not believe that any of the falsehoods of the world can stand up before its light and majesty. I should as soon believe that a demon could stand up before the purity of an archangel. Give me the truth of the Spirit; I do not ask for the mysterious sanction of apostolic succession, if such there could be; I do not ask for the dispensation of sacramental grace through the tips of my fingers; I do not ask to have fetters put on the human mind to favour my progress. I should immediately suspect a religion that attempted to restrain the free exercise of thought. Christianity has no secret doctrines; no doctrines that require to be covered with a shrine into which consecrated feet alone may enter. Let the superstitions of mankind skulk into their hiding-places; let credulity seek an asylum from the light of truth; christianity bears written on the portals of the temple, 'He that doeth truth cometh to the light.' I do not ask for the support of human authority, nor the intervention of human power. Perish the carnal weapons that would even overthrow the power of antichrist himself, by the very means which exalted him to sovereign authority, and brought the nations of Europe in subjection to his feet. Give me truth. Let truth alone confront her proper antagonist. I look, therefore, upon the man who brings truth and error into conflict as a benefactor to the church and the world; and however unpretending may be his labours in the estimation of the world, I rejoice in them because I believe they will bring about that contest of truth and error which must take place, and will certainly end in the triumph of the former. I look upon such a man as only the second cause to bring about

those victories which shall be celebrated alike in heaven and earth, in one general triumphant song, when 'the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.'

REV. W. MIALl, of Shoreditch, remarked on the present moral necessities of this country. He rejoiced in all past success, both at home and abroad. But we must inquire into our present condition. If we look around in order to discover what that really is which constitutes the moral necessities of England, I think we shall find that many of them have been created, at all events have followed quickly and certainly in the train of our greatly advanced condition of civilisation. Our vessels navigate our seas, and are laden with the productions of all lands; our facilities for inland transit have increased until to describe a man as possessing ubiquity is scarcely hyperbolic; our cities are illuminated at midnight, and are invested with a splendour rivaling noontide, and realising the fancies of heathen fables. What is the effect of all this upon England's population? We aver, not the production of unmitigated ill. We believe the advantages that have arisen from it are manifold and multiform; but we believe that along with them it has given rise to evils, incidental it may be, of the greatest magnitude. The community may be divided into two classes, one of which may be regarded as comprising those who are the worshippers of the idol Mammon; the others, those who are its sacrifices. The former class consists of persons whose whole energies, or nearly so, appear to be expended in an endeavour to increase as many luxuries as their position will admit, or to rise to the occupancy of a grade of society immediately above them. The other, day after day, month after month, toil on in an endeavour to realise a sufficient maintenance for themselves and their families. Thus the population, whether rich or poor, have their minds

chained down to the vanities of the present world. Thus situated, what does it become christians to do? Shall we attempt to roll back the tide of civilization? The idea is as absurd as the endeavour would be fruitless. But shall we do nothing, either in our persons, or in the persons of the agents of this and kindred institutions? Addressing ourselves to the prosperous, we should charge them, in the language of scripture, that they be not high-minded, and trust not in uncertain riches; that they should take heed to be rich in good works, willing to communicate, ready to distribute. Addressing ourselves to the poverty-stricken, we should exhibit before them the unsearchable riches of Christ. We should go where mammon's votaries congregate; and where his victims tread; and we should set up the standards of the cross, implicitly relying on the declaration of that Being who died upon it: 'And I, if I be lifted up from the earth, will draw all men unto me.' Mr. M. advocated Home efforts in order to sustain Foreign. "In order to meet the demands of foreign labour, a greater measure of support should be afforded to our home missionary institutions. If there be any charm in the names of Sutcliffe and Fuller, Pearce and Carey, and Marshman and Ward,—if there be any appreciation of the self-denying and night-long labours of the recently departed Yates—if there be any sympathy with the heroic, the undaunted, the beloved, and lamented Knibb in his constant labours for the salvation of Africa's sons, then it is incumbent upon us and all whom we can influence, to lend a hand to home missionary efforts, and with more energy than ever to seek the spiritual well-being of our own land."

REV. H. BURGESS, of Luton, observed that much was doing by individual churches. At Luton they had three village stations, for which they found agents and defrayed all the expences. These proceedings

did not appear in the report of this society, but ought not to be forgotten.

REV. S. NICHOLSON, of Plymouth, spoke on the importance and necessity of Divine influence, and remarked, "There needs in our churches a deep, abiding, practical conviction that they exist, among other purposes, pre-eminently for this, namely, to diffuse the light of heavenly truth. The christian church is designed, not only to adorn and to propagate truth, but also to diffuse it; and until the churches realise, habitually and solemnly, that it is their duty to diffuse the truth, there will need an operation of the Divine Spirit, not on the wide world alone, but upon the churches of Christ themselves, otherwise they will stand in the way of the accomplishment of God's purposes."

REV. P. CATER, of Bath, said: "On an occasion like the present we feel more than doubly armed with regard to that sacred principle which forms the basis of this and similar institutions—namely, that the gospel of Jesus Christ, unaided by the might, and majesty, and dominion of man, is in itself

'A sovereign balm for ev'ry wound,  
A cordial for our fears.'

It is like the sun, the moon, the air we breathe, the water we drink—suited to all classes and conditions of men, and to all countries upon the face of the earth. When it shall be universally known, believed, and loved, it shall leave nothing to be wished for with regard to the peace and prosperity of our country and the happiness of the world. If any person asks, why is it necessary to increase the number of home missionaries, we reply,—Only reflect upon the immorality, vice, and crime, which pervade the length and breadth of the land. I have a deep conviction that a great deal of our national crime and immorality is to be attributed to the practice of horse-racing. At this very time there is held what is called the New-market meeting, where some of the clergy and nobility assemble in order

to promote a sport which is productive of gambling transactions, sabbath-breaking, suicide, the ruin of families and the cause of religion in the locality. Besides the grosser forms of iniquity, we have now to contend in this country with a spurious christianity, which is exhibited in the pulpit and from the press, in the school-room and in our literary institutions, with a zeal and perseverance worthy of a better cause. It is a system which substitutes tradition for the Bible, and which speaks of the Bible in the most degrading terms—a system which would substitute the authority of the clergy for the authority of Christ, and purgatory for the sacrifice of the Redeemer. But do they really believe in purgatory? Cardinal Richelieu, when asked how many masses would pray a soul out of purgatory, replied, as many as it would take snowballs to heat an oven. It is a system which is calculated to make the people quail before a bigoted priesthood. To correct all this error, superstition, and vice, this resolution calls upon you to pray. It is a privilege to pray that holy men may be raised up, filled not with their own consequence, but with faith and the Holy Ghost. This is the only true preparation for preaching the gospel, and doing good in the name of the Lord.

REV. T. SWAN, of Birmingham, and Mr. BIGNOLD made a few observations, after which Mr. GROSER and Mr. DAVIS moved thanks to the CHAIRMAN, and after singing the Doxology, and pronouncing the benediction, the meeting separated.

### BAPTIST IRISH SOCIETY.

THE thirty-second annual meeting of the subscribers and friends of this institution was held at Finsbury chapel, on Tuesday evening, April 28. The weather was unfavourable, but the attendance was nevertheless very good. J. L. PHILLIPS, Esq., took the chair, and observed:—"As we have received

the gospel in its purity ourselves, so we are called upon to communicate it to others, and we, therefore, send it to the sister island, Ireland. When we speak of Ireland, it calls forth all the kindest and fondest affections of our hearts. We feel that she has been an oppressed nation; that while she has been nominally under the government of England, both in her spiritual and secular concerns, she has been awfully neglected; and it becomes us, in however humble a way, and however small a degree, to rectify those great evils with which she has been visited. I think we should do well to imitate the Roman Catholics in one point of view: I mean, in their zeal. If we were equally zealous to propagate what we believe to be the pure principles of the gospel, God would not withhold his blessing, and we should have great success. Let us endeavour to do this, and to begin it this night. Let us see what we can do. When we think of the teeming millions of Ireland, who have not the gospel in its purity, who worship angels and other beings rather than God himself, let us consider whither this is tending. The poor man who commits his salvation to another, without ability to judge whether his principles are right or not, must be in the wrong road. Let us endeavour to give them the pure word of God. This is done by this society by means of scriptural readers, missionaries, and the circulation of the bible in the native language." Referring to the late cruel ejections, Mr. P. remarked:—"When the poor man has his cottage pulled down, and he is sent to the winds, how can we expect him to be happy and peaceful? I do not wonder at the agrarian outrages of which we hear from time to time, when we know that the people are turned out like sheep without a pasture. I do not wonder that they are driven to desperation, when they see the houses of their forefathers pulled to the ground, and they are told to go where they please. I think that we ought to consider first the

claims of the object in view, and next to consider our own ability, and how far we can alleviate the sufferings of others. If this be done, I am quite satisfied that this fashion of putting a shilling in the plate will be done away, and that we shall give according to the ability with which God has furnished us, remembering that we shall have to give account to God at the last day, of the trust reposed in our hands."

REV. F. TRESTRAIL (the Secretary) then read the report, which stated that the committee had arrived at a deliberate conviction, that the prospects of the society were more encouraging now than they were at the last annual meeting, and its usefulness was decided and apparent. They most thankfully acknowledged the divine goodness in preserving the lives of all their agents, who had laboured diligently and faithfully. Their greatest source of regret had been that for want of pecuniary means they had not had the ability to enter the numerous openings for usefulness, which had presented themselves in the various districts which they occupied. Many Roman Catholics were desirous of hearing the word, and were very anxious to procure bibles. The schools were in a very satisfactory state; and there had been several additions made to the churches during the year. It was a fact worthy of notice, that in those districts where this society and kindred institutions had carried on their operations, those dreadful outrages which prevailed in many parts of Ireland were scarcely known. The society had not only done much to promote social order, but it had made a deeper impression than was generally admitted, on that corruption of christianity which had for so many ages cast its blighted influence on the Irish mind.

The TREASURER then presented his accounts, from which it appeared that the total receipts of the society, during the year, amounted to £4,065 6s. 3d.: the expenditure—including a sum of £1,904 10s., balance against the society last year, to £5,063 3s. 9d.;

leaving, therefore, a balance against the society now of £997 17s. 6d.

REV. T. POTTENGER, of Bradford, said:—"This society began, like the foreign mission, in faith. They stated, in their first report, that they had no funds, no friends, and no prospect of co-operation in Ireland; yet they began, and acted upon the motto of the immortal Carey, 'Attempt great things for God; expect great things from God.' " With regard to the spiritual condition of Ireland, Mr. P. remarked,—"What are the facts of the case? Three centuries have passed away since what it is called Protestantism was forced upon that nation; and the subsequent progress of that cause may be traced in the groans, and tears, and wrongs of that injured people. The treatment of that country has been very lately hit off to admiration by his illustrious majesty the chief satirist of the day:—

'She gave them some broth without any bread,  
Then whipped them all round, and sent them to bed.'

That is not the way to convert our Irish fellow-subjects to christianity or protestantism. When monarchs of the Stuart race attempted to force popery on England—and this country has attempted to force protestantism on Ireland—our forefathers rose up with the fiat of a giant, and finished the contest on the plains of Naseby, and, rather than become the slaves of Charles, overturned the very throne on which he sat. Ireland will never be converted to pure and ancient christianity by compulsion. Had christianity been presented to the minds of the Irish people, from the first, as a religion of love, of charity, of benevolence, of truth, a religion from heaven—instead of being a people kept in bondage to priestly tutors and governors, there would have been these millions of enlightened, warm-hearted, energetic, devoted, zealous christians to carry on the triumphs of the Redeemer. Our missionaries go forth under the conviction, that the cross of Christ is the lever, and the only lever, that can lift

Ireland out of slavery to freedom and happiness. They take the bible, without note or comment, as their text-book; their churches have no connexion with the state, or political parties; they are composed of believers in the Lord Jesus Christ—independent, voluntary churches, supported, not by grants from parliament, nor by tithes, but by the free-will offerings of the people. Ireland needs the cross, not the crucifix; the mediation of our great High Priest, not the mediation of sinful and erring men; she must be taught to hear the bible, not to hear the church; she needs christianity, not protestantism nor catholicism; she needs churches—independent, voluntary churches—the centres of light, and life, and freedom, and truth, and happiness; not one vast hierarchy, whose centres are at Rome and Canterbury, but whose circumference is at the ends of the earth, and this we propose for Ireland. When this is done, the vast fabric of antichrist shall be overthrown, as the stone, into the depths of the sea, the plunge of which shall be heard in the four quarters of the globe; and over the downfall of this vast system of priestcraft and domination, there shall be songs in heaven, and a response on earth, 'Babylon the great is fallen, is fallen!'

REV. J. WEBB, of Ipswich, alluded to the three great forms which had professed to give religious instruction in Ireland—the popish, the protestant, and the presbyterian. Now "we are quite sure, from a religion that has scarcely anything in it but sacramental efficacy, ceremonies, and superstitions,—a religion that begins with baptismal regeneration, and ends with extreme unction, and all the filling up like the beginning and the end,—we are quite conscious that from that we can have but very little to expect. Then, when I think of the religious establishment termed protestantism in that country, it is that word 'established' which makes me contemplate its existence with

grief. Were it simple episcopacy, unconnected with the state, then should I expect and believe that it would accomplish great good; but, situated as it is, its moral energies hindered and prevented by the alliance into which most unhappily it has entered, I cannot anticipate from it a high amount of moral and spiritual benefit. I cannot forget, nor can Ireland forget, that when she contemplates that church she is reminded of the expression of the Lord, 'I hate robbery for burnt-offering. Protestantism has been presented to that land with the glitter of the sword, and sought to be enforced upon it at the point of the bayonet; and one can feel, when such instrumentalities are employed, that the genius of christianity says to all such systems, 'Put up thy sword into thy scabbard,' for 'whatsoever,' as well as 'whosoever, taketh the sword shall perish by the sword.' I have, then, no hope for Ireland from the established church of that country. Then the third great form of religious instruction in that isle is presbyterianism, weakened to paralysis by governmental endowment. I blush, I mourn when I think that there are among us men that seem to delight in the scarlet stripes of the man of sin, and would put the ivy of degradation and servility on our shoulders. I wish I could see that colour transferred from their livery to their countenances. I hope the day is not far distant when we shall, to a man, renounce that contemptible badge of servility, the sun of £1,500, which, according to whispers of rumour, is not always divided among the unfortunate and the unhappy. And what is the consequence? In Ireland, unhappily, christianity has not made a triumphant progress." Mr. W. then referred to the schools and bible-readers of the society, and their usefulness and success, and said: "I do reflect with delight upon the diffusion of the temperance principle in Ireland. Though I do not plodge myself to the validity of all the arguments that are brought in that cause,



yet I contemplate with delight the advance of that principle in our sister isle. I do hope that multitudes, (the demon of inebriation being cast out,) will be found clothed, and sitting in their right mind. And when I think that the devotees of superstition have been enlightened, that immortal spirits have been reclaimed, have been brought to our Lord Jesus Christ, have come to the blood of sprinkling, to the Mediator of the new covenant—and when I look forward and hail the day, in imagination, when that period adverted to shall be realized, when there shall be no tithes, no unworthy struggles, but pure and genuine christianity shall diffuse its influence throughout the isle—then, for the continent of Europe, and for the world, do I anticipate high and holy triumphs. When the sons of Erin shall be enlisted beneath the banner of salvation, and with their generous hearts shall seek to make known ‘the glorious gospel of the blessed God.’”

REV. C. J. MIDDLEDITCH, of Froine, made some pointed remarks on the political and physical state of the Irish, and observed:—“There was a time when Ireland was the centre of civilisation and learning in Europe, and the most illustrious families were wont to send their sons thither that they might receive instruction that could be obtained in no other country. One of the best and the most distinguished sovereigns of England, one whose reign marked the commencement of better days for his country, received in Ireland the instruction that enabled him to diffuse the light that so much conduces to England’s good. I have no sympathy with a spirit that would degrade the Irish character. In my mind the Irishman appears as one of the noblest of nature’s family. True he is a man of passion, but that fits him for ardent friendship, as well as for deeds of cruelty and blood. He is sanguine, but that is no reason why he should be sanguinary. We have to think of him not as priest-ridden, or gazed on

with the eye of suspicion, or looked on with feelings of mistrust. Let us go into his cabin: there we shall find that the heart of the father can beat with paternal feeling, the heart of a brother can be made to glow with every fraternal affection, and in their homes, homely though they be, there are graces to be discerned which would irradiate the cabinet—would constitute the glory of a throne, or the honour of a palace. But in proportion to the estimate we entertain of the national worth of the Irish character, so must we all regret that they should be so much under the influence of papal error; in proportion to the estimate we form of their worth, so must we sorrow that they should have been brought under principles by which they become so fettered. We need to throw in upon that people the influence of pure evangelical piety. We do not want the protestantism which goes only with cutlasses, and bayonets, and swords. We want them to understand that there is another gospel than that written on coercion bills. We want them to know that there is another religion besides that which goes with an armed police to enforce the payment of tithes; nor do we want that any one should go to the Roman Catholic population and say, ‘If you will be quiet, and let us protestants have our tithes, we will provide for you out of the national exchequer of the British empire.’ But we want to bring to bear on that people an influence which an Irish heart will feel, and can respond to—the constraining principle of the love of Christ. There are those elements in the Irish character which fit and qualify it to respond to an influence like that.” Mr. M. then referred to the determination of many of the Irish to read the bible, and the small influence which the priests could now exercise in restraining them, and related the following:—“With regard to purgatory, a man said to one of your readers, ‘I do not believe there is any purgatory at all, nor do I think that the priests

believe it.' The reader inquired, 'Why?' To which the man answered, 'I lived with a priest for seven years, and I do not think that he believed it.' 'What brings you to that conclusion?' 'Why, one night, when he was in an uncommon good humour, I said, 'Do you think there is any purgatory?' 'Why, you are rather inquisitive.' 'Well, I want to know the truth.' The priest, in the confidence of that private interview, replied, 'There is only heaven and earth, and the poor have purgatory enough in this world.'"

REV. C. STOVEL, of London, said, Ireland wanted bread—the bread which perisheth, but she needed still more that which endureth unto everlasting life. He referred to the unprincipled and cruel proceedings, which aggravated by hunger had goaded many to deeds of blood; and spoke highly of the temperance

movement under Father Mathew, for which there was an awful necessity, when, as he himself counted, seven houses out of twelve were spirit shops. Mr. S. then entered upon an historical sketch of the wrongs of Ireland, and concluded thus: "Give Ireland, O our Father, churches such as thou hast ordained, and in these living churches let thy Spirit move. Then shall the health of their souls be restored, and her beauty shall be seen in all its towering splendour, and their country shall hereafter be enjoyed in the smiles and the benediction of their Father.

REV. T. HORTON of Devonport, and REV. G. W. FISHBOURNE of Bratton, briefly addressed the assembly.

A vote of thanks having been passed to the chairman, he briefly acknowledged the compliment; and the benediction having been pronounced, the meeting separated.

## ANNUAL MEETINGS OF BAPTIST ASSOCIATIONS IN JUNE, 1846.

ASSOCIATIONS.	PLACE OF MEETING.	TIME.
DENOMINATIONAL ASSOCIATIONS.		
General Baptist Old Connexion .....	Worship Street, London .....	1st & 2nd
General Baptist New Connexion .....	Heptonstall Slack, Yorkshire .....	30 & c.
Baptist Union of England and Wales..	Birmingham .....	23 & 24
DISTRICT ASSOCIATIONS.		
Berks and West Middlesex .....	Reading, Berks. ....	2 & 3
Bristol .....	Wootton-under Edge, Gloucestershire .....	3 & 4
Carmarthen and Cardigan .....	Aberystwyth, Cardiganshire .....	2 & 3
Glamorganshire .....	Cwmtych, Glamorgan .....	18 & 19
Gloucestershire .....	Tewkesbury, Gloucester .....	2 & 3
Lancashire and Cheshire .....	Blackburn, Lancashire .....	2 & 3
Kent and Sussex, New .....	Borough Green, Kent. ....	9 & 10
Northern .....	Tutthill Stairs, Newcastle-on-Tyne ..	1 & 2
Pembrokeshire .....	Ffynan, Pembroke .....	unk.
Southern .....	East Street, Southampton .....	3 & 4
South Western .....	Redruth, Cornwall .....	3 & 4
Suffolk and Norfolk .....	Wortwell, Norfolk .....	2 & 3
Suffolk and Norfolk, New .....	Little Stonham, Suffolk .....	unk.
Western .....	South Moulton, Devonshire .....	3 & 4
West Kent and Sussex .....	Lewes, Sussex .....	2 & 3
Yorkshire, East and North Ridings....	Beverley .....	15, 16, 17

The West Riding would, we expect, meet in May, at Bradford; and the Cambridgeshire, Leicestershire, Notts. and Derby, Lincolnshire, Midland, Northamptonshire, North Wales, Old South Wales, Oxfordshire, and Shropshire, will also meet in June, but where, and on what days, we are not able to inform our readers, as our friends did not send us last year's reports of these associations. We intreat them to let us have those for 1846, as soon as they are printed.

## Poetry.

## "THY KINGDOM COME."

"THY kingdom come, Thy will be done on earth ;"  
 That strife may die and melt to peace,  
 That joy may spring, and pride may cease,  
 And envy fall, and light increase ;  
 Virtue be loved by all, not scoff'd by impious mirth.

How glorious then, yea how supremely grand  
 Shall Holiness in beauty shine,  
 When Mercy shall her arms entwine  
 Round Justice bright and Truth sublime ;  
 And Knowledge pure be spread through every land.

Up to the church—"the mountain of the Lord"—  
 All nations then shall come,  
 Purged from state pollution and its pride ;  
 For Christ adorned as his bride ;  
 Joy of the earth confest with one accord.

The Mussulman morose, and Brahmin proud,  
 The Boodhist priest, and also he of Rome,  
 With Hottentot and Jew shall come ;  
 And savage human tribes shall cease to roam,  
 With vengeful heart, and hands imbrued in blood.

That glorious time we hail with ecstasy ;  
 The kingdoms then from bondage freed,  
 From every tyrant and his hateful creed,  
 With one consent shall be agreed,  
 To crown the Saviour Lord of earth and sea.

Long, loud triumphal shouts, all then shall raise  
 To Christ, the mighty and all-conquering king ;  
 His deathless victories all will join to sing ;  
 While men of every hue their tribute bring,  
 And the whole world resound his lofty praise.

Sheffield.

S. B.

## LINES

*Addressed to the Rev J. L. Shuck, whose infant  
 son was buried in the ocean, during the  
 passage of Mr. S. to his own country.*

BY MRS. LYDIA BAXTER, NEW YORK.

THE father knelt in anguish there,  
 With smitten heart, and lone,  
 Within the narrow cabin where  
 He watched his darling son.

Oh! 'twas an hour of bitter grief;—  
 No mother watched thy bed  
 Fair child, or kindly brought relief  
 To thy poor aching head.

No, no; thy sainted mother's kiss  
 Was never felt till thou

Z

Wast folded in her arms, in bliss  
 Where angels crowned thy brow.

But oh, an hour of deeper gloom  
 Awaits the man of God,  
 When Henry finds his infant tomb  
 Beneath the yielding flood.

Celestial wings the blue wave fanned,—  
 Sweet voices uttered there,  
 "O weeper, stricken and unmanned,  
 Look upward—never fear;

This tossing deep shall yield her dead  
 When the high trump shall sound,  
 And China's ransomed dust shall tread  
 With thee Immanuel's ground."

## Reviews.

---

### CHRISTIAN DISCIPLESHIP AND BAPTISM:

Being Eight Lectures in reply to the theory advanced by Dr. Halley, in the Congregational Lecture of 1843. By the REV. C. STOVEL. London; Houlston and Stoneman, pp. 528, 8vo.

A VERY respectable volume in size and appearance; full of weighty and powerful arguments in favour of the spirituality of the Kingdom of Messiah, expressed in clear and forcible language. Decided and uncompromising in his attachment to the truth, Mr. S. displays christian courtesy and fraternal kindness towards his distinguished opponent.

We detach a few sentences in illustration of these brief remarks, from our author's "Preface."

"If the investigation, conducted in this work, has not altogether failed, it will serve to illustrate, at least, that simple and most practicable law by which the Lord provided for the union and holy fellowship of his people. The baptismal rite, requiring a credible declaration of repentance and faith, marked and set apart individual believers for the embraces and fellowship of each other. . . This natural basis and protected sphere for exercising brotherly love and christian fellowship, is the great desideratum of our time; and nothing can be more pleasing than to observe how directly the efforts to promote christian union are bringing us back to the law of our Lord, and the practice of ancient times. If christians are to be one, each one ought to have, and must have, some way of determining who the christians are. He cannot examine every one; and to give every professor the endearing confidence of christian love, is to expose with weakness the best feelings of his heart to constant violation and abuse. This the Lord hath nowhere commanded; and nothing can show its impropriety more than that sentimental feeling which, professing to love all mankind as christians, reveals a mind utterly unacquainted with the nature of that holy principle, from which it has purloined the name. . . . He who burlesques the union of christians with christians, and yet pleads for christian unity, pleads, under that phrase, for a restoration of that moral chaos in which God has ever been dishonoured, and from which christians have been redeemed. The rites and discipline of the christian church were designed to bring accredited christians as

purely and as closely as possible within the sphere of each other's influence. Thus, like the particles which form a diamond, they are prepared to obey that attraction of moral affinity which produces an aggregated union not to be dissolved.

Dr. Halley cannot receive too high an encomium for the spirit with which he has entered a perplexing and unpopular discussion with this aim. He has ventured on a track not much trodden, and led his inquiry to points from which, if all parties are not instructed by their own observations as well as his, it will be their own fault. If he has failed in his main object, this has often occurred to the best of men, even where the purest motives have led to the undertaking; and should it appear that, in the warmth of his feeling, some departures from cool propriety have occurred, these accidents are too few and insignificant to diminish, in any great degree, the praise which is due to his eminent superiority over writers who have formerly appeared on his side.

Observing the work he performed, and the importance of the investigation, because of its influence over the health and communion of christian churches, it was felt to be a duty to lay before the brethren of all classes, the thoughts which are contained in the following lectures. . . . If an earnest desire to find, exhibit, and defend the truth has led to any undue severity, or the least discourtesy of expression, it is altogether without design, and will, when discovered, be deeply deplored. It was felt that Dr. Halley's theory of indiscriminate baptism and discipleship was not sustained by truth, and led to pernicious consequences, by filling the church with elements of disunion, defeating the principal aim for which the Lord had appointed it, and, in the highest degree, endangering the whole interests of personal religion."

We soberly and confidently anticipate, that the serious perusal of those Lectures by pædobaptists, will lead many among them to perceive that no system is so accordant with the spirit of christianity as that which calls for a voluntary profession of faith. May they have courage to avow their convictions! Even Dr. Halley himself is not proof against such arguments, and should he yield to their power, he will not be the only distinguished person in the present day who has bowed to the high authority of truth and justice.

TRACTS ON LIBERTY OF CONSCIENCE AND PERSECUTION—1614—1661. Edited for the Hansard Knolly's Society, with an Historical Introduction by EDWARD BEAN UNDERHILL. London: Printed for the Society. 400 pp., 8vo.

GOLD—STERLING GOLD—tried in the fire—bright and beautiful!

Perhaps, within our brief limits, we cannot better introduce this valuable volume to the notice of our readers than by furnishing an extract from the "advertisement" of the Editor, with a list of the "Contents."

"IN the prospectus of the Hansard Knolly's Society, it was stated, that 'to the Baptists belongs the honour of first asserting in this land, and of establishing on the immutable basis of just argument and scripture rule, the right of every man to worship God as conscience dictates, in submission only to divine command.'

The Council have now the pleasure of laying before the subscribers the earliest writings extant in our language, on this deeply important subject.

They were the first articulations of infant liberty. The voice of truth and christianity was heard in the mild and gentle entreaties of their despised and calumniated authors: unfortunately it was unheeded, and soon spake in the whirlwind and the storm of contending armies and national convulsion.

Happier times have succeeded, and it is permitted us to reap the fruits of the humble, but noble and self-denying labours of these pioneers of the soul's freedom. They fell martyr's 'for conscience sake;' it were ingratitude to withhold a coronal of deserved commendation, wreathed from the bright leaves and blossoms of the tree they planted in sorrow, and watered with their blood; but under whose shadow it is our happiness to live."

"I. Historical introduction, 1 Henry VIII., 2 Edward VI., 3 the Baptists, 4 Mary, 5 the Baptists—II. Religion's Peace, a Plea for Liberty of Conscience—III. Persecution for Religion Judged and Condemned—IV. An Humble Supplication to the King's Majesty—V. The Necessity of Toleration in Matters of Religion—VI. An Humble Petition and Representation of the Anabaptists—VII. A Plea for Toleration of opinions and persuasions in matters of Religion, differing from the Church of England—VIII. Zion's Groans for her Distressed, or sober endeavours to prevent innocent blood, &c.—IX. Addenda—X. Index."

The "Historical Introduction" extends to 128 pages of the work; from which we intend, hereafter, to gratify our readers by making few choice selections.

The title pages of the tracts are given like unto the original copies—a curious fac-simile of one is presented.

The whole form a handsome volume, reflecting highly the talents and discrimination of the Editor, and the good workmanship of the Printer. Dissenters generally, whether baptist or pædobaptist, will approve most cordially the high principles here propounded, and whilst honouring the noble-minded men, who, in the face of suffering and death, dared to assert their right to free thought and action in religion, will pass this book as a precious treasure to their children. One word more—a vigorous effort ought to be made forthwith to secure a copy by the associated teachers of every dissenting sabbath school.

HISTORY OF THE BAPTIST CHURCHES IN THE NORTH OF ENGLAND, FROM 1648 to 1845. By DAVID DOUGLAS. London: Houlston and Stoneman, pp. 308. 12mo.

WE welcome with pleasure the appearance of historical compilations of this class. It angurs well, when the living are anxious to become acquainted with the pious dead. This work was undertaken by Mr. Douglas, at the request of the "Northern Association," in 1841, and he has here gathered together a mass of valuable facts respecting the baptists in the North, which might otherwise have sunk into oblivion. In glancing over these pages—for that is all we can do at present—it has occurred to us that were each of the Baptist Associations to appoint some capable brother to undertake a similar task, taking care to provide him with materials, many such facts would not only be preserved, but they would, collectively, form a valuable store of materials, from which a more complete history of English Baptists might be formed than any that has yet appeared. And this should be done speedily, as time is every year removing us farther from the period when the first churches were formed, and the documents may suffer loss by accident or neglect. We throw out this hint now, in the hope that the Associations just about to assemble will take it up. We heartily thank Mr. Douglas for the volume before us, extracts from which will be found in other columns of this number. We have no doubt that it will be a family book with every Northern baptist.

INFANT BAPTISM AND TRADITION.  
Second Edition. London: *Houlston and Stoneman*.

THIS pamphlet is represented by the writer "as a layman's contribution to the sacred and eternal cause of truth." The occasion of its appearance was an assertion in the *Christian Observer* to the following effect. Adverting, among other topics,

to the evidence which infant baptism derives from an appeal to *Tradition*, the Editor advances the following assertion:—"The fathers of the first three centuries are unanimous upon the subject." This declaration our author clearly disproves, and turns the tables completely upon the worthy Editor—his own favorite "fathers" being witnesses.

## Baptist Church History.

### THE ENGLISH NORTHERN CHURCHES.

FROM a well-written notice of Mr. Douglas's "History of the Baptist Churches in the North of England," in the *Newcastle Guardian*, we select the following:—

"The origin of the baptist section of the christian church in the North of England is hid in obscurity. Mr. Douglas seems to assign Broughton, near Cockermouth, as the place where their peculiar sentiments were first propounded; and he assigns 1648 as the date. He states that 'an officer of Cromwell's army, probably in the garrison, as was the custom at that time, spoke, it is supposed, to the people in that neighbourhood, on the subject of religion, and became useful to some of them.' It is to the exertions of this officer that tradition assigns the origin of the baptist cause in Broughton. Mr. Douglas considers Newcastle as the next place where the baptist opinions were introduced; and he assigns sometime between 1648 and 1652 as the probable date. Previously to the time of James the First, the principal families of Northumberland had town residences in the Close, and in the lower and more protected parts of Newcastle. The leading merchants of the town also had their residences there. We remember the old chapel which the baptists had in Tuthill Stairs; and it has often occurred to us as probable, that, in the times of the Commonwealth, when the nobility and gentry were beginning to forsake the Close, some merchant of the town, of the baptist persuasion, secured one of the principal houses, and converted its drawing or largest room, into a chapel. This room was beautifully wainscotted and

plastered; and there were places with carved hands, for the reception of the civic mace and sword, when the Mayor attended worship there. This attendance must have been previous to the Restoration; and, from the fact that we have stated, we infer that, during the government of the Lord Protector, when the blessings of religious liberty were practically enjoyed, the baptists must have been of some consideration in the town, and ranked with the other denominations in point of worldly respectability.

There is more certainty with respect to the introduction of the baptist principles at Hexham. A lectureship was established in the Abbey church, in 1625, by the Mercer's company of London, pursuant to the will of Mr. Richard Fishburn, date 30th March, 1625. Mr. Thos. Tillam, a 'messenger,' as he styles himself, 'of one of the seven (baptist) churches in London,' was appointed to the lecture; and from the pulpit of the most venerable church in Northumberland, he propounded the doctrines and practices of the baptists. The following is Mr. Douglas's account of the introduction of Mr. Tillam to Hexham:—

It was on the 27th December, 1651, that Mr. Tillam took up his abode at Hexham, and such was the effect of his coming, that in seven months a church was formed, consisting of sixteen members. This took place on the 21st July, 1652, and on the 25th of the same month, they, to use Mr. Tillam's own words, 'Joyfully celebrated the Lord's Supper. John Thirlwell being desired (for prooffe) to supply the place of deacon, and the church began a stock, putting it into his hands.'

## Christian Experience.

### Conversions.

WHEN I was about twelve years of age, it pleased the Lord to impress my mind with the importance of religion under a discourse preached by a clergyman of Reading, from these words, "Who slew all these?" I listened with deep attention to those solemn words, for repeatedly, I recollect, in his discourse, he mentioned the text, "Who slew all these?" and the answer he gave was always "Sin, sin." What a dreadful thing is sin, thought I, if it has slain so many thousands of human beings. What can this mean? I could not find out what sin was for some time, not being well acquainted with the bible. I knew there was a God who would punish the wicked, for I had learned that from his discourse; and I began to pray to God, as I thought, from that time. I was then at school in the same town, and by my conduct had become the head monitor; yet I was ignorant of the true meaning of the word sin. I began to make inquiries as to what sin was. From what I could learn from the schoolboys, it meant anything wicked, and I began to pray to God that he would make me good and prepare me for heaven. We used to have morning and evening prayers read in the school, by the master, but these were not altogether satisfactory to me. Looking up to my master for all kinds of knowledge, I thought he would be a proper person to give me some information regarding spiritual things. I made up my mind therefore to ask him, for I had learned by this time what sin was, and I was anxious to know the way to heaven. One evening I went to my master and asked him the way to heaven. He stood speechless. Seeing this, I told him I wanted to be good and go to heaven, and asked him whether if I were good I should go there. He replied, "Oh yes, that is one way." I asked him again, if I prayed to God, was that the right way? "Yes," he replied, "that is another way." This therefore satisfied me for the time, and I began to be good, as I thought, and prepare for heaven. I left the school with these impressions on my mind, and became apprenticed in the place where I now reside. I prayed to God very much, not because I loved him, but because I

feared he would not take me to heaven when I died. Of course I thought I was good, for I was labouring under the impression, that the more I prayed the better I should be; and for any one to tell me I was not a good person would almost offend me. However, when first apprenticed I began to attend the baptist chapel here, and heard something of sin, and prayer, and other things. I then became a sabbath scholar, until the chapel was shut up from some cause or other. The Wesleyans soon after opened a place for prayer and Divine worship; I attended, and became a sabbath scholar. Afterwards they took me into class, and I became active and zealous among them. But my first impressions had not left me; I recollect a sermon from "Prepare to meet thy God"—I thought I was preparing by praying and aiming to be good. They admitted me into their society, and at their love-feasts requested me speak. But all this time I was indulging spiritual pride, for I thought no one so good as myself. A great work must therefore be done, to bring me low at the feet of God to seek for mercy. It pleased Him at this time to remove a dear relative, and she was buried in the baptist burying ground; for the baptists by this time had preaching in their chapel again. I felt desirous, after this, to attend their ministry, which I did. I soon felt condemned, and became concerned about my soul; for here I heard the doctrine preached more clearly that all had sinned, and that no good works whatever could recommend us to God. Now I began to feel myself lost and undone. I wrestled and prayed, and called for mercy, and tears were my meat night and day for a considerable time; while the thoughts of what I must do to be saved perplexed my troubled soul. Some said I could do nothing, but wait the Lord's time, and if I were elected I should be saved, and if not I could not help myself. But this did not comfort me. Sometimes I would make a resolution to pray with more fervour, believing now that I could not have prayed aright. But this resolution, made in my own strength, failed also, and taught me my inability to do any good thing. I now discovered my own utter unworthiness and helplessness, but I knew

not as yet that salvation was a free gift, and still sought for something to recommend me to the favour of God. But the Lord taught me that I was born in sin and shapen in iniquity, that all my righteousnesses were as filthy rags, and to attempt to bring a clean thing out of an unclean was impossible. Jesus, I now found, was exalted a Prince and a Saviour to give repentance unto Israel and remission of sins. I flew to him for refuge, and laid hold by faith on the hope set before me. This I now saw was the good news and glad tidings of which I had often heard—Jesus Christ had purchased salvation for me on the cross, and looking to his wounds, his blood, his death, by faith, I was saved. My heart was melted down with adoring gratitude, and tears of joy flowed abundantly. I thought I heard him say to my troubled spirit, "I bore thy sins in my own body on the tree." My peace now flowed as a river. Love to Christ constrained me to desire to yield obedience to his commandments, and I became united with the baptist church in the same year, by baptism. Still I desire to follow my Lord. I bless his name that he has kept and preserved me till the present hour. Now I can look up to God as my reconciled Father in Christ Jesus, and cry "Abba Father," for he has adopted me into his family, and the Holy Spirit beareth witness with my spirit that I am a child of God. Bless the Lord O my soul and all that is within me bless his holy name! I pray that the Spirit may be my guide in the way of truth, and my comforter in the hour of trouble, till I reach the mansions above. While on earth I would shew forth his praise, and make it as my meat and drink to do the will of my Heavenly Father; "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." And when I go the way of all the earth, may I then, with the apostle, be able to say, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Y—T—.

W. G.

### Brief Memoirs

#### OF TWO YOUNG CHRISTIANS.

MARK MOOR, the subject of the following brief memoir, was born Novr 21, 1826, at Sutton Forest Side, in the county of Nottingham. When about four years of age his parents removed to Mansfield. Brought up under the influence of pious instruction, he did not frequent the polluted haunts of vice which are the bane of many a youth. Happy they whose parents fear the Lord! At an early period in life he was the subject of religious impressions, and when about fifteen years of age he found peace with God, through our Lord Jesus Christ. He says in his journal, a part of which I have read with great interest, "On Wednesday, March 30, after dinner, I retired for prayer; when I had such an enlargement of heart as I never before experienced. I felt such love to God and all mankind." Our dear young friend was the subject of bodily affliction for more than twelve months, and then it was that his christian graces shone forth with peculiar brightness. August 21st, 1842, he was baptized and received into the General Baptist church, and continued a member of it till his death. He adorned his profession by the meekness of his spirit; by his calm resignation and his unassuming deportment. In all my visits I always found him patient and resigned to the will of his heavenly Father. At one time, when it was thought he would not live many hours, he bade his friends farewell. Understanding that they were desirous of receiving his dying testimony to the truth and value of religion, he said, that his mind found rest and comfort only in Christ. He had delightful views of God and heaven, and was not only willing but almost longed to depart and be for ever with the Lord. But his time was not yet: to the surprise of all he became somewhat better; and wrote the following lines in his journal—"The mysteries existing in the human frame are astounding to the intelligent and inquiring mind. An hitherto latent malady developes itself, in various and alarming forms. The physician pronounces the symptoms dangerous, and administers his prescriptions with a mind doubtful of their efficacy: finally he gives no hope of recovery. Friends visit the patient, who takes his farewell of them, and they depart, expecting to see his face no more. When lo, to the astonishment.



of the physician and relatives, after weeks and months of confinement to a sick room, behold he rallies; and his friends flatter themselves that he will yet live to behold the blossom of many springs. Young man, thy hopes are illusory, and have only arisen in order to be blasted. After a long and painful alternation of hopes and fears, it is ascertained thy disease is mortal. Well, well, content thyself. Why fear? Thou must drop into the grave, which, however, will be as a mantle over thy memory; and the grief and sorrow which thou hast endured shall pass into earth's oblivion; but thy name, though lost on earth, shall have a place in the roll of heaven." A day or two before his death he said to his mother, "Mark will soon be in heaven." He held fast this confidence and rejoicing of hope firm unto the end, and expired March 11, 1846, in the 20th year of his age. His funeral sermon was preached to a numerous and affected congregation, at the baptist chapel, by the pastor of the church, from 1 Kings xiv. 17, 18, "and when she came to the threshold of the door, the child died; and they buried him; and all Israel mourned for him." J. W.

**JOB PITMAN.**—On sabbath evening, April 19, Mr. Eyres preached a funeral sermon in the baptist chapel Thornbury, for this young christian, who died in the village of Tytherington, April 7, aged 20 years. When about eight years of age, he was admitted as a scholar into the sabbath

school in this village. Even when a child he committed to memory many precious portions of the word of God, and a vast number of hymns. At length he became so impressed with a sense of his sin, that he has been known to send for christian friends to come and pray for him that his sins might be forgiven. When he grew up he was encouraged to become a teacher, and his conduct was marked with so much humility, kindness, and meekness, that he was beloved by all who knew him. At the teachers prayer meetings he prayed most delightfully, and gave evidence that he was growing in grace and in the knowledge of Jesus. Sickness however interfered much with his privileges and public duties, and although he was not confined to his bed for more than ten or eleven months, his bodily strength had been declining for upwards of ten years. During his affliction he was much tried with the temptations of satan, but exercised strong faith in the atonement of Christ. On being asked on what he rested his hope, he replied, on the blood and righteousness of the Lord Jesus Christ. Some little time before he died, he was called to endure much bodily pain, but he was so resigned to the will of his heavenly Father, and was so calm and happy, that it was a privilege to be with him. May sabbath school teachers be encouraged, from his conversion and happy death, to go on in their work with increasing energy and prayer. For they that sow in tears shall reap in joy!

## Characteristic Sketches.

**THE BAPTIST BODY**, though small among the thousands of Israel, has been distinguished for a noble stand in defence of civil and religious liberty. It claims to have led the van, in the person of William Sawtre, and to have brought up the rear in the person of Edward Wightman, of the noble army of English martyrs who suffered at the stake, and to have given more than two thousand confessors to the dungeon, and, in many instances, to consequent death, during the dark reign of the Stuart dynasty. In the more early periods of English nonconformity, its ministers

were almost of necessity compelled to be politicians as well as theologians, and to take an active part in the movements of the times in which they lived. In the reign of Queen Anne, the influence of Joseph Stennett, the leading baptist minister of the day, was so considerable, that, when that Princess contemplated the repeal of the act of settlement, and the restoration of the exiled family to the throne, she directed her efforts to conciliate Stennett to the measure, justly considering that her object must fail unless she had the nonconformists with her. Stennett, however was a man of

fixed principle and high resolve, and to his unbending patriotism, among other causes, may be attributed the accession of the illustrious House of Brunswick to the throne of these realms, and the blessings which that accession has been the means of communicating both at home and in foreign lands. Roger Williams, another noble baptist, when he founded the state of Rhode Island, based its constitution on an universal liberty of conscience, considering toleration rather an evil than a good. In more recent times, baptist ministers have had to follow their predecessors in the struggle for liberty; hence, to Carey and his associates may be traced the establishment of the freedom of the press in British India, and to Knibb and his companions, the abolition of slavery in one of its most wretched and accursed forms, in the British islands of the Mexican Archipelago.

**HENRY ANGUS.**—The main-stay and sheet-anchor of the baptist interest, since its introduction into Northumberland, are to be found in the descendants of a Mr. Henry Angus, who fled to Scotland to avoid the persecutions of Cardinal Benton, and found a refuge on the banks of the Tyne. Who this confessor was, whether he was descended

"From thrones enthroned, or rulers of the earth,"

as Dr. Cox asserts, but fails in proving, or as is most likely the fact, a child of the soil unacquainted with the name of his great grandfather, is of no consequence. He had the honour of being a persecuted follower of the Lord Jesus Christ, and, as such, of conferring a greater distinction on his family than had he been Harry Plantagenet or Alexander the Great. The progeny of this good man have been chiefly engaged in agricultural pursuits—an occupation most favourable to the cultivation of piety. They have taken a very respectable position among the yeomanry of the Tyne and Wear—have maintained the worship of God in a remarkable manner among them—been strict baptists, living chiefly "among their own people"—generally marrying within the prohibited degrees of the canon law, and scorning the characteristic of Joseph, whose "branches ran over the wall." Grace does not run in the blood, but it is often found in the line; and, in the pages before us, we find many proofs of the

truth of this saying, and wonder not that Mr. Douglas should look upon the *Angus* as the "Holy Family" of the baptist denomination—the very seed which the Lord has blessed. Mr. Douglas seems anxious to show the pedigree of this family. A pedigree cannot be established. Their cross and inter-marriages effectually prevent that. We have never looked at the Angus family without considering that its pedigree was like Johnson's net-work, "a thing reticulated or decussated, at equal distances, with interstices between the intersections." To the pious reader, and to the Angusses and their connexions, the notices which Mr. Douglas has given of the good and excellent of their race, will be gratifying, but the general reader will take no more interest in them than in Cowper's lace woman—

"Who know her Bible true, but know no more."

And yet, there is one name, William Henry Angus, entitled to a niche in the temple of every good man's heart. High moral principle, unbounded charity, and untiring labour in his master's cause, marked his career. In the midst of his usefulness, and whilst on the high places of the field, he fell—

"Servant of God I well do;  
Rest from thy lov'd employ;  
The battle fought, the victory won,  
Enter thy master's joy."  
—The voice at midnight came;  
He started up to hear—  
A mortal arrow pierc'd his frame—  
He fell,—but felt no fear.

**MR. HENRY BLACKETT**, of Bitchburn, near Bishop-Auckland, County of Durham, was born at Dublin, Oct. 23rd, 1639. Who his father was,—whether he was a native of Ireland, or only a sojourner there, we are not informed. The only thing we know with certainty, is, that he left Dublin, with his family, on the eve of what is usually called the Irish Massacre, 23rd October, 1641, when Henry had completed his second year, and that he then came to England. The circumstances connected with the escape of Mr. Blackett and his family, are rather interesting. The servant in the family was a catholic, and had become acquainted with the design of her party, to attack the castle of Dublin, on the day referred to. Being thus made alive to all the horrors that were likely to ensue, she felt distressed on account of the pious people with whom she lived, and particularly on account of the infant

Henry, with whom she had usually slept, and to whom she was, in consequence, warmly attached. In putting him to bed, on the evening of the 22nd of Oct., she was seen to weep over him, and overheard to say to him, as she tenderly embraced him, "My dear Henry, farewell, I shall never sleep with thee again!" Henry's parouts being informed of this, by those who had overheard the unusual and bitter wailing of the girl, called her, and affectionately and anxiously enquired the reason of her grief. She hesitated. Fear for her own life, fidelity to the party she was connected with, affection for the family she served, and warm attachment to her little charge, all these combined, wrought powerfully within her throbbing bosom, and at length, humanity and endearment triumphing over her religious scruples and bloody fidelity, she divulged the Roman Catholic secret of the intended attack on the Protestants of Dublin next day. On hearing this awful disclosure, Henry's parents determined to leave the Irish capital forthwith, and to embark as soon as possible, for England. They did so; but where they landed, or settled, is not known. It is probable that it was the North of England. The name is borne by several families that lived in the neighbourhood of the residence of Henry in his advanced years, when he became known as a minister of the gospel. Some, also, of his descendants, in the same vicinity, have intermingled in their

veins, both his blood and that of the Scottish fugitive, Angus, that left his home from the persecuting fury of Cardinal Beaton, in 1546.

THE LATE MR. WHITFIELD, of Hamsterley, Mr. Douglas's predecessor, stands, as he ought to stand, in bold relief. He was an extraordinary man; originally a working mechanic, called to the truth by the ministry of the apostolic John Wesley, and afterwards joining the baptist body, he settled at Hamsterley, and was for a long series of years the pastor of the baptist church there, and the leading minister of the denomination in the North of England. He had an unquenchable thirst for knowledge, and great power in its acquisition; thence he became not only the pastor, but also the physician, the lawyer, and the general adviser of his people. To see him in the midst of his flock, before age and its consequent infirmities crept upon him, was a treat of no ordinary description. He was a perfect model of a patriarch, in the midst of his tribe—of a father, in the midst of his family. But he sleeps well—peace to his ashes! May his successors in the ministry emulate his virtues, and avoid his errors—alas! he was not an exception to the human race—and then we should see the churches of this vie with those of any other denomination, and be models of what Christ designed his church to be.—*Newcastle Guardian*.

## The Spiritual Cabinet.

WALKING BY FAITH.—Are you in the dark, and under inward trials? Remember that we walk by faith, not by sight. Be humbled, but not discouraged, by your deadness, darkness, or corruptions: for however your spiritual frames, affections, or dispositions of soul may change, yet Christ is the same yesterday, to-day, and for ever; and may be safely trusted for deliverance, how distressing soever your condition. Hence, when you walk in darkness and see no light, yet trust in the name of the Lord, and (by faith in Christ) stay yourselves upon your God. Are you under outward afflictions and adverse dispensations of Providence? Have faith

in the promises; all of which are in Christ, yea, and in him amen, to the glory of God: and humbly hope, that, according to God's gracious promise, all things shall work together for your good.—DICKINSON.

THE CHRISTIAN'S ANTICIPATIONS.—Let not a change of habitation trouble us. "In my Father's house are many mansions." Our first resting-place of existence has been on this planet: it is a lovely habitation, and it may boast in the canopying sky a still more lovely roof: nothing can so well befit our present state of being. Merely for the sake of change we would not "be unclothed." Cliffs and mountains, lakes and groves,

of this nether world, we are not weary of beholding you! Sun, moon, and constellations, sorrow is turned into joy and age into youth, while ye fill our gaze! But we feel that even ye are too gross for the spirit made perfect—that when our vile body is fashioned like unto Christ's glorious body, we shall need fairer sceues and brighter luminaries than any ye afford! Farewell! We await with calm expectation, we bail with desire your perishing and change! We feel that ye have been as a vesture for us, and we have thanked him who hath so clothed us; but, now, be ye folded up! We shall "be clothed upon with our house which is from heaven!" A sun is there which shall no more go down! Stars are there which shall shine for ever and ever. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—HAMILTON.

**FAITH AND WORKS.**—Faith must be evidenced by holiness. We are apt to mistake the work of faith, and cry up presumption for faith. Conscience will still be entering process against us, and citing us before the tribunal of God: if you cannot produce the fruits of holiness,

how will you evidence your faith? By faith we are justified from sin before God, and so have peace with God; and by works we are justified from hypocrisy in the court of conscience, so we have peace with ourselves.—MANTON.

**SOURCE OF CHEERFULNESS.**—No man's spirits were ever hurt by doing his duty. On the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest, purely for conscience sake, will prove a cordial for weak and low spirits, beyond what either indulgence, or diversion, or company can do for them.—PALEY.

**THE GOSPEL.**—This is the distinction of the Gospel. It foreknows the whole history of man. Let his varieties, let his fluctuations, be what they may, it has provided for them. It can be surprised into no ignorance. It can be betrayed into no failure. No emergence can perplex it. No shock can move it. It is the same in every age, yet might it have been revealed simply for that age. It is the one inheritance of all generations, yet might it have been bequeathed for each. It has eternal identity and universal adaptation!—HAMILTON.

## Narratives and Anecdotes.

**FINDING OF THE PRAYER BOOK AMONG THE KARENS.**—The following singular account is related by Mr. Boardman in his Journal:—"On returning from Zayat I found my house thronged with Karens, and was informed that the Karen teacher had arrived, with his much venerated book. After tea, I called them up, and inquired what they wished for. The teacher stood forward and said, 'My Lord, your humble servants have come from the wilderness, to lay at your lordship's feet a certain book, and to inquire of your lordship whether it is good or bad, true or false. We, Karens, your humble servants, are an ignorant race of people, we have no books, no written language, we know nothing of God or his law. When this book was given us, we were charged to worship it, which we have done for twelve years. But we know nothing of its contents, not so much as in

what language it is written. We have heard of the gospel of Jesus Christ and are persuaded of its truth, and we wish to know if this book contains the doctrine of that gospel. We are persuaded that your lordship can easily settle the question, and teach us the true way of becoming happy.' I requested them to produce the book, when the old man opened a large basket, and having removed fold after fold of wrappers, he handed me an old duodecimo volume. It was none other than the Book of Common Prayer, with the Psalms, published at Oxford, England. 'It is a good book,' said I, 'but it is not right to worship it. You must worship the God it reveals.' We spent the evening instructing these simple foresters in some of the first principles of the gospel. They listened with much attention; but the old teacher, who, it seems is a kind of sorcerer, appeared dis-

appointed at the thought, that he had obtained no claim to heaven by worshipping the book so many years."

#### THE SINCERE MILK OF THE WORD.

—In a *Liverpool paper* it is said:—The following anecdote was a few days ago related to a friend in this town, by a respectable gentleman recently arrived from Cork:—A short time since, a Romish priest of the county of Kerry received information that a very naughty member of his congregation, a milkman, was in the habit of frequently reading the scriptures, and the reverend confessor well knowing that such a practice would place "the craft in danger," lost no time in paying a pastoral visit to the poor ignorant and misguided delinquent. On arriving at the humble cabin, he found poor Pat employed in his domestic affairs, and thus addressed him, "Why my good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?" "Sure it is true, please your riverance! and a fine book it is." "But you know," rejoined the priest, "that it is very wrong to read the scriptures. An ignorant man like you has no right to do so." "Ah!" replied Pat, "but you must be afther provin' that same, before I can consint to lave it off." The colloquy then proceeds as follows:—Priest: "That I will soon do." Pat: "Sure if your riverance does that, I'll read no more, and give it up to you." Priest: "I will, from the book itself, convince you that you have no business to read it." The priest immediately took up the Bible, and read to Pat from 1 Peter, ii. 2, 'As new-born babes, desire the sincere milk of the word that ye may grow thereby.' "Here you see," said the priest, "you are wrong to read the scriptures yourself; you are only a babe; and you are enjoined 'to desire the sincere milk of the word.' One who understands what the sincere milk really is, must give it you, and tend you." Pat listened to the priest's authoritative address, but, in no way at a loss to reply to what might have puzzled wiser heads, said, "Ah, but be aisy, your riverance, while I tell you. A little time ago I was took ill; I got a man to milk my cows, and attend to my business, and what do you think he did? Why, astid or givin' me the raal milk, he chated me by puttin' wather into it; and if you get my Bible, you may serve me that same. No, no, I will keep my cow, and milk it myself, when I shall get the sincero milk,

and not as I should from you, mixed with wather." The priest, finding himself thus defeated, and desirous that the mischief should spread no farther, said, in a conciliatory tone, "Well, Pat, I see you are a little wiser than I thought you; but, as you are not quite a babe, you may keep your Bible, but don't lend it or read it to your neighbours." Pat eyeing his admonitor very cunningly, but seriously, replied, "Sure enough, your riverance, while I have a cow and can give a little milk to my poor neighbours who have none, it is my duty to do so as a christian, and, saving your riverance, I will." The priest, abashed, walked off immediately, doubtless convinced, to a considerable extent, that the circulation of the pure word of God must ultimately destroy the superstitions and soul enslaving fabric of Popery.

#### TRUST IN FIREARMS OR PROVIDENCE.

—During the negro rebellion, Mr. Francis Gardiner was travelling from one town to another, in Jamaica, in a gig. Some advised him to take firearms to protect himself; saying: "It is not now safe to travel without them, for the negroes are out." He went a little way with the firearms, but soon returned, saying: "I am not comfortable with them:" so they were taken out from his luggage and he went on again. Soon the missionary saw a party of negroes coming towards him, and hoping to escape them, he pushed his horse on faster, but he soon saw another party coming on before him, so he went gently, and soon they stopped his horse. One of them said, "He is missary—missary wear white trowsers." The others said, "No, he government spy." "If he government spy he have firearms—if he missary he have none." They searched his person and gig and found none. One of them told him afterwards that they should have killed him if they had found any firearms about him. They conducted him safely the rest of his journey. F. E. L.

A SEXTON'S NEW AND ECONOMICAL MODE OF CONSECRATING EPISCOPAL BURYING-GROUNDS.—In a certain parish, the burying-ground being full, it was thought advisable to add thereunto a new piece of ground, and a vestry-meeting was called to deliberate about the consecration of the same. It demurred, however, about paying a bishop £50 for the ceremony, and at last was upon the

point of breaking up without coming to any decision, when the sexton said, "Don't go gentlemen, for I think I have hit upon a plan that will do quite as well as if a bishop was sent for to consecrate the ground. You know that it is said 'a little leaven leaveneth the whole lump.' Now my plan is to take a few barrows-

full of the earth that is already consecrated and sprinkle over the new ground." Now, Mr. Editor, was not this a good suggestion of the sexton? Do you think parishes in general will act upon it? If they do, ought they not to remunerate him for his hint, or you for giving publicity to it? CORBAN.

## Temperance.

SINCE January, when we opened a column under this head, we have received letters and communications without number; some good, some bad, and some a mixture of both. By these we have discovered the great zeal of the total abstinence party, and also that it is a higher attainment in virtue than many are aware of, to be "temperate in all things"—in thinking and writing as in eating and drinking. Even our old friend E. L., last month (218) in replying to the convivial poet, who would "pledge the universe in wine," displayed a *little drop* of an intemperate spirit. But we let it pass under poetic license. We allude to the two last lines

"I'll make the laws of nature mine,  
The dogs shall take the drunkard's wine."

which we would fain have altered thus:—

"I'll make the laws of nature mine,  
And ever drink pure Adam's wine."

J. W. of L. writes like a considerate and sober man. He does not unpleasantly obtrude his opinions, but reasons calmly and dispassionately. So does J. J. of B., a pious minister, and a consistent advocate, of many years standing, of temperance. We thank G. R. G. and W. D. H. for several pleasing facts, which we have in reserve for future use. A zealous advocate residing down in the fens of Cambridgeshire is ready to eat us up with arguments in favour of total abstinence. We admire her zeal and ability, but she must not let her wit run wild. Better be sober-minded. J. S. is a person in humble life, who, with his wife and seven children, are "Tee-totalers." He states, that by avoiding the use of intoxicating drinks, and also of gaudy apparel and mere ornaments, he has more comforts in his own family, and his children have a few pence to give now and then to send the gospel to the heathen. Such sober and virtuous conduct must be cordially approved by the wise and good. But our friend is not a vain-glorious person, or a merit-monger, he says, "Who that believes what Jesus Christ has done and suffered for our salvation, will not deny himself of such things, and take up his cross and follow him." This is to our mind; and what is more, it is the mind of the Spirit in the word, for the grace of God teacheth us that 'denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.'

We have also been favoured with numerous temperance publications, the variety and cheapness of which is surprising. Here is the *National Temperance Chronicle*, 24 pages, 8vo., extra royal, for three half-pence—the *Scottish Temperance Review*, under the auspices of the Scottish Temperance League, consists of 48 pages demy octavo, and 24 pages of advertisements, for three-pence—the *Tee-Total Times* is a kind of penny newspaper of eight pages—stamped for post two-pence, and recently started by Mr. Cassell, of London—the *Temperance News* No. 1, May 9, 1846,—one penny, stamped two-pence, is about the same size as the *Times*, only folded into eight pages. This takes a wider range, including Peace, Freedom, Abolition of Capital Punishments, Education, and Sanatory Improvements, and is conducted by Mr. Jabez Burns and Mrs. Balfour. On the merits of these and other similar publications which have reached us we do not now enter. One thing we are pleased to recognize—a tone less censorious and acrimonious than formerly. This is wise. Often have we lamented that so virtuous a cause, as this unquestionably is, should be retarded and injured by the intemperance and violence of some of its professed advocates.

## Arts and Sciences.

**THE GREAT PUBLISHING ESTABLISHMENT.**—Of course we allude to that of Messrs. Harper and Brothers in this city. We visited it the other day under the safe conduct of a friend connected with the establishment, and surveyed its wonders from ground to roof. We have been accustomed to see its issues from week to week, but really we had but an imperfect idea of its vastness till we had taken this journey through its buildings. Passing from the quiet rooms below, where the business of the establishment is transacted, and immense piles of finished books are stored, we found ourselves among the presses, of which there are nineteen worked by steam, and three Napier presses. With one of the presses we were particularly delighted—the one on which the famed Bible is printed. In our simplicity we had supposed that work so nice, must certainly be done by the power of human muscles, and not by steam. But, no. A press of more than ordinary beauty was before us, working with most inconceivable quietness and regularity, on which a young man was laying the beautiful paper used in that work. He placed the paper on an inclined plane, its edge slightly projecting beyond the edge of the plane, and here brightly polished iron fingers received it, and drew it into the press, from which it came forth to be received by other iron fingers, and laid by them carefully on the pile of printed sheets. We never witnessed a more beautiful mechanical operation. While passing among these presses we were informed that they threw off seventy reams of paper per day, that is to say, 33,600 sheets, making 201,600 sheets per week, and 10,483,200 per year, which is equal to 1000 octavo volumes of over 500 pages, per day, 6000 per week, and 312,000 per year. We understand that during the last year the number of volumes of all sizes thrown off was not less than 2,500,000. 6000 reams of paper have been used in the Illuminated Bible alone. The fixtures in the Bindery are valued at 13,000 dols. Here 52 barrels of flour are used per year, for paste; of glue 42 barrels. 750 packages of gold leaf are used in the same period for lettering and ornamenting. Here likewise are used annually 60 tons of pasteboard, and 750 pieces of cambric of forty square yards each. And, alas the sheep! 14,400 of these

innocent creatures must be slain per annum to supply skins for this establishment. Neither farmers, butchers, tanners, nor leather dealers need despair. In immense vaults beneath the establishment, of which we saw the open doors, there are stored 500,000 pounds of stereotype plates, valued at 7½ cents per pound. 800 pounds of metal are used weekly for casting—making 41,600 pounds per annum. In the composing rooms there are from 60,000 to 70,000 pounds of type. The buildings are owned by Messrs. Harper and Brothers. One of these is five stories high, and having five windows in each story across the front, extends from Cliff Street to Pearl. Two other buildings join this on Cliff, and opposite on the same street, are two buildings more, in which the type-setting and stereotyping are done. These, likewise, are buildings of vast size. The stock in trade is estimated at about 1,500,000 dols. There are employed in this establishment 400 persons, a little less than one quarter of these being females. About 1600 persons are supposed to depend on this establishment. The sum paid to persons employed is about 200,000 dols. per annum. Messrs. Harper and Brothers have paid to authors immense sums of money. Stephens has received from them about 50,000 dols., and Prescott about 25,000 dols. Dr. Anthon too, must have received a fortune at their hands. And who are James, and John, and Wesley, and Fletcher Harper—the gentlemen whose genius and industry, not only conduct, but have *created* this vast establishment? Poor boys they were, who came to this city bringing good principles, energy and tact, and without any other capital, achieved a destiny thus honourable. Every American owes to them a tribute,—every American may point to them and say “Behold an illustration of our institutions, which open a clear path before every young man, and bid him, under God, work out an honourable destiny—which say to him, be true to God and man, be industrious, frugal, and patient, and your path is straight onward to success.” The Harpers of coming generations will account it a higher honour to trace their family lines to this house, than to princes or kings. May there never be one to dishonour the name!—*New York Recorder.*

## Correspondence.

"THE ORIGIN, ANTIQUITY, AND CLAIMS  
OF THE BAPTISTS."

To the Editor of the Baptist Reporter.

DEAR SIR,—Your correspondent, A. G. M., finds fault with the mode of reasoning in these words—"Sprinkling is not dipping, but dipping is baptism; therefore sprinkling is not baptism,"—or, as the syllogism may be read according to logical order—"Dipping is baptism—but sprinkling is not dipping, therefore sprinkling is not baptism." Now I wish that A. G. M., for his own sake, as well as for the sake of the truth, had found out a more excellent way, before he came publicly forward to find fault with his neighbour's. Instead of this, he seems to me to have lost his way altogether.

1. He sets out with a very serious charge—saying, "The conclusion appears to me most erroneously drawn from the premises." And how does he shew this? By proposing the addition of the word "*alone*" to the proposition—"dipping is baptism." But surely he must be aware that in that case, it could have formed no part of a syllogism—that this would have been begging the whole question, and leaping at once to a conclusion, without any reasoning whatever. Surely he needs not be told that the great point in reasoning, is to have two premises at least which opponents both grant, and from these to establish a conclusion, namely, the point in dispute. Now thousands who are satisfied with sprinkling will grant that "dipping is baptism"—but where is the baby-sprinkler who will grant that dipping "*alone*" is baptism? And yet A. G. M. maintains that the omission of "*alone*" entirely destroys the conclusion.

2. He says, "may it not with reason be objected that baptism is the generic term? while dipping and sprinkling are the specific terms—that baptism may include the two?" To use his own words, "Can any argument be more absurd, or more worthy of the sophists of the dark ages, or more likely to injure a good cause?" One is ready to enquire—Does A. G. M. really know what he says, or whereof he affirms? Had he left out the words, "with rea-

son," he might have saved himself; but these words shew that this objection, if presented, would in his esteem be valid. Has A. G. M. considered to what this would lead? If baptism be the generic term, of which dipping and sprinkling are specific terms, by this we must understand that baptism is a genus of which dipping and sprinkling are species—that is to say that sprinkling is a species of baptism as well as dipping. What baptist in the world will grant this? But that this is A. G. M.'s conclusion, whether he were aware of it or not, is evident from his own illustration. Bird is a genus of which pigeon and crow are two species—that is to say, a crow is a species of bird as well as a pigeon. But if dipping "*alone*" is baptism, how can sprinkling be a species of baptism? Sprinkling a species of dipping!! How can this be?

The truth is, that both the reasoning and the illustration are perfectly absurd, and foreign to the subject. Neither sprinkling nor dipping is a *species* of baptism; in other words baptism is not a generic of which dipping and sprinkling are specific terms. Dipping is as much a genus as baptism, because the one is synonymous with the other, just as bird is synonymous with fowl. Nay more, baptism being a Greek word, dipping is merely the English of it, just as bird is the English of *ornis*. It should therefore be ever borne in mind, that dipping is a mere translation of the word baptism, as used in the Greek Testament. But can this be ever said of sprinkling? Is pigeon, or crow, a mere translation of the word *ornis*, bird? To use an illustration, dipping is to baptism what circumcision is to peritomy. But who would say that circumcision is a species of peritomy, and incision another? Yet the following syllogism may just as reasonably be called in question, as the one objected to by A. G. M.—"Circumcision is peritomy—but incision is not circumcision, therefore incision is not peritomy."

We may most reasonably tell our sprinkling friends that just as incision would not have done for circumcision or peritomy, so sprinkling will not do for dipping or baptism.



In conclusion I would say, if any man still thinks, with A. G. M., that the above syllogism is faulty, the best and shortest method of settling the question, is to produce another to prove what every baptist believes, that "sprinkling is not baptism."

A. B. C.

[To O. P. Q. We received your note, but the parties between whom the controversy originated must have attention before you can claim to be heard.]

#### THE "NEW SECT."

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Wishing to correct certain errors in a short sketch of a "New Sect," which appeared in the February number of your interesting magazine, page 106, I trust you will insert the following. Though I do not belong to the sect referred to, a regard for truth, influences me to refute those charges; and I do so on the authority of a note, which I have received from Mr. Horsley himself.

From another individual, who knows Mr. Horsley, I learn that, though his father was the eldest son of bishop Horsley, Mr. H. did not inherit the property; that instead of being dogmatical, he is remarkable for his humility; and that the church over which he is placed, numbers from sixty to seventy, and has existed somewhere about twenty years.

The other charges I shall quote as Mr. Horsley has numbered them in his communication to me, with his reply.

"They, (viz., the church in question,) first, refuse pecuniary assistance from the world; second, maintain a strict reserve in communication of religious instruction; third, have no public preaching; fourth, break bread every Lord's-day, and administer baptism scripturally; fifth, their general sentiments in line to Socinianism."

"Of these, the first and fourth are correct; the second I do not know the meaning of; the third is a direct falsehood; the fifth cannot be disposed of quite so briefly. Respecting the doctrine taught by the scriptures concerning God, his only begotten Son, and his Holy Spirit; we believe the several theories of the Trinity, Sabellianism, Arianism, and Socinianism, to be all erroneous. Of these, we consider the last to be by far the worst, and to be wholly incompatible with faith in Christ. If we should

be said to incline to any one of these theories, it would rather be to the first than to any of the others, inasmuch as we believe in the eternity of the Son of God, and the personality of the Holy Ghost; whereas, I do not know that we should join issue with any of the others upon any one thing. The limits of a letter like the present do not admit of a more explicit explanation of what we do believe concerning the doctrine of the scriptures above mentioned; but I am ready at any time to enter into that explanation by word of mouth, or by letter, with any one who, in a spirit of candour, desires me to do so."

By inserting this communication in your next magazine you will subserve the cause of truth.

JOSEPH CALDWALL WYKE.

*Heath School, near Whitechurch, Shropshire.*

#### THE PROPOSED EVANGELICAL ALLIANCE.

[Just to shew the views which some of our unsophisticated brethren in humble life entertain of the Proposed Alliance, we give the following note. Of course we do not entirely sympathize with his suspicions, but, under all the circumstances, they are natural, and therefore are not to be wondered at.]

*To the Editor of the Baptist Reporter.*

THE proposed Evangelical Alliance will not do. Now they see that old "mother church" is nigh falling down, they want dissenters (whom they have persecuted many a long year) to help to prop her up. But I hope we shall be on our guard. Love them we will, and pray for them too, but we shall never like their ways. I think it would do much more good to cut the church from the state, than try to unite her to dissenters. But the day is not far distant when the church and state system must fall to rise no more. I believe that her own parsons begin to think so too, for I know one who said the other day that the people would soon have him to keep. If they should, I am sure it would be but a very small income he would get, for he is none of the best.

J. H. F.

#### INTELLIGENCE FOR THE REPORTER.

[Not that we have cause to complain, do we insert the following remarks. We have already a very extensive correspondence, as may be seen by our monthly acknowledgments. And yet our correspondence

might be much improved. From some places, where baptists are numerous, we never hear at all. Will any reader, residing in such places and observing this, favour us by sending intelligence of what is doing in that locality.]

*To the Editor of the Baptist Reporter.*

WE find that in a great political project of the present day, a strong desire is displayed to know how that project is advancing, as well as the strength of its supporters. Ought there not then to be a visible and growing desire among christians to know something about the advancement of *their* cause, and the strength of its supporters? Should we not be anxious to hear what is doing in every part of the globe, particularly among that section of the christian church, to which we belong? Every sincere christian will rejoice to hear of every addition made to the christian church, and of every saint who dies in the Lord. Now as the *Reporter* is a *baptist* Reporter, I am anxious, Mr. Editor, that you should report all that is reportable and edifying. To secure this, I hope that some who have not yet taken up their pens will now begin, and supply the desired information. Death is continually making ravages in the church, and you are losing contributors, and need new ones. "Sparta was unvalled"—the union of the citizens was its strength. Union is strength. Let the baptists unite and contribute to the pages of the *Reporter*; then would you be able to enlarge its size equal to that of the *Witness*, and make it a channel to convey heart-cheering information to all our churches.

*Lyme.*

O. P. Q.

#### "SQUEEZING A PREACHER."

"A LOVER of truth and justice," has sent us a letter, too long for our pages, in which he traces the conduct complained of, to the admission of unconverted rich men into the church, and placing such men in office. He also refers to the apparent countenance which some ministers give to such "lordly brethren" by their own sneaking subserviency, attending to their duties as if they were the hired servants of these men, and the place of worship their workshop! But such cases as these, we conceive, are rare.

#### MUSIC AND SINGING.

J. H. says, "We have been accustomed, at our anniversaries, to have what is called 'grand singing,' and thought if we did not, we should not have good congregations. But we have not done so for the last two years, and our receipts have been much the same as before. For instance, in this small village, we have this year obtained eleven pounds for our sabbath school."

[Recently we have ourselves seen and heard some strange sights and sounds at certain public religious services; and we have received letters from various quarters, which tell us what we are pained to hear respecting this "grand singing" matter. Last year, we said little on the subject ourselves, and rather checked our correspondents, of which they complained, hoping that the good sense of our friends would take the hints so kindly offered. Now, however, as we are well-assured that this unchristian practice is spreading and increasing to the manifest depreciation and injury of the gospel, necessity is laid upon us to expose its mischievous tendencies.]

#### ON THE CONSTRUCTION OF BAPTISTRIES.

"A LOVER of order" has written to us on this subject—a subject of importance to the order and convenience of the churches, all must allow. He laments that in some cases, such is the eagerness of spectators to see this "strange sight," that the order and the solemnity so essential to the proper observance of the ordinance are not sufficiently preserved. He refers this, and, in our judgment, correctly, to the present awkward construction of the baptistries, which if elevated a little, would afford an opportunity for all to see; without rising from their seats. He adds, "My principal reason for intruding on your columns is to elicit from some of your correspondents, suggestions as to an improved mode of constructing baptistries, so that the evils complained of may be remedied. There are now several chapels in the course of erection, and others about to be built; a hint therefore on this subject just now, would, I know, be of considerable service. It is also desirable to have some information on the construction of baptistries by the American churches, as I understand the plan there adopted is far superior to ours."

## Christian Activity.

### Evangelistic Labours.

SKETCH OF A PNEUMONIC TOUR IN THE ORKNEY AND SHETLAND ISLES AND CAITHNESS, by Francis Johnston, of Cupar, from June 20 to August 5, 1845. (Concluded.)

CAITHNESS.—The steamer sailing about half-past six in the evening, brought us next day, about two in the afternoon, to Wick, in Caithness. I had written previously to our Caithness brethren my design of spending a week among them. After a cup of tea at brother Waters', I took the coach to Thurso, and arrived that evening at the house of brother Dunnet.

On Wednesday and Thursday evenings I preached in the Baptist and Independent meeting houses of Thurso. But the cause of dissent is at a low ebb in this neat and interesting town, with a population of 2510. Whatever may be the state of the other bodies, there is great want of a revival among these two. I was sorry to find our brethren meeting in so small a place of worship. The Lord send them a revival speedily! On Friday I went to Ratter and Mey, where, among a number of scattered cottages, there is a baptist church of about fifteen members. I preached in their humble meeting house to a small but peculiarly interesting congregation. The young men and women being at Wick, at the herring fishing, there was hardly a hearer out of thirty who had not spectacles on. Saturday, after visiting the far-famed John O'Groats', but where there is no house, nothing indeed but nettles and thistles and a few stones, said to be the traces of the foundation of the famous eight-sided mansion, I got to Freswick, where I preached in the house of a baptist brother to a delightful and cheering company, some of whom had come several miles. I had previously arranged to spend a Lord's day with the church at Keiss, and got indeed a rich reward. Keiss is the name of a district containing a considerable number of scattered cottages, occupied chiefly by families partially engaged in fishing and farming. Keiss, or Sinclair bay, washes its shores, having on the north side Keiss castle, and on the south Ackergill tower and Girmigoe and Sinclair castles, all in ruins but the tower. In Keiss is the oldest baptist church in Scotland, formed by Sir William Sinclair of Keiss, Baronet, about 1750. In the castle, now in ruins, he was wont to meet with some of his tenants for divine worship, and afterwards in Keiss house, built by himself in 1755, both of which I visited with profound interest. On the house, his and his lady's initials and their coats of arms with the

date 1755 still remain. The church formed by him continues to this day; they are eighteen in number, but have not the Lord's supper except when visited by a baptist pastor. They are an interesting people, and have a powerful claim upon the churches, that some means be adopted to prevent the removal of this ancient candlestick out of its place. On Lord's-day I had a delightful season, preaching thrice to thronging congregations. Their humble meeting-house, which was built by themselves in the summer of 1844, and holds about 100, was crowded in every corner. My feelings, preaching to this ancient people, were of a melancholy pleasing nature. With Sir William's hymns in my hands, giving them out and hearing them sung by the church he had formed; on my right hand a window out of which I had a full view of his old castle in ruins, and also the house he himself had built; and reading Rev. v., from which he is said to have preached his first sermon; these circumstances, together with the overflowing congregation, excited in me overwhelming emotions of a most hallowed character. In the afternoon we were compelled to take the open air, as the chapel could not hold the hearers. It was a heart-thrilling scene. In the evening I preached in the Store, at Keiss harbour, to an audience of upwards of 200. This was a day long to be remembered. On Monday, after visiting Keiss castle and house, I set off for Wick, seven miles distant, where I preached in the school-room occupied by our dear baptist brethren there. Wick, the county town, with a population of 5522, is an interesting and important place. I ardently wish that the anxious desires of the baptists of Caithness were speedily gratified, in having at least two devoted evangelists to labour between Wick and Thurso and the surrounding country. The Lord raise up labourers for his work, for truly the harvest is great while the labourers are few! On Thursday afternoon I again went on board the Shetland steamer for Aberdeen, to attend the meetings of the Union, the following day, August 6. I have to thank the kind hand of my Heavenly Father for all the blessings vouchsafed in my long voyage to the north. Danger occasionally threatened, but all went well. Many remarks I would add, did time and space allow. I hope, however, that the Orkneys and Shetlands will henceforth have a yearly visit. They themselves are willing to defray the expenses. I am happy also to add, that I have since heard of good resulting from the visit, both in reference to conversion and baptism.

### Open-air Preaching.

**NECESSITY FOR OPEN-AIR PREACHING.**—It is of no use to tell me that the places of worship are public, and open to all; because many who are the most needy will never enter them. The congregations and buildings are too fine for the very poor. More than half of our entire population never darken the door of either meeting-house or steeple-house. What is to be done for them? Our Master answers the Question,—"Preach the gospel to every creature." Who will obey him? If some feel themselves unequal to the task; if either its apparent novelty or want of popularity may deter others from becoming bold and street preachers; yet we must seek for them—for we must have them. I firmly believe that those who have never tried it, would, by a little practice, soon love the work. But should we not succeed among our present ministers, let us look up to the Lord of the harvest, and pray him to send forth labourers into this neglected field. The wants of the people call for these efforts. Their sins, their miseries, their dangers, and the influence they can use for good or evil, all join to demand our most strenuous efforts to diffuse the gospel amongst them. Christian ministers, suffer me—the season invites you out: the example of the greatest of men, and of the Son of God himself is before you. Oh let me beseech you to make the trial; and, during this summer, bear your witness for God and truth, wherever you can gather the people together; and He will approve and bless, who gave the command, and set the example. J. H.

**SUFFOLK.**—As to open air preaching, I have had some cheering opportunities. One spot, the *Lawn*, is but a little way from the chapel at W—, and is prettily well covered with felled trees, forming comfortable seats for the hearers. Here we have had large congregations, by far exceeding the number meeting in the chapel. Many young persons have come, and many others who seldom or never went to any place of worship. Thus an opportunity has been afforded of telling the good news of salvation to many who were not accustomed to hear it. Some parties are displeased with us. Alas! this only shews that they have little or no sympathy with the spread of the glorious gospel of the blessed God. On the *Green*, also, in the village of H—, I have carried the gospel of the Bible, which proclaims redemption by Christ, and regeneration by the Spirit. A goodly number have attended, though not so many as at the former spot; they have been quiet and attentive, and we hope well of some. But such is church influence there, that we cannot get a house in which to continue these services in the winter; we hope, however, that we shall get

into an adjacent village. Our prayer is that God would prosper these efforts, and we believe he will. We have recently opened a Sunday-school, which seems to give fresh interest and life to the place, and we pray with hope that it may be a means of great and lasting good. W. A.

### Individual Efforts.

**A PLEASING INSTANCE.**—One of our correspondents in the West of England, informs us that a friend of his, who was once a churchman, became a dissenter. Living in a secluded part of the country where the means of grace were scarce, he opened his own barn for a prayer meeting, and then he attempted to speak to the people himself, and the Lord blessed his humble efforts. About four years ago, things had so prospered that he built a neat chapel on his own land, and continues to preach to the people gratuitously.

**"CONTINUE IN PRAYER."**—One of our friends, we believe a day labourer, in a village in Warwickshire, gives us the following facts. In one of our small villages there lived a pious woman who was instant in prayer for the revival of the cause of God, but her prayers seemed unavailing. Well: she died. Our pastor preached her funeral sermon, and mentioned her deep and long continued anxiety for the revival of religion. An impression was made on those present; and our prayer meetings have since been attended by ten times as many as formerly, and most of them engage in prayer publicly. A memoir of our friend appeared in the *Reporter* for December, 1845.

**"I MUST BE ACTIVE."**—One of our friends in a P.S. to a letter, observes, "I am a baptist, originally of a church in Liverpool, but now labouring on the sabbath as a local preacher and a class leader with the Primitive Methodists in this town, preferring doing so to the privilege of being a member of the endowed and indolent baptist church at L—."

[Have you tried to awaken them?]

### Hints of Usefulness.

**A PASSION FOR SOULS.**—A distinguished minister of the presbyterian church, in a lecture on what constituted a call to the ministry, gave, as one of the main constituents of it, "*a passion for souls.*" He explained what he meant by the expression. It was not merely a general desire to be useful, but it was that longing after being instrumental in the conversion of sinners, which would give him a distaste for other pursuits, only so far as they had a general bearing on this great work. Some men

have a passion for music, others for painting and statuary, and others for mechanical pursuits; but the minister who is truly called and sent of God has a passion for winning souls to Christ. He does not go through his routine of duties as a school boy goes to his task, but his heart is in the work. He is not satisfied that crowds of the worldly minded and impatient attend upon his ministry and applaud his intellectual efforts, whilst they still continue to revel in their worldliness; on the contrary, their praises often lead him to inquire whether he has been faithful to them. He does not choose the ministry merely as a profession, by which he may obtain a livelihood and maintain an honourable standing among his fellow men; but he chooses it because he feels, like the apostle Paul, "Wo is me if I preach not the gospel." Under the influence of this feeling, he is willing to become all things to all men that he may win some. Poverty and reproach cannot drive him from his favourite work; and if, in the providence of God he is laid aside from it through bodily disease, or compelled, like the apostle, to labour with his own hands to minister to his necessities, he submits to it as a sore affliction sent by his heavenly Father for his good. He does not look with a wistful eye upon other pursuits which yield greater honours and emoluments, when weighed down under the trials of his own; but he feels that he would not exchange situations with the greatest and most honourable of the earth, on condition that he should abandon his favourite work. It is this principle that inspires his zeal and kindles his enthusiasm when the current of the world is all against him. It tinges with its beautiful hues every sermon that he preaches, every prayer that he utters, every pastoral visit that he makes, and all his intercourse with his fellow men. In a word, it is his master passion, which will be strong, even in death. Without this feeling in lively exercise, the ministry will be a tasteless uphill work, producing no fruits; God's people will become lean and barren; and sinners sink to perdition from the high places of the sanctuary. With it difficulties will be surmounted, the moral desert will bud and blossom as the rose, and the whole moral aspect of society will be changed. Let every minister who has it, pray that it may be stimulated into more life and activity; and those who have never felt it, inquire whether they have not run before they were sent.

*Presbyterian Herald.*

**PARLOUR PREACHING.**—He who has a happy talent for parlour preaching, has sometimes done more for Christ and souls in a few minutes, than by the labour of many days in the usual course of public preaching.—*DR. WATTS.*

**IMPORTANT QUESTIONS.**—Are you really a child of God? Have you really the Spirit of Christ? Do you live by faith on the Son of God?

Do you look to the Lord Jesus alone for life and salvation? Are you living upon Him as the bread of life—walking in Him as the way to the Father—and obeying Him as Lord of all?

Are you regular in your attendance on the ordinances of the Gospel? or do you prefer ease, increasing wealth, or gratifying friends, to meeting with saints, obeying Jesus, and seeking grace?

Do you subscribe to promote the spread of the Gospel according to your ability? Do you meet with the church to pray, and unite with the church to work? or are you only a cumber-ground? Do you ever ask, How will my present course appear on a dying bed? or when I stand before the judgment of Christ?

Are you keeping up that distinction between yourself and the world, which should always characterize the Lord's people? "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Do you bear the image, delight in the law, and aim always at the glory of Jesus?

### REVIVALS.

**Troy, New York.**—Rev. G. C. Baldwin, pastor of the first baptist church in Troy, thus writes:—"The Lord has graciously revived his work in Troy. About one hundred persons have been added to it, and there are manifest tokens of the gracious presence of the Holy Spirit still among us. The church and its pastor were aided in a series of meetings, by Rev. B. Cook, of Jewett City, Connecticut, whose self-denying and incessant labours were not only highly acceptable, but were abundantly owned and blessed by the Head of the church."—*Christian Reflector.*

### CHURCHES OF THE CITY AND VICINITY.

—Though there has not been a general revival of religion in the churches, it would be a painful exhibition of ingratitude if there should fail to be a hearty thankfulness, for the measure of Divine mercy which has been shown to the people of God. The churches of this city and vicinity have generally advanced from the lethargy of the past season, and some of them, as we have from time to time mentioned, have been specially revived. During the last month a goodly number have been added to the churches by baptism. To the Fourth street church the last sabbath was one of special interest. We understand that fifty were received to the fellowship of the church. Since the commencement of the revivals seventy-six have been baptized.—*New York Recorder.*

## Baptisms.

### FOREIGN.

INDIA, *Chunar*.—One convert was baptized and added to the church at Chunar on new year's day last. Mr. Sergeant Wilks has for some time past presided over this church; the present number of members is sixteen.

WEST INDIES, *Bahamas*.—Mr. Ryerost, in a recent letter, states:—I lately baptized, at the island of *Rum Cay*, one who had been, in temper and conduct, a "Saul of Tarsus," but whom the grace of God has conquered; and another to whom a *tract* which I had left at his house, on a former visit, had been very useful. Tears of joy and sorrow fell in quick succession down his face as he rehearsed his experience before the church. He felt deeply the love of God toward him, and his own unworthiness.

At *Albert Town* and at *Racoon Cay*, both on *Ragged Island*, several interesting characters were baptized on my late visit to the island; and at *Berry Islands* I also baptized one disciple, and another at the same place is on the way to God. At *Crooked Island* also two were baptized at *Fairfield*; and two at *Fortune's Island*, and added to the churches in those places.

HAMILTON.—We met our brethren of the village church last Lord's-day at the water side, and united with them in the administration of the ordinance. The scene was beautiful. The cloudless sky above, the sweet face of nature around us, sending up its smile of gratitude to the God of spring, the pure stream that flowed swiftly but softly at our feet, the gathered multitude hanging over it on every side, now gazing at the young disciples of Jesus planted in the likeness of his death, now mingling their voices in songs of love and joy—all contributed to form a picture not soon to be forgotten. As I gazed on the crowds there assembled, almost all of them wearing the livery of Christ, my mind was carried back half a century, when the feeble church in the wilderness first visited these waters for a similar purpose. Truly, thought I, God is good to Israel; and I remembered the words of the patriarch: "With my staff I passed over this Jordan; and now I am become two bands." Let Israel hope in the Lord from henceforth and for ever.—*New York Baptist Register*.

CANADA.—From Canada we have gathered information of the following baptisms:—*Rear of Chatham*—by the Rev. J. King, thirteen. *Osnabruck and Cornwall*—by the Rev. Allan McLean, eleven. *Brockville*—by the Rev. R. Boyd, five. *Kingslon*—by

the Rev. A. Lorimer, ten. *St. Catherine's*—by Rev. — Howson, eight. *Drummondville and Chippewa*—by the Rev. A. Cleghorn, two. *Tuscarora*—by the Rev. W. H. Laudon, one.

### DOMESTIC.

PETERBOROUGH!—Yes, at Peterborough! *alias* Peters-borough, there are indications of life! So long had we been accustomed to bear the same "doleful dirty" reported to our annual association, the burden of which was, "Our state is much the same as last year," that we should almost as soon have expected to see old Will Scarlet, the cathedral sexton, rise from his grave, as to hear of the baptism of a believer at Peterborough. But it seems we must "never despair." A correspondent says, "We have had two baptisms at Peterborough—on April 14, five; and May 3, one. These, with others dismissed to us from sister churches, make an increase of fifteen added to the baptist church since Mr. Pentney, late of Stamford, commenced his ministry in this city. The old chapel is well filled—many of the sittings are taken—and the prospect is encouraging." Wonderful!

EPWORTH, *Lincolnshire*.—You will be delighted to hear, that here, at this birth-place of the celebrated Wesleys, the Old General Baptist church has been visited with a gracious revival. The result has been, that on March 22, we had a public baptism of eight believers in the river. Mr. Chamberlain, deacon, immersed the candidates—one was his own daughter—another was a son of the other deacon—another was the wife of a descendant of the well-known Anderson family—another had been a travelling preacher among the Primitive Methodists. The morning was very fine and favourable, and above 2,000 spectators witnessed the administration of the ordinance. Had not the weather proved unfavourable in the afternoon, we should have had preaching in a field, but as we must needs crowd into the old place, numbers could not get in. We expect to baptize again in May. I wish we had some of your tracts. D. D. B.

LIVERPOOL, *Pembroke Chapel*.—On Lord's-day evening, March 20, seven females were buried with Christ in baptism, by Mr. Birrell. Five were from the Sunday school and the adult classes. What an encouragement to those who labour in that part of the Lord's vineyard! *Myrtle-street*.—Wednesday evening, April 1, two females and one male were led down into the water and immersed by Mr. Birrell. Mr. Lister preached.

**LEEDS, Dyrton-street.**—Two persons were baptized and added to the church, April 12. May 10, four others were baptized and joined us. We have also several others of whom we hope well, and expect shortly to report their confession of Christ before man.

J. T.

**South Parade.**—On Lord's-day, April 5, Mr. Tunncliff baptized six persons, five of them the fruit of the labours of our friends at the Joy's Fold sabbath school. The senior scholars from Joy's Fold school were present to witness the spectacle, among whom are several other hopeful young people. The other candidate was the sister of the wife of a missionary in Trinidad. Mr. Fawcett, of Ewood Hall, preached in the afternoon, and the G. B. church at Byron-street accepted the invitation of the South Parade friends to sit down with them at the Lord's supper. The friends at South Parade forwarded, a few weeks ago, eight or nine pounds as an expression of their christian sympathy with their brethren at Byron-street. This is "Evangelical Alliance."

J. P.

**KETERING, Ebenezer.**—Five persons were baptized by Mr. Jenkinson, April 10, and received into the church the same day. One of them a few years ago, while in a state of temporary derangement, attempted to drown herself, at near midnight, in the month of November, and had nearly accomplished this, when two men passing by on the road, on reaching the field in which she was, heard her struggling in the water, and were thus the means of preserving her from a double death. Now she liveth unto God.

**CALNE, Wilts—Castle-street.**—Fifteen persons were publicly baptized by Mr. Middle-ditch, May 5. Among these are four husbands and their wives—and one mother and her daughter—and six are teachers in the sabbath school. An overflowing congregation paid the greatest attention to a discourse by Mr. M. The fifteen were received into church fellowship with us. Others, we believe, have already given themselves to the Lord, and will soon, we hope, give themselves to his people according to his will. May this addition be a token for good, and the commencement of better days.

J. P.

**EDINBURGH.**—Five persons were immersed in a brook near this city, at Silver Mills, on the 23rd of April, after a sermon by our pastor, Mr. F. Johnston. There was a goodly number gathered together, who listened with interest, and witnessed the rite with becoming decorum. It may be interesting to know that this is the same water in which many of the baptists of Edinburgh were immersed between thirty and forty years ago.

**DUNSTABLE.**—We had another baptism, April 6—another member of the family of one of our deacons; and on May 4, two more were added, one of whom had been greatly impressed by witnessing the ordinance of baptism during the present revival. The other was a young female, who, a short time after she came to reside here, was impressed at our revival services, and by attending the ministry of the word, her convictions were deepened, and she was converted to God. We are looking for a continuance of these delightful seasons.

H. T.

**WILLENHALL.**—Mr. Jones baptized six persons, May 10. One has been for many years a most exemplary and useful member of an Independent church, two were from the congregation, and three are teachers in our sabbath school. The chapel was densely crowded, and several went away unable to find room. Deep solemnity pervaded the assembly, and many wept. The same day the baptized were added to the church. The Lord favour us with many more such seasons of refreshing.

M. A. J.

**OXFORD, near Huntingdon.**—Three believers were immersed in the river Onse, (because there was much water there,) April 12, by Mr. Wallington. This being the first baptism ever, that we know of, administered here, a large concourse of people, among whom were many Wesleyans, listened with serious attention to an address by Mr. Wright. We hope to lead others down into the waters soon.

R. G.

**ASHDON, Essex.**—On Lord's-day, April 12, our esteemed pastor baptized five disciples. The service was most interesting and impressive. One of the spectators, whom curiosity had induced to attend, remarked, that she had often laughed at the idea of plunging people in water, but she had been so deeply interested by the solemn service, that she would never again ridicule so important an ordinance.

A. E.

**BLAKENEY, Norfolk.**—With gratitude to God for his grace and goodness to us, we have to report the following baptisms:—March 22, one; April 5, two; and April 8, four. Oh for more of the spirit of our puritan fathers, in denying self, taking up the cross, and following Christ! May all our churches be graciously revived!

**PEMBROKE DOCK, Bush-street.**—On May 3, we had an immersion in our ancient baptistry [the sea?] Mr. Pugbo, after a cheering address, led the candidates down into the water and baptized them. The weather was fine, and the scene delightful. [Another correspondent mentions a baptism of two persons at *Stoneyborough* on the same day.]

**IDLE, Yorkshire.**—Mr. Cooper, of Horton College, baptized one candidate here, May 3. Another was prevented by indisposition. F.

**DENHOLM, *Forkshire*.**—On May 17, a young man was baptized at this village, about three miles from Queenshead, by Mr. Bricley. This is the third baptism that has taken place there since the opening of our preaching room. The baptism was administered in a small stream, which runs along a deep valley, where thousands might command a full view of the water. The morning was rather unfavourable, but a large number attended, and listened with great attention to a sermon on baptism, delivered by Mr. Hardy, of Queenshead. The handbills which you kindly forwarded were received with great eagerness. R. H.

**LONDON.**—A correspondent residing at Stoke Newington wishes us to report, what he calls "our baptizing," which took place April 30, at Shacklewell, when six persons were immersed. "Two," he says, "were our pastor's sons, making four of his sons that are now members." This is all we can make out. The rest of the note is beyond our power of comprehension. We wish some of our friends would take a little more pains.

**LONGTOWN, *Herefordshire*.**—One believer was baptized here, March 22, and on May 10 two more. The morning was bright and beautiful, and the scene delightfully impressive, as we stood on the banks of the river, and beheld the candidates descend into their liquid grave, to be buried with Christ. N. C.

**BIRDPORT.**—Mr. Coombs baptized three believers, March 29, who, the same day, were received into the church, and took their places at the table of the Lord. The services were marked by serious attention. May we enjoy many such seasons from the presence of the Lord, preparatory to its full fruition, where ordinances are no more needed!

**PUDSEY, *Yorkshire*.**—In January last a room was taken, and opened for divine worship and the preaching of the gospel. Success has attended the attempt. On May 3 four believers were baptized by Mr. Colcroft at Stanningley, when tracts were distributed. Every sabbath-day our prospects become more and more encouraging. J. H.

**PRESTON.**—Two young persons from the sabbath-school were baptized by Mr. Edwards, March 29. These make upwards of forty of our young friends who have joined the church from the sabbath school within the last few years.

**RAMSGATE, *Cavendish Chapel*.**—Mr. Danglell baptized four candidates, April 19, when 100 "Craps's Concise View" were distributed at the doors. W. W. S.

[Our correspondent should not have presumed that we knew his hand-writing. With every article of intelligence we must have the name and address of the writer.]

**NORTH CUNNY.**—Five of our friends followed the example of their Lord, May 10, when we had a solemn and delightful season. Our pastor preached from "Go unto Joseph; what he saith to you, do." Mr. Bult, a deacon from Taunton, baptized the candidates. Others are standing on the verge of the pool. J. M. O.

**STALYBRIDGE, *General Baptists*.**—Mr. Sutcliffe baptized six believers, March 29; and on May 10, twelve more followed the example of their Master and Lord. These make up seventy-five who have been baptized, and added to our church, since our pastor came amongst us in 1844. T. H.

**KEYSOE, *Beds*.**—Two candidates were baptized at this place, April 19, when tracts on the subject of believers' baptism were given away. T. G.

**THORNBURY.**—Mr. Eyres baptized four believers, April 5, and on the same day they were received into the church.

**OUNDL, *Northamptonshire*.**—Mr. Arnold baptized two candidates, April 12, in the same way as John baptized, and as Christ commanded his disciples to baptize; indeed, in the only way any man can baptize if he does baptize at all. J. B.

**BOSTON.**—We have had another baptism. Six believers were immersed, and received into fellowship on the first Lord's-day in April. Our *pædo* neighbours are a little uneasy at our frequent immersions. But why should they be?

**WOLSTON, near *Coventry*.**—Mr. Jones immersed one believer, May 10. May this one be found among the multitude that no man can number.

**SAFFRON WALDEN, *Upper Meeting*.**—April 19, our beloved pastor, Mr. Hayercroft, baptized one believer this morning; the administrator and the baptized stand in the near relation of brothers. U. M.

**BARROWDEN.**—Three believers were baptized in this village on Wednesday evening, May 6, and added to the G. B. church on the following sabbath-day. W. O.

**QUAINTON, *Bucks*.**—Mr. Walker immersed three candidates, April 5, and four on May 3. One other candidate was hindered by illness. We have hope of several others. J. K.

**WAKEFIELD.**—Three persons followed their Lord in the divinely instituted ordinance of immersion, on Lord's-day, April 5. We hope they are but as the drops before a copious shower. P. C. M.

**BISHOP BURTON.**—Five persons, converted from the world, have been baptized and added to the baptist church here, and several more appear really anxious to follow their divine master, in the holy ordinance of baptism. B. B. J.

[Our friend has omitted to state the date of this baptism.]



STONEV STRATFORD.—“We baptized six believers, March 20, and six more on the 8th of April. Nine others are candidates for baptism and fellowship.”

KINTON-IN-LINDSEY, *Lincolnshire*.—Mr. Cookman baptized one believer, April 5. It was a happy season. We had a delightful tea meeting on the following Friday evening.

F. N.

AMERSHAM, *Upper Meeting*.—Mr. Cocks baptized two females, April 26. The service was solemn and impressive.

T. S.

BURY ST. EDMUNDS.—We had a baptism of five persons, May 3, and have hope that others will, ere long, follow their example.

J. B.

BLACKWATER.—We had a baptism here on the 10th of May. Mr. Harcourt preached, and we had a happy season.

W. G.

WORKINGHAM.—On May 3, Mr. Harcourt baptized three females on a profession of their faith in the Redeemer.

W. G.

SHEFFIELD, *Townhead Street*.—Our pastor, Mr. Larom, baptized five candidates April 26. One, a youth, is the son of one of our deacons. A large congregation assembled.

E. L.

NEWCASTLE-ON-TYNE, *Tutill Stairs*.—On Wednesday evening, April 29, Mr. Sample baptized four believers, after a very satisfactory address on the important subject.

J. P.

HALIFAX, *Pellon lane*.—Five females, believers in the Lord Jesus, were baptized, April 5. Two were from the sabbath school. We gave away 500 tracts.

WIRKSWORTH.—On Lord's-day, May 17, Mr. Nightingale immersed seven candidates in the baptistry of the General Baptist meeting house. These were all added to the church.

E. K.

LONDON, *Little Alie-street*.—Five converts were baptized by Mr. P. Dickerson, on Lord's-day, April 26.

#### BAPTISMAL HYMN.

Assembled in thy fear,

Thy name we would confess;

O may we find thee near,

This ordinance to bless!

From unbelieving fears set free,

Now fix, O Lord, our hearts on thee.

No merit of our own,

Would we attempt to bring;

We would all self disown,

And of thy mercy sing:

Of Him that died to save his foes,

And then from death triumphant rose.

Obedient to thy voice,

We now attend the sign;

Thy will becomes our choice,

Ourselves we now resign

Into the hands of Christ our friend,

While in the water we descend.

Then onward may we go,

Rejoicing in the Lord,

Who sweetens all our woe,

By cordials from his word:

Till from the Lord the message come,—

“Your heavenly Father calls you home.”

## Baptism Facts and Anecdotes.

CLASSICAL ALLUSION.—We always admire chaste and classical phraseology. Would that we had it always at command! Our neighbour, the *Witness*, is improving, decidedly. We give an extract from May, p. 222, in proof—the italics are our own:—“It will be a happy day which shall behold the entire cyclopædia of science thoroughly baptized into the spirit of true and enlightened Christianity.” Observe—not “baptized with,” as of old time, but “baptized into.” That is correct, Dr. Campbell—perfectly correct. We admire a chaste and classical phraseology.

THE CYCLOPÆDIA OF BIBLICAL LITERATURE, by J. KITTO, D.D., contains an article on Deaconesses by the Rev. J. W. Doron, L.L.D., Association Secretary of the Church Missionary Society, in which he says, “One of the peculiar duties then of the deaconesses was at the baptism of women. The custom of the early church being to baptize all adult persons by immersion.”

In the same work there is an article on Infant Baptism by the Rev. J. Jacobi, of the University of Berlin. His very first sentence reads thus, “Infant Baptism was established neither by Christ nor the apostles.” As this gentleman has written to defend infant baptism, we ask, by what authority it was established? J. B.

THE BIBLE IN SPAIN.—Mr. Borrow says, with regard to a large house he lived in while in Spain, “I generally kept during the day in the lower apartments, on account of the refreshing coolness that pervaded them. In one of them was an immense stone water-trough, ever flowing with water from the fountain (which he says was in the court) in which I immersed myself every morning,” page 270. I suppose paedobaptists will not deny this, though they have repeatedly asserted that no such accommodation existed for the immersion of the jailor or other converts, in houses, in apostolic times. J. B.

## Religious Tracts.

### APPLICATIONS FOR TRACTS.

**BUCKINGHAMSHIRE.**—Can you make us a grant of tracts? We have had Mr. Pulsford with us, which has made a "stir" upon the subject of baptism. The pædobaptists have been circulating Thorn's tract "Dipping not Baptizing." We have got one hundred of your prize tract in answer to it, which we are giving away amongst the people. We have been exposed to much abuse and unkindness, because we choose to act out the convictions of our minds. It is lamentable to find how much popery there is amongst dissenters and methodists. They are unwilling to allow others to think for themselves, and if they should happen to do so, and dare to be baptized after the apostolic method, then they are persecuted and thrown overboard. It is high time that we exposed such conduct. Let, my dear sir, the pages of the *Reporter* be open for this much needed purpose. Are there not some of your talented and right minded contributors who would be willing to lend their aid in this good cause?

I am out in the neighbouring villages every Lord's-day, telling poor sinners the way to God through a Saviour's blood, and should very much like a few of your tracts for distribution. Would you be kind enough to make me a small grant? I will do the best I can with them.

**NONFOLK.**—This is an infant Home Mission station. Much darkness and ignorance prevail around us. Last year we purchased a quantity of tracts from your depot, on baptism. They are, with two or three exceptions, all gone. We have some with us now, as members, convinced of

believers' immersion through reading them. Can you kindly make us a grant? I never before asked for any for this station.

**BORDERS OF WALES.**—We give the following rather humorous note as we received it: "We have an elegant little chapel *here*; we have a beautiful congregation *here*; and we stand in great need of tracts *here*. This country is densely populated; its inhabitants are in part ignorant of the principles of evangelical religion, although there is at present a great excitement respecting the unpopular ordinance denominated "immersion." Therefore, pray grant us a variety of 'Baptismal Tracts,' for they are eminently adapted to our locality."

### DONATIONS HAVE BEEN FORWARDED TO

	Handbills.	4	Page.	Reporters.
Barnsley .....	500	..	25	
Shelfanger ....	500	..	25	.. 0
Longtown .....	500	..	25	.. 0
Offord .....	500	..	25	.. 0
Stoney Stratford	500	..	25	
Sheffield, Eyre-st.	500	..	25	
Epworth .....	500	..	25	.. 0
Blakeney .....	500	..	25	
Gladestry .....	500	..	25	
Netherseal .....	500	..	25	
Montgomery ....	500	..	25	.. 0
Waddesdon ....	500	..	25	
Pembroke Dock..	500	..	25	

W. S., Camden Town. Your letter, containing an account of a new interest and a report of a baptism, is useless, as you did not give your name. Send us your name and address, and look at page 57 of our January number for directions how to apply for a grant of tracts.

## Sabbath Schools and Education.

### SCRIPTURE LESSONS FOR JUNE.

June 7.—*The Prodigal Son.*

Luke xv. 11—24.

**EXPLANATIONS.**—v. 12, *Give me the portion of goods, &c.*—In the east, it is customary for a father not only to divide his inheritance among his children in his lifetime, but the sons can, if they unite, insist on it. *He divided unto them his living*—Rather, "a living," or the means of livelihood to each. v. 13, *Took his journey, &c.*—Not liking the piety and restraints of his father's family, he resolved to get as far away as possible. The manner in which he wasted his sub-

stance proved his ungodly character. v. 14, *When he had spent all, &c.*—Wilful waste brings woful want, and sin is followed by its own punishment. v. 15, *Joined himself, &c.*—Sin had reduced this fine gentleman to a hired servant. His employment was to feed swine, which was a degradation and a scandal. v. 16, *Would have filled his belly with the husks, &c.*—So extreme was his poverty, and keen his hunger. *No man gave to him*—He had squandered his living on others, (v. 30,) but they would not share theirs with him. Sinners must not expect pity from sinners. v. 17, *When he came to himself*—Which implies, that he had been

beside himself, when living in sin and riot; he acted more like a fool than a wise man. Sin is the greatest folly, as it brings ruin for both worlds. v. 18, *I will arise and go, &c.*—To avoid the distress and ruin of sin, we must forsake it, and return to God with the language and feelings of penitence, saying, "Father, I have sinned, &c." (v. 18 and 19, Prov. xxviii. 13.) v. 20, *When he was a great way off, his father saw him, &c.*—He had been longing and looking for his return, and saw him before he saw his father. God knows the desires of the penitent as soon as they are formed in the heart, and before he can express them in prayer, (Isaiah lxi. 24.) v. 21, *The son said, &c.*—We must not only resolve, but *do*—not only promise, but perform. The true penitent forms good resolutions, and acts upon them. v. 22 & 23, *Bring forth the best robe, &c.*—His dress was not fit for his father's house, therefore he must have suitable clothing. Our self-righteousness is not fit for heaven, and the presence of God, therefore we must have the righteousness of Christ, (Matt. v. 20, Phil. iii. 9.) He must have the family ring, in proof that he was received, not as a servant, but as a son. He came home naked, and was clothed—hungry, and was fed—and greater bounty still shall those who repent and believe, receive from God. v. 24, *My son was dead, &c.*—When in the far country, he was as one lost and dead to the family, so that his return was the recovery of the lost—was life from the dead.

QUESTIONS.—v. 11, Who speaks in this verse? What did Jesus say? and so on to v. 24.

This parable presents—1, The affecting picture of a sinner who has reduced his soul to misery and ruin. 2, It shows the readiness with which God receives and pardons those who repent and return, for Jesus "receiveth sinners," (v. 2.) 3, It illustrates the joy that is felt in heaven at the repentance of a sinner, by that of the family on the return of the prodigal, (v. 24.)

N. B.—It may be sufficient to remark of the elder son, that he appears to represent the pharisee. It was not true that he never transgressed his father's commands, but this was the opinion which he, as a pharisee, entertained of himself. His objection to his father's treatment of his prodigal brother was consistent with the pharisee's murmurs, (v. 2.)

#### June 14.—The Ten Commandments.

Exodus xx. 1—17.

EXPLANATIONS.—v. 2, *The Lord thy God*—Each individual is here addressed, that each may feel his personal obligations. v. 3, *No other gods before me*—We must not regard any as God, but that great Being who made heaven and earth. It for-

bids, not only the preference of idols, but the admission of any competition or comparison. v. 4, *Thou shalt not make, &c.*—Here is an allusion to the objects of Egyptian idolatry—the sun "in heaven"—the ox "on earth"—and the crocodile "in the waters under the earth," besides idols in the human form. v. 5, *Thou shalt not bow down to them, nor serve them*—To do so would be to render religious homage to the things which they had made, and thus commit sin by giving that honour to the creature, which belongs only to the Creator. *Visiting the iniquities of the fathers upon the children, &c.*—This refers to temporal judgments. It often happens that children suffer in this life for their parents' sins, (2 Sam. xxiv. 15—17, 1 Kings xv. 29.) But the soul will only suffer in the world to come for its own sins, (Ezekiel xviii. 20.) v. 6, *Shewing mercy unto thousands, &c.*—i. e., of generations, (Deut. vii. 9.) v. 7, *Not take in vain, &c.*—This command forbids all false oaths—all trifling and unnecessary use of oaths—and all other profanations of the sacred name of God. v. 8, *Keep it holy, &c.*—By abstracting it from worldly business, and devoting it to sacred purposes. v. 10, *Is the Sabbath of the Lord thy God*—As it is God's holy day, we have no right to employ it for ourselves, either by working, or causing others to work for us. v. 11, *And rested the seventh day*—As the Sabbath was the day of God's rest, he blessed it, and it proves a blessing to those who keep it. He hallowed it, or made it holy, therefore it must only be employed for holy purposes. v. 12, *Honour, &c.*—By love and obedience; the neglect of this duty is a great sin, (Exodus xxi. 17.) This is the first command, to which God has annexed a promise, (Eph. vi. 2.) The commands which relate to God are given before that which refers to our parents, therefore children must obey God first, and then their father and mother. v. 13, *Thou shalt not kill*—This command extends, not only to the act, but also to the thought and feeling of the heart, (Matt. v. 21—24.) v. 14, *Not commit, &c.*—It forbids all lustful feelings, (Matt. v. 27 and 28.) v. 15, *Not steal*—All fraudulent designs, cheating, &c., are theft in the sight of God as well as actual robbery, (Eph. iv. 28, 1 Thess. iv. 6.) v. 16, *Not bear false witness, &c.*—It forbids all lying, and false reports against any person, (Exodus xxiii. 1, Deut. xix. 16—21, 1 Tim. i. 9 and 10, Rev. xxi. 8.) v. 17, *Thou shalt not covet, &c.*—It forbids the greedy desire of any thing which is another person's.

QUESTIONS.—v. 1, What are the words to which reference is made in this verse? Who spake these words? May we trifle with these commands, since God spake them? and so on to v. 17.

Reflections.—1, If these commands were universally obeyed, what a happy world this would be. 2, As these laws are supremely excellent, they correspond with the renewed nature of every christian, (Rom. vii. 22.) 2, How infatuated are those who, while they profess to love God, speak irreverently of his commands.

June 21.—*The pool of Bethesda.*

John v. 1—16.

EXPLANATIONS.—v. 1, *A feast, &c.*—Generally supposed to be the passover. *Jesus went up, &c.*—He kept all the ordinances of religion which were of divine appointment. v. 2, *Bethesda*—i. e., The house of mercy, so that it was a kind of infirmary. *Porches*—Separate divisions for the sick. v. 3, *In these*—viz: Porches, lay a great multitude, afflicted with various diseases, all anxious for a cure. Men are more concerned about the diseases of the body than those of the soul. v. 4, *An angel went down, &c.*—It was then the age of miracles, which will account for this mysterious circumstance. *Whosoever first stepped in was made whole, &c.*—Therefore an early application was necessary, as the blessing was confined to those who came first, (Isaiah lv. 6.) v. 5, *An infirmity, or weakness*—Hence he is called the “impotent man.” v. 6, *Saw him lie, &c.*—His eye affected his heart, and knowing all the circumstances of the case, he kindly asked, “Wilt thou be made whole?” v. 7, *I have no man to put me in, &c.*—He was so afflicted, that he could not help himself—so friendless, that no one cared to help him—and so poor, that he could not pay for assistance. v. 8, *Jesus saith, &c.*—He did not command him to make himself whole, but with the word there went forth a divine healing power. v. 9, *Immediately he was made whole*—Without the use of means, by the wonder-working word of the Son of God. *Took up his bed*—The beds of the poor in the east are, commonly, nothing but a mat, which may be rolled up and carried under the arm. *The same day was the sabbath*—Jesus wrought many of his bodily, and most of his spiritual, cures on the sabbath. Improve your sabbaths, that they may be days of blessing to your souls. v. 10, *It is not lawful to carry thy bed*—The Jews did not regard his cure, but his carrying his bed. v. 11, *He that made me whole said, &c.*—A divine law may be suspended, if the lawgiver permits, not else. v. 12, *Then asked they him*—Not who had wrought the miracle, but who had bidden him carry his bed. Under pretence of regard for the sabbath, they sought to prosecute the man and his kind benefactor. v. 13, *Wist not*—Knew not. *Had conveyed himself away*—Had modestly slipped away. *A multitude being in that place*—Therefore, as a multi-

tude saw the miracle, the Jews well knew who it was that had made the man whole. v. 14, *Sin no more*—Guard against all known sin. *Lest a worse thing come*—Jesus seems to refer to a general notion that diseases were the punishment of sin, and to glance at some irregularities of the man's younger years.

QUESTIONS.—v. 1, What feast is supposed to be alluded to? Why did Jesus go to the feast? Where was it held? and so on to v. 16.

Observe,—1, Bethesda, as the house of mercy, is applicable to the gospel, whose virtues heal all manner of diseases. 2, The cause of its efficacy was supernatural—the supernatural agency of the Holy Ghost makes the gospel efficacious. 3, The characters who resorted to the pool, (v. 3.) The gospel is adapted to all classes. 4, The earliest applicants were successful. God says, To day, if ye will, hear his voice, &c.

June 28.—*Abraham's intercession for Sodom.*

Genesis xviii. 23—39.

EXPLANATIONS.—v. 23, *Abraham drew near*—To God, for the purpose of prayer. *Destroy the righteous with the wicked*—The men of Sodom were very wicked, (v. 20,) so that God resolved to destroy them; but as there were some righteous—as Lot, living there, Abraham pleaded on their behalf. v. 24, *Peradventure*—Perhaps. *Spare the place for the fifty righteous*—It is a blessing to have righteous souls living among us for the good influence they exert. v. 25, *Judge of all the earth do right*—God is the judge of the whole world, and therefore our judge, who will judge righteous judgment. v. 26, *I will spare all the place for their sakes*—It was a sad thing for Sodom that fifty righteous souls could not be found there, as God would have spared the whole city if there had. v. 28, *If I find forty-five, I will not destroy it*—The wicked little think how they are indebted to the righteous for the preservation of their lives, and the continuance of their mercies. God spares them for the sake of the righteous, (Matt. xiii. 20.) v. 29, *He spake to him yet again*—How earnest was Abraham in praying for those who did not pray for themselves. v. 30, *Oh! let not the Lord be angry*—This was importunity in prayer, with becoming reverence. Let us, after this example, act as intercessors with God for our fellow-sinners. v. 32, *I will not destroy it for ten's sake*—Truly the righteous are the salt of the earth, (Matt. v. 13,) whose influence preserves the wicked from destruction. Ten righteous men would have been the means of preserving all Sodom, but so wicked was the place, that even ten who feared God could not be found.

QUESTIONS.—v. 23, Who was Abraham? To whom did he draw near? For what

purpose did he draw nigh to God? What did he say to prayer? and so on to v. 33.

Remark.—1, One great use a good man makes of his intercession with God, is to plead for his fellow-mortals. 2, How feeling was the heart that presented these petitions, and how condescending that Being who deigned to listen to them. 3, The fervent prayer of the righteous availeth much. Job's availed for his friends, (Job xlii. 8, 9,) and as long as Abraham prayed for Sodom, the Lord heard, and as he asked for the salvation of the place for the sake of ten, it was promised, had ten been found.

NOTICE.—We have now, during the past six months, afforded our friends, the teachers of sabbath-schools, a fair specimen of these

"Scripture Lessons." They have the plan before them, and as we have no doubt of their ability to work it out—and the exercise will be very profitable to them individually—we herewith close the introduction of them. We do this, not only as unnecessary now, but we find they occupy too much room, excluding all intelligence of sabbath-school incidents and operations, of which we have accumulated a large stock, and which we are anxious, for the satisfaction of our correspondents, to introduce. In returning our best thanks to the esteemed minister who furnished the lessons, we are, we are persuaded, only expressing the unanimous feeling of the teachers who have perused them.

## Intelligence.

### Baptist.

THE "WITNESS" AND THE BAPTISTS.—In the April number of this periodical, pages 178—9, the statistics of the London Baptist Association are given; and after lamenting that the Independents have no such association in the metropolis to record their increase or decrease, we find the following:—"Our baptist brethren apply the principle of statistics with the same boldness and fidelity to their missionary operations. We have had transmitted to us from the West Indies, a tabular view of the churches and statistics in connection with the Jamaica Baptist Western Union, for the year 1845, which presents an account of thirty-six churches. From this document we learn the following interesting facts.

Number baptized during the year..	947
Received by letter .....	592
Restored .....	385
Died .....	355
Dismissed to other churches ....	427
Excluded.....	580
Withdrawn .....	54
Clear increase on the whole churches	980
Decrease on fifteen churches ....	540
Total number of members .....	21161
Total number of inquirers .....	3502

What a picture of missionary labour! How instructive such tabular exhibitions of the state of the churches! The number of members, in that Union, is far more than three times that of the London churches, amid two millions of men! The mere inquirers amount to half as many! The London baptists require to begin afresh, stripping themselves to the work as men in earnest! The metropolis demands greatly more of their attention. Their position

there is wholly unworthy of their body. Their condition, even in respect of chapels, is by no means creditable to a denomination of such respectability. They have not even one edifice such as becomes them, excepting that of Park-street. Why not forthwith erect one first-class chapel, and then another, and another? They have reared a beautiful and commodious Mission-house; now for a model metropolitan chapel!" Thank you, Dr. Campbell—thank you! We wanted to say such things. You have said them better than we could. To all you have said, we give our hearty "So be it."

STALY BRIDGE, *General Baptists*.—Our neat and commodious meeting-house was sold by public auction by the railway company for, £208, May 8. The following sabbath we met in it for the last time. We had a large congregation. Our pastor preached, and then baptized twelve believers. In the afternoon he spoke from Exodus xxxiii. 14. In the evening we had a solemn and affecting prayer meeting. Many of other denominations were present. We felt something like the disconsolate Jews who wept when they remembered Zion. But we now meet in a large upper room, and have selected ground on which to erect a new place, where we hope to be undisturbed by railway projectors. T. H.

NEW BAPTIST ASSOCIATION.—A new association of churches, holding strict baptist principles, was formed for London and its vicinity on April 17, in the baptist chapel, Cumberland-street, Shoreditch. This movement will unite a number of churches that (with but one exception) have hitherto been unconnected with any association. P. J. G.

**BOOTLE, near Liverpool.**—A new church was formed here, April 10, in the new chapel, consisting of persons dismissed from the churches in Pembroke and the Crescent chapels, Liverpool, and others. Mr. O. M. Birrell, of Pembroke chapel, presided, and delivered an address on the spiritual nature of Christ's kingdom. The new church then elected Mr. John Jordan Davies, late of Tottenham, to take the oversight of them in the Lord, after which, Dr. Crichton, of the Secession Church, preached to them on the relative duties of pastor and people. Nearly 300 persons took tea together in the school room the same afternoon. This church has arisen from an attempt of the Liverpool baptists to "colonise," and is purely an effort of "church extension" in the best sense of the term. May it be nurtured and watered abundantly from on high, and itself become a prolific parent of many churches!

**PROPOSAL TO RAISE ONE HUNDRED THOUSAND SHILLINGS FOR THE BAPTIST MISSION.**—By the *Missionary Herald* it appears, that an attempt is about to be made to free the Baptist Missionary Society from its pecuniary embarrassments; Dr. Cox having, at the unanimous request of the Committee, undertaken the arduous task of collecting the requisite sum. The proposal is, to pay down one shilling only, and is addressed to every member of the baptist denomination. If 100,000 persons present each a shilling, the whole object will be accomplished. We understand that the subscription is proceeding with every probability of complete success.—*Patriot*.

**BOSTON.**—A bazaar, opened by our G. B. friends last month, has realized upwards of £110 in augmentation of a fund, commenced in August last, to extinguish, by the end of August next, the debt (upwards of £300) incurred by the erection and enlargement of their chapel.

**GUERNSEY, Wesley Road.**—At a social tea meeting, April 14, Mr. Sturgeon was presented by his friends with a copy of Stackhouse's history of the Bible, "as a token of their esteem and gratitude for the constant and affectionate interest he has taken in their spiritual welfare."

**NEW BAPTIST CHURCH.**—On April 10, another baptist church was formed in the City of Westminster, on strict baptist principles. The services were conducted by Messrs. Wyard, Rothery, Stenson, Killon, Box, and Hammond, in the Wesleyan chapel, Horseferry-road, which was kindly lent for the occasion. J.

**REV. J. L. SHUCK.**—This amiable Chinese baptist missionary, is now in the United States, with his children, and a Chinese teacher, Young Seen Lang. His health has greatly improved; he has, however, lost his infant child, which died on the voyage to America.

**STRICT BAPTIST CONVENTION.**—The first annual meeting of the Strict Baptist Convention was held in London, on Friday, April 24, and was one of much interest. Various resolutions were passed, and a proposition to raise £1000 before the close of the year was strongly urged, that the college committee might be enabled to enlarge their operations. G. P.

**BREARLEY, near Halifax.**—A baptist church was formed at Brearley, Yorkshire, on Lord's-day, March 22, of members dismissed from the baptist church, Hebden Bridge. The services were conducted by the Rev. P. Scott, of Shipley. Our small chapel is well attended. A sabbath school has also been commenced, and our prospects for usefulness are very encouraging.

Our correspondent, C. Y., also states that "Brearley Hall, in the Vale of Todmorden, Yorkshire, long the residence of the late Dr. Fawcett, where he was accustomed also to preach on sabbath evenings, and which is hallowed by so many historical and biographical reminiscences, is, after the lapse of half a century, again granted for the purpose of preaching, which was begun on Wednesday evening, March 18, by the Rev. Wm. Fawcett. The audience was large and attentive.

**COSELEY.**—The foundation stone of a new meeting-house was laid at Princes End, April 20, when brethren Williams, Wright, Blower, Dyer, Corken, and Norgrove, conducted the interesting religious services.

**PORTSEA, Meeting-house Alley.**—It affords us considerable pleasure to hear that the church meeting in this ancient place of worship, are about to erect a new and commodious meeting-house.

**ORDINATION.**—At Waterloo-road, Southwark, April 10, Mr. John Brauch. Messrs. Hinton, Aluslie, Clarke, Pritchard, J. Smith, and Drs. Cox and Murch, took part in the very interesting services.

**REMOVALS.**—Mr. E. Le Fevre, of Helpingham, Lincolnshire, to Hail Weston, Huntingdoushire—Mr. H. G. Grainger, of Waddesdon Hill, Bucks, to Oswestry, Salop—Mr. W. Evans, of Minchinhampton, Gloucestershire, to Wells, Somersetshire—Mr. Taylor, of Tydd St. Giles, to Kegworth—Mr. Kitchen, of Spalding, to Ringstead, Northamptonshire—Mr. Edwards, of Preston, to Liverpool, where he is fully engaged in supplying destitute churches, and advocating the claims of the Monthly Tract Society—Mr. E. W. Stenbridge, of Monmouth, to Hatch, near Taunton—Mr. R. Jones, to Whitchohri, Hants.

**RESIGNATIONS.**—Mr. D. Donham, of the Tabernacle, Cheltenham—Mr. B. Farrington, of Salem Chapel, Boston, through ill health, to the unanimous regret of the church and congregation—Mr. O. Mills, of Bourn, through continued indisposition.

*Missionary.*

JAMAICA, *Salter's Hill*.—As you devote a few pages monthly in your *Reporter* to missionary intelligence, I send you an account of the celebration of our tenth anniversary. Our chapel was originally built in 1830-1, and opened on the 27th December, 1831. Mr. Gardner preached on the occasion, from "And there they preached the gospel." This was the *only* service that was ever held in that edifice, for on the 3rd day of January, 1832, it was destroyed by the militia, by command of the captain. The flock became scattered in consequence of the disturbances that took place, and it was not until the 4th of April, 1835, that a preparatory service was held previous to commencing the re-building of the ruined walls.

On the day called Good Friday, April 1, 1836, the house of God was ready. Brother Burchell\* preached in the chapel, and our late lamented brother Knibb to about five hundred outside, who were unable to obtain admittance within the walls.

On the 10th day of April this year, we commemorated the anniversary; Mr. Edward Knibb presiding on the occasion. Mr. Claydon, our school teacher, gave out a hymn, and read a portion of scripture, and Mr. Miller (Presbyterian) implored the Divine blessing. Suitable resolutions were passed. The blessings of freedom having enabled many to remove from the places in which they had been held in bondage, to habitations and settlements of their own, and many connected with the Salter's Hill church having settled in the newly formed village of Maldon, it was considered desirable to aid them in the erection of a place of worship, and contributions were pledged for that object. All were attentive and delighted with the proceedings.

It is now rather more than eleven years since I took the pastorate of Salters Hill church, and during that period I have had seasons of joy and sorrow, of expectation and of disappointment. Within the eleven years 1,500 have been baptized. The present number of members is 1,447, and 755 couples have been married.

We have three DAY SCHOOLS, namely, Salters Hill, Maldon, and Sudbury; the last was suspended two years for want of funds, but has lately been recommenced, and I hope that the friends of education will not allow it again to be closed. In these schools, up to the 31st December, 1845, 785 children had been admitted, and 189 were then on the books; at this time about fifty more must be added for Sudbury school.

Our SUNDAY SCHOOLS bid fair to be very useful. We have two juvenile and two adult Sunday schools. Our last report stated that in these we had forty-five teachers, (thirty-seven are members of the church,) and 434 scholars; that of this number 190 could read the word of God, and 147 possessed the sacred scriptures. Our Sunday school teachers, during last year, collected for Africa, £4. 5s. 3d.; for the Theological Institution, £0. 3s. 9d.; and for Stacey Ville, Clarendon, £15. 4s. 4d.; making a total of £20. 3s. 4d.

We cannot succeed so well as we could desire with our day schools, the want of funds, and the disinclination of some of the parents to spare their children from little employments at home, being themselves ignorant of the value of education. I hope that these difficulties will be removed.

I have referred to Maldon. For some time past we have been collecting in the congregation for a place of worship at this new free village, and have raised about £400. Of this sum £200 has been already expended in burning lime, quarrying stone, in shingles, labour, and the basement of the building; the other £200 will soon be expended for labour, masons, carpenters, &c. In the meantime we hope a little more will be raised; and we have come to the resolution not to get into debt. After the money in hand has been expended, the building will remain stationary until more funds are raised. The place measures seventy-five by forty-five feet, and is expected to cost from £1000 to £1200. Friends of the Redeemer would find this a good opportunity of investing their property for the benefit of their fellow creatures.

I expect that the churches in Jamaica will have to contend with many difficulties. We have had a very great drought, vegetation has been checked, the sugar mills have stopped for want of water, cattle are dying, not having either food or drink, provisions are scarce and dear.

It appears as if the Lord had a controversy with his people. No doubt but that it is all right. A spirit perhaps of self dependence, and covetousness, may be lurking in the hearts of many professors, and therefore it is necessary, in the way of mercy, that such should be taught that all they have and possess are under the control of Him who sendeth fruitful showers, or causeth the heavens above us to be as brass, and the earth beneath us as iron under our feet.

That the trying dispensations of His providence may be sanctified to ministers and people, to the church and the world, is my earnest prayer.

WALTER DENDY.

*Salter's Hill, April 14, 1846.*

\* Alas! we must now add our "late lamented" brother Burchell too.—ED. B. R.

**FERNANDO PO.**—In the present peculiar circumstances of this interesting mission, the following remarks, by Mr. Sturgeon, will be perused with much interest:—"The following comparative view of the present state of the church, congregation, and schools at Clarence, with what they were on our arrival in 1842, affords reason to bless the Author of all good.

	1842.	1845.
Members in the church....	13	79
Inquirers .....	80	210
Sabbath Scholars .....	120	350
Day scholars .....	30	100
Attendants on public worship	180	450
Persons able to read .....	18	144
Persons able to write .....	12	41

The present number of families in Clarence is 201, consisting of 1,027 souls. The cases of concubinage in 1841 were 108, they are now but twelve—just one-ninth of the former number. Slavery is on the increase. 2,000 slaves were lately carried from two places alone in Benin, and I am assured that there are *now* more slaves on the sea, than have been known for many years."

**BURMAH.**—Mr. Kincaid, American baptist missionary at Arracan, has received letters from Burmah, acquainting him that the King of Ava, after putting to death nearly all the officers of his court, has been dethroned. "Prince Mek-a-ra, (he says) my old friend, is appointed Regent. The Lord has done it! All Burmah will be open! Read the second Psalm! How strikingly clear and explicit! We shall need bibles for all Burmah. I must be in Ava."

**BAPTIST MISSIONARY SOCIETY.**—It is reported that, at the late annual meeting of this Institution in London, in the absence of the venerable and respected Treasurer, W. Gurney, Esq., through indisposition, the chair was taken by S. M. Peto, Esq., who, under the modest signature of "a Friend," presented the Society with a donation of £2000.

**CEYLON.**—Messrs. Allen and Lewis, baptist missionaries from England, have arrived in Ceylon, in health. Mr. Allen has been located at Kandy, and Mr. Lewis at Colombo, to take charge of the academy, and to share in other duties of that important station.

**JAMAICA, St. Ann's Bay.**—Mr. Millard, of Ocho Rios, has succeeded Mr. Abbott in the charge of the church at St. Ann's Bay.

**Coultart's Grove.**—Mr. Gould has been settled as pastor of the church at Coultart's Grove, lately under the care of Mr. Abbott, now of Falmouth.

**SICK AND DISABLED MISSIONARIES.**—The intelligence we have to communicate under this head, is peculiarly painful.

Mr. Evans, of Calcutta, arrived in London on the 20th of April, in a debilitated state.

Mr. Davies, of Ceylon, is now suffering from the severity of his labours, and has

been obliged to leave Colombo, for the highlands in the interior of the island.

Mr. Woolley, of Gurney's Mount, Jamaica, through the impaired state of his health is compelled to leave the island, with the intention of settling in the United States.

Mr. and Mrs. Cowen and Mr. Law, of Trinidad, have all been seriously ill; the two former partially recovered, but Mr. Law continued very unwell.

### Religious.

#### PRESENT STATE OF THE ROMAN CATHOLIC CHURCH IN GREAT BRITAIN.

*From the Catholic Directory for 1846.*

	Colleges	Convents	Monasteries	Churches & Chapels	Missionary Priests
England.....	10	33	6	514	663
Wales.....	0	0	0	8	20
Scotland ....	1	1	0	80	93
Total ..	11	34	6	602	776

**JEWS.**—In a recent work by M. M. Noah, a Jew, and an American judge, the number of Jews throughout the world is estimated at 6,471,000.

**SPAIN.**—"Throughout the whole kingdom of Spain there is not one Protestant minister."

**LUTHER.**—The 300th anniversary of the death of the great Reformer, was observed by religious solemnities in Germany on Feb. 18.

**WESLEYAN MISSIONARY SOCIETY.**—The Juvenile Christmas Cards alone produced last year the astonishing sum of £4,400.

**EVANGELICAL ALLIANCE.**—It is stated that the Archbishop of Dublin (!) has deprived a clergyman of his license for joining the Evangelical Alliance. Did Dr. Whateley's logic fail in convincing his erring brother, that he must resort to coercive measures.

### General.

**CHURCH RATES.**—We see that our brethren, Robinson and Jenkinson, baptist ministers, of Kettering, are fellow sufferers with ourselves, in having endured the seizure of their goods rather than pay an unjust tax.

**AN AMERICAN SLAVE SHIP** was lately captured with 900 wretched captives on board, who were in a most distressing and awful condition.

**EGYPT.**—Coals have recently been discovered in Upper Egypt. This will be of vast importance in facilitating our correspondence with the East.

**FEMALE FANATICS.**—A new sect has arisen in America called "Female Kings," who hold that women are the Lords of Creation!



THE CHARITABLE TRUSTS BILL, we are very glad to say, has been rejected on the second reading in the House of Lords by a majority of *one*.

THE CORN LAW ABOLITION BILL was carried by a majority of ninety-eight on the third reading in the House of Commons, May 10.

PALESTINE.—It is reported that Sir Moses Montefiore has obtained permission from the Emperor of Russia for the migration of 10,000 Jews into Palestine.

A CONTRAST.—We find these paragraphs standing in juxta-position in a public paper: "I cannot get a stone of potatoes for my poor children. I see nothing but starvation before us."

"The Lord Mayor will give a grand entertainment to the bishops and other dignitaries of the church, and their ladies, in the Egyptian Hall of the Mansion House to-day."

THE EDITOR OF THE NONCONFORMIST, Mr. Miall, has had a visitor for a sabbath-day's board and lodging, in the shape of a sheriffs officer, for payment of the fine and expences of his late trial with Gathercole!

MESMERISM AT FAULT.—A £100 note has been kept in an envelope in a bank in Dublin for six months, which was offered to any double-sighted disciple of mesmerism who could tell its number. The time has expired.

THE DUKE OF WELLINGTON has completed his 77th year, having been born May 1, 1769.

MR. COBDEN, we sincerely regret to hear, continues in a very reduced and enfeebled state of health.

CHOLERA, which has been making extensive ravages in the East, is said to be again approaching our shores.

## Marriages.

April 9, at the baptist chapel, Great Yarmouth, by Mr. Meffin, Mr. J. Woods, to Sarah Phoebe, eldest daughter of Mr. H. Betts, baptist minister, Yarmouth.

April 11, at the baptist chapel, Watchet, by Mr. Sutton, Mr. John Greedy, to Miss Jane Case, both of Carhampton; and April 12, Mr. Joseph Williams, to Miss Sarah Anne Caviil, both of Burton.

April 20, at the baptist chapel, Wootton-under-Edge, by Mr. Watts, John Pick, to Mary Ann Fowler, of Wortley, being the 80th marriage solemnised in that town since the passing of the Act.

April 26, at the baptist chapel, Bishop's Stortford, by B. Hodgkins, William Dunnage, to Eliza Newman; and May 6, Mr. Thomas Boyten Taylor, to Miss Martha Beadle.

April 26, at Providence baptist chapel, West Bromwich, by Mr. Hall, Mr. J. Whitehouse, to Miss H. Brooks.

May 4, at the G. B. chapel, Hose, Vale of Belvoir, Mr. R. Kedley, to Mrs. Richmond.

May, 4, at the Tabernacle, Kingswood Hill, near Bristol, Mr. James Bryan, to Miss Matilda Perry, of Wick.

May 5, at the baptist chapel, Westbury, by Mr. J. Preece, Mr. B. Wilkins, baptist minister, North Bradley, to Elizabeth, eldest daughter of Mr. Woodfin, Trowbridge.

May 5, at Regent-street baptist chapel, Lambeth, by Mr. W. Fraser, Mr. Frederick Doulton, to Sarah, second daughter of John Meredith, Esq., Lambeth-road.

May 6, by license, at the Old Meeting, Bedford, by Mr. J. Jukes, Mr. T. Rose, to Miss M. Green: and May 7, Mr. J. Curtis, to Miss Everitt.

May 6, by license, at Denmark Place baptist chapel, Camberwell, by Dr. Steane, Mr. W. Jackson, jun., of Threadneedle Street, City, to Ann, second daughter of the late Mr. C. Benthin, Walworth.

May 7, at the baptist chapel, Swanwick, Derbyshire, by Mr. T. Davis, Mr. Jenkins, of Huddersfield, to Miss M. A. Jobbins, of Wrexham.

May 7, at the baptist chapel, Clipstone, by Mr. Gough, Mr. S. B. Walcot, of Stanwick, to Lavinia, second daughter of Mr. Ephraim Buswell, of Clipstone.

May 10, at the baptist chapel, Wokingham, by Mr. C. H. Harcourt, Mr. George Mascall, to Miss Ann Palmer, both of Barkham.

May 12, at Westminster, by Mr. Martin, Independent minister, Mr. W. Twelvvetrees, of Biggleswade, to Miss Emma Brown, of Westminster.

May 13, at Zion chapel, Chatham, by Mr. T. Jones, minister of Enon chapel, Mr. W. Drake, baptist minister, Milton, to Miss Eliza Foster, of Stroud.

May 14, at the baptist chapel, Stockton, by Mr. Campbell, Mr. T. Hamer, Independent minister, to Mrs. Merryfield.

May 15, at the baptist chapel, Downton, by Mr. J. New, Mr. Joseph Clare, of Wrexham, to Eliza, second daughter of the late Philemon Attwater, Esq., of Bodenham, near Salisbury.

May 16, at the baptist chapel, Blakeney, by Mr. W. Copley, Mr. John Hayward, to Miss Mary Hale, both of Little Dean.

## Deaths.

THE fears of many are realized. THOMAS BURCHELL, the friend and fellow-soldier of the never-to-be-forgotten KNIBB, has fallen—not on the high places of the field, but within the tents, to which he had for a season retired. Well:—

They kept together in their chivalry

in life, and in death were not long divided. The mighty Atlantic rolls between their bodies, but their spirits are before the Throne. Peace and blessings on their memory! Mr. B. arrived in England about six weeks ago, for the good of his health, but alas, it was irrecoverably gone! He expired at his lodgings, near Southwark Bridge, on Saturday morning, May 16, at two o'clock.

Jan. 30, aged 69, Mr. Benjamin Griffiths, Wayne, St. Clears, father of Mr. J. W. Griffiths, baptist minister, Tenby. For more than forty years a consistent member of the baptist church at Salem.

Feb. 2, at Fairford, Mrs. Betterton, aged 64, relict of Mr. Jacob Betterton, many years deacon of the baptist church in that town.

Feb. 18, at Tattershall, Mrs. P. Blades, aged 77, for many years a consistent member of the G. B. church at Coningsby.

Feb. 22, Mrs. Ann Anderton, of Pendle Hill, aged 57. She had been a consistent member of the baptist church about thirty years.

March 11, Mary Ann, second daughter of Mr. Bembridge, Town Missionary, Manchester,—a lovely and promising child.

March 21, at Whitehaven, Rachel Amelia, only daughter of the Rev. W. Milne, D.D., the Chinese translator and missionary.

March 28, at Victoria, Monmouthshire, aged 45, Mrs. E. Alcock, leaving a sorrowing husband and eight children. A professed christian. Thirty-two years she bore a torturing affliction with fortitude and resignation.

April 17, William Henry Jefferies, aged 15 years, son of Mr. John Jefferies, one of the deacons of the baptist church, Biggleswade.

April 18, at Glebeldans, Merthyr Tydvil, aged 84, Mrs. Maria Jenkyn, the mother of the Rev. Dr. Jenkyn, of Coward College. She died full of faith and full of peace.

April 21, at Cheapside, in his 72nd year, Thomas Tegg, Esq., the eminent bookseller and publisher; and on the following day, Mr. Alfred B. Tegg, the youngest son of the above, in his 19th year.

April 25, at his house, Mount Pleasant, Mr. N. T. Burnett, late pastor of the baptist church at Lockerly, Hants, where he had laboured faithfully and affectionately in the ministry of the gospel for twenty-four years.

April 27, at Saffron Walden, aged 28, Elizabeth Adams. About seven years ago, she was baptized by Mr. Battiscombe, at Cambridge. For nearly six years she suffered severe affliction with submission and resignation to the divine will. Her piety was observed by all who visited her,

and she richly enjoyed the consolations of the gospel.

April 30, at Saffron Walden, after only five days illness, Mr. John Gilby, aged 70. He was many years a disciple of Jesus, "but secretly."

May 1, after a long and painful affliction, which was endured with great resignation and patience, Zipporah Collins, aged 21, second daughter of Mr. Collius, baptist minister, Grundisburgh, Suffolk.

May 9, Mary Bomford, of Wyre, near Pershore, aged 24 years. During a protracted and painful sickness she was sustained by the consolations of the gospel, and exhibited much christian resignation, cheerfulness, and hope. Obedient to the welcome summons of her Lord, she gladly left all below to meet her Saviour, and to mingle with those redeemed spirits that are for ever rejoicing in his glorious presence. Long will she be remembered with affectionate esteem by sorrowing friends, who anticipate with joy the period of reunion in a perfect and eternal world.

May 2, at Saint Hill, Kentisbeer, Devon, Martha Rabjohns, aged 64. She was baptized in a river, in 1805; and maintained a consistent course more than forty years. After a long affliction, borne with exemplary resignation, she came to her grave as a shock of corn in its season.

May 6, aged 82, John Tomkins, Esq., of Abingdon; for thirty-four years deacon of the baptist church in that town. Few men have better exemplified the christian's motto, that "To live is Christ."

May 6, at Sabden, Jacob Wilkinson, aged 20, a youth of much promise, and an active teacher in the baptist sabbath-school, after an illness of ten days.

May 15, at Bagshot, Mr. J. Franks, baptist minister, after a long and painful illness. Eminent for piety, learning, and benevolence, he was held in high estimation.

At Fernando Po, Mr. Duffis, one of the baptist settlers from Jamaica. He was reading the word of God when the solemn message arrived. He was a pious and useful man. The infant child of Mr. Newbegin has also departed, aged seven weeks.

## BAPTIST REPORTER.

JULY, 1846.

**Baptist Annual Meetings.****BIBLE TRANSLATION SOCIETY.**

THE sixth annual meeting of this society was held in the baptist chapel, New Park-street, Southwark. The Rev. J. H. Hinton, A.M., in the chair. Dr. Godwin, of Oxford, prayed; Dr. Steane, the Secretary, read the report; and the Rev. Messrs. T. Swann, of Birmingham; O. Winslow, A.M., of Leamington; T. Pottinger, of Bradford; R. W. Overbury, of London; N. Haycroft, A.M., of Saffron Walden; and D. Katterns of Hackney, addressed the meeting on behalf of the Society.

The Report for 1846 refers to the lamented death of Dr. Yates, who it states has been succeeded by Mr. Wenger in the office of translator of the word of God. During the past year there have been printed of the Bengali Bible, in quarto, 500 copies; in octavo, 2,500; and of the New Testament, uniform with it, 1,500 copies. The total issued from the press during the year was 30,000, viz., Hindostani, 15,000; Bengali, 12,500; Sanscrit, 2,500. The distribution

2 c

however had amounted to about 54,000 copies of smaller or larger portions of the sacred volume. The number printed since 1838 is 419,205.

Mr. Clarke, of Fernando Po, has sent home the first part of the gospel of Matthew in the Fernandian language. 2,500 dollars in aid of the Calcutta translations have been received from the American Bible Societies towards these translations; the committee have made two grants of £500 each, a further grant of £500 has also been voted but not yet paid; that sum, and £50 voted for the Fernandian translation, will appear in next year's balance sheet.

From the Treasurer's account it appears that the receipts, including a balance in hand last year, amounted to £2,437 7s. 5d.; the expenditure to £1,957 8s. 11d.; leaving a balance in hand of £479 18s. 6d. towards the £550 which has been voted but not yet paid.

We give a few extracts from the addresses.

The CHAIRMAN—This Society,

whose interests now convene us, is the youngest of the denominational family, but now not a babe; and although losing a measure of its novelty, losing, I hope, nothing of its interest. I trust, therefore, it may be said of it, as it is of every addition to every family, the longer it is continued there the more it entwines itself with the affections of the household.

REV. T. SWANN—In the inscrutable movements of providence, God passed by the universities of Oxford and of Cambridge, and of the north, whence learning has emanated, and directed his eye to Northampton, and to a youthful believer in the lower walks of life. With regard both to Carey and to Yates we may say, that the Almighty selected these men; that he raised them from obscurity, from comparative insignificance, and lifted them on high and set them above the princes of the people, appointing them to be the translators of his blessed word, and to give a momentum in missionary operations, beyond all calculation the greatest in modern times. It seems to be left with us as a denomination to contend for a despised and neglected ordinance in our day, and we must not be ashamed of it. It is a pity we should have the word "Baptist" attached to us in one sense, though not in another; and indeed it is a matter of necessity that we should employ it. I am a Baptist. I believe that immersion alone is baptism. I would not go again into the watery grave if I did not believe that it was an ordinance of Christ, and if I did not believe that the truth of Christ is as much connected with immersion as with any other act. It remains for us, then, to contend for this truth; and if ever there was a time when it was necessary that we should contend for this ordinance, in my opinion that time is the present, because, on the one hand, there is a class both learned and unlearned, (and I am sorry to say the learned lead the way), that make too much of it—that is to say,

they talk about baptismal regeneration and the grace of God being conferred in it, which is a most monstrous prostitution of divine ordinances; while, on the other hand, there is a class, and I hope none of our baptist friends are numbered amongst it, that make too little of it. Now there are just two ordinances in the christian dispensation, and baptism is one of them. Give it the importance that Christ gives it. We ask it to stand no higher, but we demand that it shall not stand lower. The commission Christ gave to his disciples was, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." While we love all that love the Lord Jesus Christ, and while we love christian union—and I am connected with the Evangelical Alliance so far as a trial goes; and, while we pray that grace may be with all them that love the Lord Jesus in sincerity, on the other hand we must beware of compromise—we must maintain a broad and palpable line of demarcation between the church and the world, and we must beware of being indifferent to any particle of Divine truth. I hope we may say, without offence, that of all our brethren, our Independent brethren are by far the most inconsistent on this subject, because, while on the one hand they acknowledge the spirituality of Christ's kingdom, and the utter incompatibility of its association with the kingdoms of this world, on the other, in that ordinance which we consider a mere remnant of popery, they mingle up the church and the world. I take the liberty of throwing that out. We must not shrink from stating the truth in love and affection, nor must the truth be rubbed down. I may preach to a man all his days and do no good, if I shave off its edge. It must be spoken in its length and breadth. We would love dearly, and from the bottom of our hearts, those who love the Lord Jesus Christ

in sincerity. "If a man love not his brother," to whatever section of the church he may belong, "he abideth in death." But we must beware of pride and vain glory, and go forward in a lowly spirit, and we shall have the blessing of God in our own circles and our own society. The fact is, the Bible Translation Society is the crown and flower of our institutions, and I hope its income will soon rise to £5,000 per annum.

REV. OCTAVIUS WINSLOW—This Society did not originate simply on the ground of sustaining the ordinance of believers' baptism, believing, though we strongly do, that that ordinance is of Christ, and is scriptural. I believe that a far more important principle was at stake, for which we would battle in life and in death, viz., that we are bound, by the most solemn obligations, to give to the heathen world a pure christianity; and, if we are to do so, we must give them the word of God faithfully and literally translated, as God has given it to us. The board of the American Baptist Missions adopted this principle which ought to actuate our missionaries in their great work of translation. We have it in these words; "That all the missionaries of the Board, who are, or shall be, engaged in translating the scriptures, be instructed to endeavour, by constant prayer and diligent study, to ascertain the exact meaning of the *original text*; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated." I rejoiced in the origin of this society; for as my brother has remarked, it is the crowning one of all. I believe it is—though, as our excellent chairman has expressed it, yet in the weakness of infancy, nevertheless a young Hercules. I believe it will grow and strengthen. The blessing of God has been upon it thus far, and I believe the most enlarged success from the Head of the church will attend its

after operations. I have no secret misgivings as to the ultimate result of our efforts; truth is mighty; it is imperishable; it shall utterly overthrow all systems of error, and it shall prevail.

"Truth crushed to earth shall rise again,  
The eternal years of God are hers;  
While error, wounded, writhes in pain,  
And dies amid her worshippers."

REV. T. POTTENGER—One of the most interesting features of the present day, with regard to the manufacturing districts, is the rapid and unprecedented circulation of copies of the Holy Scriptures, partly owing to their cheapness. In the Sunday school connected with my own place, where we have 500 children, 1,000 copies were sold. Young females working in the large manufactories in Bradford, would buy some ten, twelve, or twenty Testaments at fourpence, and Bibles at tenpence each, and sell them to their fellow-labourers at the mill, many of whom were not accustomed to go to a place of worship. Little children would come with a half-penny or a penny, sabbath after sabbath, to procure the scriptures, and take to their ungodly, and very frequently, infidel parents. In the course of last year, many thousand copies were thus sold in Manchester and other great towns. Now, we want the circulation of God's word, on a still larger scale, in India; we want to multiply the copies there, not by thousands, but by millions; and we never ought to be satisfied till every man, woman, and child, throughout the length and breadth of the world, shall possess, and read, and love, the Bible. We sometimes hear of persons in this country who know nothing of Jesus Christ; know nothing, comparatively speaking, of the bible; and we are horror-stricken with the idea. But think of the unnumbered millions in distant parts of the world who have never seen a copy of that book which can make man wise unto salvation by faith in Jesus Christ! Reference has been made to the death

of Dr. Yates; and it is often said, that when a great man dies we know not what to do. It was said, "What will become of Jamaica when Knibb dies?" My reply was, to a beloved friend who asked the question, "If another Knibb be wanted, God will raise him up." Knibb has done his work. Carey has done his work, and when he died, God provided a Yates; and without uttering one word of disrespect against Carey, there is no impropriety in saying that Yates was superior to Carey as a scholar—easily accounted for by the fact that he had advantages Carey never enjoyed; and there is no impropriety in saying that there is a great probability that his successor in India will be his superior as a translator of God's holy word. Thus, though great men die, God raises up other instruments to carry on his work; and he will do so from age to age, till light shall spread, till truth shall enlighten the world, and the gospel shall be preached to every creature. It is a great blessing to possess a copy of the scriptures—that we should have a copy translated—that that should be translated correctly—that every word should be translated—and that we should have nothing but the truth as it is in Jesus. Give the Bible, and you will enlighten and regenerate the world. Place it in the hands of monarchs, and they never can become despots; place it in the hands of senators, and they must make wise, just, and equal laws; place it in the hands of the people, and they never can become rebels; place it in the hands of parents, and they will train up their children in the nurture and admonition of the Lord; place it in the hands of children, and they will love their parents and obey them in all things. Place it in the hands of every man, and wars must cease, slavery must be abolished, all the crimes that make desolate, the abominations of the nineteenth century, will be swept as a pestilence from the world, and light, and truth, purity, justice, happiness, and univer-

sal benevolence, will spread throughout the world. May God send all nations his light and his truth, and bless the whole human family!

REV. R. W. OVERBURY—I have said that I approve of this society, because it asserts the untrammelled liberty of the missionary to translate God's word according to the dictates of his own conscience, and I am persuaded that this is a principle that applies to all interference whatsoever. Our honoured brother, Yates, who has now gone to glory, and Wenger, who still lives, would as much hesitate to fulfil the commands and instructions of the committee of the Baptist Missionary Society, as to how they should translate any word of God's Holy Scriptures, as they did hesitate and refuse to translate *baptizo* according to the instructions they received from Earl-street. I mention this to show that it is entirely a Catholic principle. I feel the justice of the observation that has been made by Mr. Winslow, that if we once begin to tamper with the word of God, from that moment no part is safe; and it is only by cherishing holy jealousy with regard to this point that we shall preserve the purity of the word of God, and hand to the nations round the earth the cup of salvation, filled with the living water of divine truth, without any mixture of human tradition or corruption whatsoever. It is a very interesting fact, that in India there are no less than 130 native teachers, whose hearts have been touched by the grace of God, and who labour in preaching to their fellow sinners in that country the unsearchable riches of Christ. What are these native teachers to do without the translated Scriptures? They have, in consequence of the Bible Translation Society, the same advantages which we as ministers have at home. They can go into their closet where their Father is, who seeth in secret, and they can study God's word in their own language, under the influence of divine illumination, and the

promised unction of God's Spirit; and they can go forth in the same spirit in which we labour, and say to the poor devotees of a degraded superstition, "Behold the Lamb of God which taketh away the sin of the world." How very greatly are times changed! The work of a translator is now honourable and noble: it was not always so in this country. Let me remind you that we have only to go back for two or three centuries, to light upon the time when Thomas More was Lord High Chancellor, when Tyndale was labouring in Antwerp, giving a faithful translation of God's word at the peril of his life, and the hazard of all his most hallowed associations; and at the time when copies of Tyndale's translation came over, what was the punishment which his brethren suffered? They had to ride on horses with their faces to their tails, with a fools cap on their heads, with Tyndale's translation tied round their bodies; and then they were condemned, with their own hands, at Paul's Cross, to commit the translation to the flames. Our chairman has properly said that this is the youngest child in our denominational family: then I suppose it is Benjamin; and if it is Benjamin, let it have the double portion which Benjamin had, of your prayers, your sympathies, and your contributions.

REV. J. HAYCROFT—We may be wrong in thinking, but we delight to think, that the baptists take the most accurate view of all the world of the word of God; for while others translate a part, we translate the whole, that the stream may be pure in all its parts, and not a portion should be lost on the world; that it should tell with all its mightiest effects; that its influence should spread, irrigating beauteous scenes as well as the most arid deserts, till the wilderness shall become like Eden, and the desert as the garden of the Lord.

REV. D. KATTERNS—The grand peculiarities of modern missions lies in the fact, that our missionaries have

gone forth with the bible, whereas, previously, missionaries went forth without it. Let us, however, not forget that these men were praiseworthy in every respect but this. They were men who would inure themselves to climate; scale almost inaccessible mountains; penetrate forests; omitted no subject of minute investigation; looked with microscopic inquiry on every blade that sprung up at their feet; scanned the heavens for new constellations, and omitted nothing, but to take the bible to the heathen. They tried every means for the conversion of the heathen. The Portuguese missionaries, especially, ingratiated themselves with the Emperor of Hindostan. To their shame, they sat up whole nights drinking with him, contrary to their own principles; but they did not perform the work on which they were sent, because they did not carry with them the instructions of the word of God. It was left for the missionaries in modern times to take the scriptures, and translate them into the language of the heathen; and hence the difference in the result. It was in vain that the Pope blessed their expedition. He had better have done as Melchisedec did by Abraham—blessed them when they came back. But they came back without results; and that simply because they did not go forth on the principles on which modern missions are founded, namely, that the Bible alone is the instrument of conversion for individuals and the world.

### BAPTIST MISSIONARY SOCIETY.

THE fifty-fourth anniversary meeting of the Baptist Missionary Society took place at Exeter-hall, on Thursday, April 30. The chair was taken at ten o'clock, by SAMUEL MORTON Peto, Esq.

The proceedings were opened by singing, and the Rev. R. W. OVERBURY offered prayer.

The following is an abstract of the Report, which was read by the Secretary, Mr. JOSEPH ANGUS:—

"The society employs agents in Europe, Asia, Africa, and America.

Much has been done; but more yet remains to be done.

In India, it supports thirty-nine missionaries, and 137 native preachers and teachers. In connexion with the Indian churches are 1678 members, of whom 251 have been added during the last year. There are also 101 schools, with 3970 children.

The members of these churches are nearly all very poor, and yet they have contributed more than £1200 last year for the support of their pastors. Friends at the different stations have also contributed at least an equal amount towards the support of schools and translations.

Fifty thousand volumes of Scriptures in the Hindostani, Sanscrit, Bengali, Hindui, Persian, and Armenian languages, and one hundred and fifty thousand tracts have been distributed during the year.

In Africa, the society has stations at Fernando Po, Bimbia, Cameroons, and Calabar, and thirty-three missionaries and teachers. There are 250 children in the day-schools, and 500 in the Sunday-schools. Parts of the Scriptures have been printed in the Fernandian, Isuba, and Dewalla tongues. The 'Dove' missionary ship visits the stations, carrying teachers and supplies.

In America and the West India Islands, there are the following fields of labour:—

	Native	Missionaries.	Teachers.	Members.	Day
					Schools.
Honduras ..	3	4	130	183	
Trinidad ..	2	3	52	180	
Hayti.....	1	—	—	30	
Bahamas ..	3	0	2648	684	
Canadas ..	12	—	509	—	

To these may be added the churches in Jamaica, containing 34,000 members, formed under the care of agents sent out by the society.

In France there are three stations and two ministers, one of whom is occupied in completing the New Testament in Breton.

God has greatly blessed the society in these fields; but more, much more is required.

In India, the city of Delhi, with a population of 180,000, has only one missionary; Patna, with 300,000, only one missionary; Ceylon, two-thirds as large as Ireland, has long had but two missionaries; while India, containing 150,000,000 inhabitants, has fewer religious teachers than the county of Lancashire.

The total number of our missionaries all over the world is not so large as the number of agents of the London City Mission.

Hayti has but one missionary connected

with us; Trinidad has but two; France, with many millions who hear not the gospel, has but two; South America and China have none.

More is required. Our total income is not more than one-tenth of the annual offerings to Kalee, the Indian goddess of murder; not more than one-thirtieth of what the Baptist denomination pay in taxes. It does not amount to one penny a week from each of the members of our churches; nor is it more than one-tenth of the amount spent in sustaining the gospel at home. By systematic efforts, several churches have each raised more than large countries where such efforts are wanting.

Will the friends of christian missions remember that their gifts are to be divided among upwards of 200 stations, that they are spent in four continents, and that they support upwards of 150 ministers and teachers? Each of these is deserving of, and requires, liberal contributions, and yet but a small sum is divided among them all.

The receipts of the society for missionary purposes have amounted to £20,398 18s. 6d. of which £1002 10s 3d is for special objects, and £18,588 8s 7d for the general fund; being an increase in the total of £2503 19s 6d above the receipts of last year, and in the general fund of £2242 18s 5d. It is but just to add that the receipts from auxiliaries connected with foreign stations are larger than usual, and that the grants from the Bible Translation Society have amounted to £2,117 5s 3d, including £311 7s 3d from the American and Foreign Bible Society. On the other hand, the expenditure has amounted to £25,191 2s 8d, being an excess above the receipts of £2,604 17s 10d. This sum, added to the amount due by the Society on the 1st of April, 1846, £2,308 0s 8d, makes a total of £3,003 7s 6d, now due.

In addition to the accounts acknowledged above, there has been received towards the grant of £0,000 to Jamaica the sum of £3,712 13s 11d. To meet the whole amount the sum of £2,587 6s 1d is still required. To obtain this grant was the object of the last visit to this country of our friend and fellow-labourer William Knibb.

The total number of members added to the churches during the past year is 1,806, the total number of members in all the churches being 39,202. There are also 232 stations and sub-stations, 234 agents, not including Jamaica. The number of day-schools is 152, of children taught in day-schools 9,300, and of children taught in the sabbath-schools 11,156."

The meeting was adjourned to half-past six in the evening, at Finsbury Chapel. Sir E. N. Buxton in the



chair. Rev. J. F. Wigner, Lynn, opening with prayer. At these meetings resolutions were moved or seconded by Messrs. O. Winslow, J. J. Freeman, (London Missionary Society); Evans, of Calcutta; J. H. Hinton, Josias Wilson, Dr. F. A. Cox, S. Nicholson, T. Horton, W. G. Lewis, F. Trestail, D. Gould, G. T. Kemp, Esq., and J. Colman, Esq.

We select the following from the addresses:—

THE CHAIRMAN—How eventful has the last year been to our mission! how many standard-bearers of the cross have been removed from the field of exertion! Our beloved brother Mack, of Serampore, in the midst of his usefulness, has been called to his reward. Our long-loved friend, Dr. Yates, (the successor of Dr. Carey in the work of translation,) has also been called hence; but his record is on high. These were men of whom we may say, that they counted not their lives dear unto them so that they might fulfil the ministry to which they were called. Though we shall see them no more in the flesh, yet will their names be held in everlasting remembrance; and when the conquest of the Sutlej shall be forgotten, Serampore shall be remembered in connexion with the blessings which they were privileged to diffuse. Another name recurs to our memories—one entwined with the affections and dear to the hearts of all present, and of all who are engaged in promoting the cause of missions. Our deceased brother Knibb was here on the last anniversary. How he spoke on that occasion, you know; how his tones and statements thrilled every heart, you can tell; how great were his efforts in union with other brethren, let the emancipated slaves of Jamaica tell. Long will his name be dear and precious to our churches; and oh! that the spirit of an Elijah may descend on many an Elisha, and that numbers may be imbued with the spirit which he constantly displayed in the prosecution of his work. We have evidence

of the strongest character, that our dear brethren in Africa and Fernando Po have been faithful to their trust. Had they not been faithful; had not they and our dear friends of the London Mission in the isles of the South Sea, declared the faithful message, and the faithful message alone, Rome would never have envied their success or disturbed their labours. Let us pray earnestly that these disruptions may lead to the furtherance of the gospel—that the wrath of man may be made to praise Him whom they serve, and that the remainder he may, according to his promise, restrain. The position of our country, at the present moment, in relation to China, makes us feel that something ought to be done by us in that part of the world. The edict published by the Emperor of China, in which he not only grants religious toleration, but religious equality—is one of the most striking features in the recent history of missions, and constitutes a call to exertion, to which, as christians, we cannot but respond. I do hope that as soon as our brother, Dr. Cox, has succeeded in the mission which he has undertaken for the purpose of clearing us from our debt, the first effort which we shall make will be to send the gospel to China. There is a reflex action arising from christian missions which must tell most powerfully on the piety and spirituality of the churches at home. How advantageously may our denomination be compared with what it was previous to the embarkation of the holy Carey! How has it increased in numbers, how has it increased in power, and how signally has God blessed us at home; and the origination of other important institutions all growing out of our outward-bound charity, and all resulting from our consecration to this high and noble work. We want more men for the missionary work. We want men of deep piety, of unreserved consecration, of ardent love to Christ—men who will be willing to abandon all the ties and endearments of life at home

to embark in this great and noble enterprise. I am told that we are already in debt, and are not prepared to send out more labourers. To this I answer, Let six men for China present themselves some day in Moor-gate-street, before our assembled committee, and say, "Brethren, here we are; we have consecrated our persons and our services to the glory of Christ; we are willing to leave the mother that has fondled us, the father that loves us, and all the endearments of our home, to embark in the holy enterprise." Do you think that, if the committee were to publish throughout our land the fact that there were six holy and devoted men thus waiting to go out to China, the funds would be wanting? Why, I believe that from every part of our land the consecrated substance would come up, and soon should we commence a mission to China, and erect the standard of the cross in that vast empire. Oh! let us consecrate our substance, our time, and our talents, to the furtherance of Christ's kingdom, to the making known of that precious name which is above every name, and to make known which is the only thing worth living for in this world of suffering, of sorrow, and of death.

REV. J. J. FREEMAN, one of the Secretaries of the London Missionary Society—Let me observe that, notwithstanding your trials as a society, you have abundant cause to rejoice. This is not the "day of small things," as compared with the commencement of your labours; though I trust it will prove small in comparison with what awaits you. Do not be discouraged on the subject of money. Five thousand pounds only in arrear, and that made so light of, that one man undertakes to obtain it! Probably we have all seen and admired a beautiful painting of the Reformation, in which Luther and his coadjutors are represented as translating the sacred volume, and, while they kindle up a light, a triple foe, in despair, is endeavouring to extinguish it. Now, it has occurred

to me, that we might resort to the pictorial art again, to portray a scene which should present the fathers, founders, and first labourers of our several societies, endeavouring to kindle a light, not for one portion of the world only, but for every part of it; translating the scriptures, not in the vernacular languages of Europe only, but in all the languages of man, in order that every kindred, tribe, and tongue, might hear of the wonderful works of God. If in any part of the world the trophies of grace have been especially conspicuous, it is certainly the western part. Oh! it was a privilege to myself, to mingle with the vast throng of congregations in Jamaica, and to see men who, a little before, were denied the freedom of action, and almost of thought, performing all their duties as men and as christians, living in the fear of God, and being made meet to be partakers of the inheritance of the saints in light. And allow me to relieve my heart by bearing my humble tribute to the memory of that great and excellent man who is now gone to his rest; one of the most faithful, indefatigable, and successful labourers engaged in the missionary work. William Knibb was a man of incalculable energy and almost superhuman devotedness. Almost? It was entirely superhuman; it was not in his own strength, but in the power of the Lord of Hosts that he prosecuted his work. He lived to impress a character on the age in which he lived, and I am convinced that the name of William Knibb will not soon cease to be revered and loved by thousands in Jamaica. My own visit to him in that island is one of the most pleasing recollections of my life. On my arrival he gave me a fraternal welcome, and an invitation to come and see him. I went to see him; and if you ask me what I went to see, I reply, it was not "a reed shaken by the wind;" it was not a man clothed in soft raiment. William Knibb was not a man of feeble luxury, or of vacillating spirit, but a man of

firmness, of energy, of largeness of heart; yet did not these qualities destroy an atom of his susceptibility; there was an air of kindness and tenderness about all that he said and did; he had a noble soul, full of great thoughts and great feelings, enshrined in a manly and noble form, and the grace of God was in everything manifest. Since I first knew the man I have never wondered at the extent of his influence over the negro population. His characteristics were just those which are fitted to secure the affection and confidence of the race. He was a man of decision, and they loved it; a man of energy, and they felt that they could lean upon it; a man of blandness and candour, and those qualifications secured the affections of their hearts. A greater mistake could not be made than that of treating the negro race with harshness. Kindness is the universal key to the human heart, but above all to the heart of the negro. Knibb was a man full of kindness and tenderness, and the negro loved, venerated, listened to, and followed him with intense delight. I bless God that such a man has lived and laboured; and though God has taken him to his rest, his memory will long be fragrant in the churches, and his example will encourage and stimulate others to follow in his steps. Would that God would raise up many such men. The worst return which I would make to America for all her talk about the Oregon territory, is that of praying that ten men like Knibb may be raised up for America. But now allow me, for one moment, to express my sincere sympathy with you in the loss of Dr. Yates. I feel that while Knibb was the man for the west, Yates was the man for the east. You must have linguists; the cause of missions cannot be perpetuated without them. We must have men who can give the holy volume to the churches, or each successive generation will require a new race of European labourers. I believe that, while to have been inspired to write the sacred

volume is the greatest honour that has ever been conferred on mortal man, to have been privileged to translate it is the next greatest honour; and I sometimes indulge in the thought—with what rapture the prophets and the apostles would welcome men who, like Carey and Marshman, laboured in the work of translating the Holy Scriptures. Imagine Moses and Ezra with Carey and Morrison, and Mill with Matthew and John. Think of the goodly throng, understanding now better than they ever did on earth what the Spirit meant when testifying beforehand of the sufferings of Christ.

REV. W. EVANS, missionary from Calcutta—I am not only weak in body but sad in heart. I have stood in the midst of a greater multitude in India, and had I strength I would tell you what these eyes have witnessed. I believe that God is accomplishing a greater work in India than the British churches imagine. I came from that country with deep regret; I would rather be there than in England, and my heart's desire and prayer is, that God would give me strength to return. I trust, however, that you will not send me back alone, but supply six men, of ardent and apostolic zeal, for the conversion of souls, whom, at the close of my days, I may introduce to spheres of usefulness.

REV. J. HINTON, London—(After alluding to the death of Mrs. Pearson and Mrs. Evans, turned to Yates and Knibb.) Both Indies bewail them. In Yates, the eastern has lost the first of its biblical scholars; in Knibb, the western its most ardent patriot and friend. And these are in the grave! Anew be that hallowed grave made fragrant by our love, and watered with our tears! But for whom have I brought you here to weep? For the dead? Oh, no! not for the dead, for they rest from their labours—a rest how sweet and well-deserved, after such arduous toil!—and their works do follow them. But the operations of the harvest field

will now, we fear, be grievously obstructed for want of hands to reap it. Oh, sir, we want men to take the place of those whom the grave is hiding from our view! "Whom shall we send, and who will go for us?" Are there none throughout the churches—are there none in this vast assembly who will consecrate themselves this day unto the Lord? I check myself, however, in this appeal. We want not only more men, but men of a peculiar kind. With the utmost care, some useless, some hurtful, and some bad men have been sent into the missionary field. We want men whom God has chosen. It is with him to pour out the missionary anointing on the head and on the heart. He only knows what is to be done, and where the qualifications for it are to be found. He only can impart the spirit of genuine and lasting consecration. One man of the right sort will do more than a hundred others. Nay, hundreds of men will do only mischief, if they be not the right men. Our place, then, is at the throne of grace. We must pray the Lord of the harvest, that he will thrust forth labourers into his harvest.

REV. JOSIAS WILSON, Islington—Sir, I stand before you a debtor to the baptist churches. When I went to Athlone, eighteen or nineteen years ago, almost the only door open to me was that of the baptist sanctuary. More than that, I am indebted to you as regards my theology. I am indebted to you, in common with the whole christian world, for the great Robert Hall, who would have been an ornament to any church or body, and for the equally celebrated and gigantic Fuller. Further, we are indebted to you for the great and immortal Carey, the translator of the Word of God, in fifty years, into forty languages or dialects of the earth. I consider it a high privilege to be permitted to mingle my sentiments and my sympathies with a meeting convened by a body which has given to the great temple of

christianity names so honoured in the furtherance of the truth. Perhaps there are some in England who do not know what Popery is; but, as an Irishman, I am thoroughly acquainted with its character. Some of you may possibly require to be informed that the man of sin, who is drunk with the blood of the saints of God, is unchanged and unchangeable. Spain taking the charge of souls! Can we wonder at anything which Spain does when we remember the entrance of the Queen of Spain into public life, the occasion being a bull-fight, at which she was surrounded by bishops and statesmen. Can we wonder at these bishops and statesmen now endeavouring to obstruct the working of your missions at Fernando Po? Or can we wonder at popery pursuing a course which is calculated to turn Tahiti into a very Sodom? With regard to the resolution, I would observe, that though I did not know your Yates, and others to whom it refers, I had the inestimable pleasure of being acquainted with the sainted Knibb. I met him many years ago in Scotland; I do not know whether he was an Englishman or not, but it struck me then, and has often struck me since, that he had something like an Irish heart. William Knibb is not lost to you, Mr. Chairman; "he being dead, yet speaketh;" and if saints in heaven are cognisant of what takes place on earth, his sainted spirit is rejoicing over our meeting this day. He was in his life, though a thorough baptist, a great Catholic christian; and if we look to his grave, we shall find that the Wesleyan was there, the Independent was there; and both shed a flood of tears over his grave. Mr. Knibb is not now amongst us on earth; his house is tenantless, but he is gone to his Father's mansion, and he is treading the golden streets of the city of God. As brethren, having one faith, we ought to be knit together by the bonds of unity and love. As for the Baptist Society, I could wish that

you, Mr. Chairman, may have all the Hindoos, and baptize all in the crystal waters that lave the sunny shores of their native land. And if that do not satisfy you, I would give you all the Hottentots, and pray that you may baptize all in the name of Jesus Christ. Oh, sir, when we look at the state of the heathen world, and think of the paucity of labourers, and when we remember our petty divisions at home, we must feel that the spectacle is one which might well make angels weep. On the other hand, there is no spectacle upon which angels would look with more delight than that presented by a union of all christians, in diffusing the gospel of the Lord Jesus throughout the world.

Dr. Cox—Only let a deeper christian feeling pervade the church, and we shall not want money. The plan of operations which we propose for the removal of the existing debt is that of shilling donations. We wish, if possible, to have a simultaneous movement, securing £5000 by 100,000 shilling contributions. A shilling contribution brings into co-operation multitudes who would not otherwise unite in any combination at all; and supposing there are any—and we know there are many such—who, on account of poverty, are unable to give a shilling, what we desire is, that, in that case, the more opulent should give it for them, still maintaining the principle of the shilling contribution. This will bring us all into unanimous co-operation, in order to lighten the debt, and advance the interests of our society. Our Wesleyan friends have discovered, that when you ask for large amounts you get comparatively little, and that when you ask for small ones you obtain a great deal. Let me appeal to you on account of the purity of this form of liberality. I promise shilling contributors that they shall not have their names published in a book; none will have to do anything more than follow the promptings of a sanctified conscience. Here we ask not for a succession of shillings

annually or monthly, but for one donation towards a specific object. Let me call upon you to respond to this appeal, and to regard these shilling contributions as so many little wedges put beneath the stones of heathen temples, which will loosen those temples until they are pulled down, and the glory of the Lord is revealed to the very ends of the earth.

REV. S. NICHOLSON, Plymouth—Most cordially do I acquiesce in the sentiment, that upon the churches of Christ, as institutions bearing alike the impress of his authority and of his wisdom, devolves the duty of sustaining his cause. I would not decline a contribution willingly tendered by any hand; but it seems to me, that the churches have been accustomed to look too much to help from the world, and sometimes to go down for help to Egypt. This has been done not only in a great and flagrant case, to which I need not further refer, but in a great many cases, by those who, while maintaining by words the spirituality of the kingdom of Christ, have degraded the profession of voluntarism, by a recourse to means which Christ would look down upon with a dignified and calm rebuke. But ye know, christian friends, “ye know,” my beloved brethren, “the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” And “how he said, It is more blessed to give than to receive.”

My gracious Lord, I own thy right  
To every service I can pay,  
And call it my supreme delight  
To hear thy dictates, and obey.

What is my being, but for thee,  
Its sure support—its noblest end;  
Thy ever-smiling face to see,  
And serve the cause of such a friend?

I would not breathe for worldly joy,  
Nor to increase my worldly good,  
Nor future days nor powers employ,  
To spread a sounding name abroad.

’Tis to my Saviour I would live,  
To him who for my ransom died;

Nor would untainted Eden give  
Such bliss as blossoms at his side.

His wish my hoary age shall bless,  
When youthful vigour is no more;  
And my last hour of life confess,  
His love hath animating power.

The CHAIRMAN, of the Evening Meeting—I can assure the meeting that it gives me sincere pleasure to find myself in the midst of so great a congregation. I come among you as a stranger, as a member of the Church of England, and as such I desire to express my hearty good-will, and my earnest desire for the prosperity of the baptist missions in all parts of the world; rather, I ought to say, the christian missions sustained by this part of the church. It is not as baptists, but as christians, that I love you. While we have a heathen world before and around us, it becomes us to consider the principles on which we agree—not those on which we differ. In looking at your report, we much regret some of the events of the year. You have lost some of your noble warriors; you have lost one whom all revere in the east; you have lost one, whom I must still more regard, in the west—Mr. Knibb. Being myself the descendant of one who was also a great warrior and leader in the cause of negro emancipation, I must sympathise with you in the loss of another in the same field of labour. I remember that my father, when your missionaries were first driven home, regarded it as a providential event; for a committee of the House of Commons was then about sitting, which required their evidence. I cannot altogether regret that the scene has closed upon Mr. Knibb. We must remember that his career has been closed by a dispensation of Divine Providence; that he has been taken from trial and temptation to his rest; and when such a providence has been brought upon us, it behoves us to submit to the wisdom of its inscrutable arrangements.

REV. T. HORTON, Devonport—  
When openings presented themselves

before the apostles they were able to occupy them all. It is a christian axiom, though facts appear to contradict it, that wherever God opens a field for christian labour, if the church were up to the mark, she could at once enter it. I think, as christian churches, we should lay the state of the heathen world upon our hearts in the light of the Bible and of eternity—we want more of that sympathy with which Christ regarded the city of his murderers. If we had more of this spirit we should never again hear of embarrassment, but be girt to the work. We want more of self-denial. Look at the pattern. In apostolic times it was the poor churches whose poverty abounded to the riches of their liberality. What an expression! I cannot believe that Christ will say to any who has wasted his substance, "Well done, good and faithful servant, enter thou into the joy of thy Lord." We want union, also. Oh that the time had come when we shall see eye to eye! We want, as christian churches, more of persevering, humble prayer—prayer going up in the all-powerful name of the Redeemer, and bringing down answers of peace. Jesus Christ never engaged in any important undertaking without prayer. If this spirit were poured out upon us we should go forth armed to the fight, and we should hear no more of those complaints, which I think are a disgrace to us.

REV. W. G. LEWIS, Cheltenham—I cannot but express my feeling of delight at the spirit of the meetings of this day. I have rejoiced to hear brethren of other denominations pleading our cause—recognising us, not as sectarians, but as a part of the great christian church. Our Lord has rendered the subject clear in his valedictory prayer. We hear him presenting this petition, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." I feel thankful for the feeling manifested, because I bo-

lieve it indicates the presence of the Great Comforter. In conclusion, I would only remind you of statements made to-day, that after all, we want men rather than money; and this should lead us deeply to examine our own hearts, with a view to ascertain the cause.

REV. D. GOULD, Dunstable—Let the churches be anxious to do great things for God, and then not only the heathen but their neighbours will be benefited by them. Attention will be attracted and it will be said, as at Jerusalem, "Great fear fell on every soul." We owe much to the missionary cause. We owe much to the self-denial and devotedness it has placed before us. The example of the missionaries has rebuked the timid and the easy at home, and provoked a

zeal which would not have existed but for their example.

REV. F. TRESTRAIL—We have all derived pleasure from the contributions that have been announced, but we must not forget that the strength of our Society consists in the small contributions of the poor. They have long given to the extent of their ability, and I rejoice that the rich are now beginning to follow their example. It has been a long time in coming, but it has come at last! I rejoice in this, not so much on account of the contributions themselves, although they are very important, as I do because it is a symptom that the Spirit of God is operating on their hearts. Let this continue, and here the rich and the poor will meet together, and God is the maker of them all.

## Poetry.

### THE LATTER DAY GLORY.

"All nations shall call him blessed."

On! happy day, when grace shall reign,  
And the Redeemer's foes be slain;  
When He shall have a glorious rest,  
And every nation call him blest;  
When Britain shall her sins forsake,  
And Jesus for her leader take;  
When every moral waste shall smile,  
And holiness crown Albion's isle;  
When India's pagan tribes shall own,  
The God of Heaven, as God alone;  
Bow down to him as "Lord of all,"  
And Juggernaut and Vishnn fall;  
When Afric's sons from bondage free,  
Shall hail a mental liberty;  
Throw of the yoke that chains the mind,  
And freedom in Salvation find;  
When Israel's unbelieving race  
Shall move towards their ancient place,  
From every tribe and nation come  
To worship at Jerusalem.

Then, North and South, then East and West,  
Shall hail the Heavenly Monarch blest;  
Then he shall reign from pole to pole  
And raise a throne in every soul.

*Fenny Stratford.*

T. O.

### THE CROSS.

Symbol of shame! mysterious sign  
Of groans, and agonies, and blood;  
Hail pledge of love, of peace divine,  
From God!

Symbol of hope! to those that stray,  
The pilgrim's vows extend to thee;  
Star of the soul, thou guid'st the way  
To Calvary!

Symbol of tears! we look and mourn  
His woes, whose soul for man was riven;  
Where, wanderer, is thy due return?  
To heaven!

Symbol of empire! thou shalt rise  
And shine, where lands in darkness sit,  
On Eastern domes that greet the skies,  
And minaret.

Symbol of glory! when no more  
The monarch grasps his diadem,  
Thou still shalt burn when worlds are o'er,  
A peerless gem!

## Reviews.

**THE WAY OF SALVATION SET FORTH: OR, the Importance, Nature, and Design of Salvation Unfolded.** By JAMES SMITH. *London: Gilbert.*

MR. SMITH is the pastor of the baptist church, in New Park-street, London, and his praise for zeal and devotion in the service of the Redeemer is in all the churches. By preaching, writing, printing, visiting, tract-distributing, inviting to worship, and by being instant in season and out of season, our beloved brother has proved himself a good servant of a good Master. Oh that London had a thousand such!

This little book sets forth the great salvation clearly and scripturally, and is admirably adapted to lead sinful men to the Saviour. But Mr. Smith shall explain its objects himself.

"This little work has been written, in hope that it will be used by the Lord, seriously to impress the minds of the thoughtless with a sense of the importance of salvation, and to lead them to seek and enjoy that invaluable blessing. It is intended also to point out to enquirers, the nature and design of salvation; and to direct the anxious mind into the way of peace. Its style is simple. It aims rather at the heart than the head. It is intended to do good to the souls of men. It is suited to the masses of our fellow countrymen, who are living in ignorance, folly, and crime. It is an effort to honour God, and to bring sinners to him by repentance and faith. It may be appropriately presented to any one as a gift or token of affection. It contains nothing of a sectarian character, but is designed for general usefulness.

The only end the Author had in view in writing, was to bring sinners to the Saviour; that being washed in his blood, clothed in his righteousness, and sanctified by his Spirit, they may become happy and useful, holy and honourable below, and unspeakably glorious above."

**HEAVEN PHYSICALLY AND MORALLY CONSIDERED: OR, an Inquiry into the Nature, Locality, and Blessedness of the Heavenly World.** By JOSEPH ROBERTS. *London: Dyer.*

THESE considerations of the Heavenly World are from the pen of a young baptist minister, at Chesterton, in the county of Cambridge, written whilst recovering from a long illness—a suitable

state for such an engagement. And whatever may be the opinion of any reader on some of the author's theories, he must allow that they are not advanced presumptuously, but with becoming deference to the revelations of God in his holy word, on this mysterious subject. This book may be perused with advantage by a thoughtful and contemplative mind. It is got up very neatly.

**MISSIONARY LABOURS, AND SCENES IN SOUTHERN AFRICA.** By ROBERT MOFFAT. *London: Snow.*

THANK you, Mr. SNOW, for this cheap edition, which will range uniformly, or bind up neatly, with Williams's Missionary Enterprise, at only sixpence more in price. A beautiful full-length portrait of the distinguished missionary, and several well-executed wood engravings, adorn and illustrate the work. We congratulate sabbath-school teachers on the opportunity thus afforded of adding this interesting volume to their libraries.

### Music.

No. 1.—**THE COMPREHENSIVE TUNE BOOK, Nos. 1 to 6.** Family and Quiral Edition. *London: Snow.*

No. 2.—**MESSIAH REIGNS.** A Choral Sacred Harmony Piece. *London: Snow.*

No. 3.—**THE CHILD'S HOSANNA.** *London: Snow.*

No. 4.—**THE CHRISTIAN'S HOPE.** King, 22½, Crosby Row, Walworth Road, London.

THE Comprehensive Tune Book, which stands No. 1 in the above list, is also published in a Pocket Edition. Further particulars of contents, price, &c., will be found in our advertising columns. Respecting the merits of this compilation we have been furnished with the following extract of a letter.

"We have long wanted a collection of psalm tunes containing a greater number of peculiar metres, and I am happy to find that this is done in the 'Comprehensive Tune Book.' It is a rare thing to find in a collection of 300 or 400 tunes more than seven or eight sorts of peculiar metres, and these are generally headed 'P. M.' without any distinction as to the length of the lines, or the variety of the metre, &c. I perceive that you add figures showing the length of every line, in which you save organists, singing masters, and others, very much



trouble, and from whom I am sure you are entitled to many thanks; and not for this only, but for the price, the selection, the arrangement, and the manner in which the work is got up generally. The selection, as far as the work is out, is very good, and contains a great number of the best psalm tunes. The harmony is neither

too complex and abstruse, nor too simple and easy, but is well adapted for congregational use.

Nos. 2 and 3 will soon be favourites, and No. 4 is already. These pieces have accompaniments for the pianoforte and the organ.

## Baptist Church History.

### A HISTORICAL SKETCH OF THE BAPTIST CHURCH, EYTHORNE, KENT.

#### PART I.—ITS ANCIENT HISTORY.

THE origin and progress of the religion of Jesus Christ in particular localities and states, its influence on individuals and communities by whom it has been embraced, its beneficent design, and inevitable tendency to ameliorate the condition, and improve the character of the entire human family, have no parallel in the history of any heathen nation, either ancient or modern, however learned, or however polished. In these respects it stands alone, and suggests subjects for reflection interesting alike to the philanthropist and the politician, the philosopher and the christian. On this account, Mr. Editor, some of the more intelligent class of your readers were glad to find that you had this year appropriated a section of the *Baptist Reporter* for the details of "*Baptist Church History*." Their satisfaction was however accompanied with fear; having before them the accounts in the Baptist Manual, they were apprehensive that some writers, from the love of the venerable, might be induced to ascribe to particular churches an antiquity founded only on conjecture or tradition. Something of this nature appeared in the account of the baptists of Amersham, Bucks,\* (see

*Baptist Reporter* for 1846, page 35.) In like manner tradition fixes the origin of the baptist church at Eythorne, Kent, about the year 1590;† yet in the first list of baptist churches published during the present century, it is said to have been formed in 1604;‡ this also is the date it bears in all the subsequent lists§. But the annals of ecclesiastical nonconformity are entirely silent as to the existence of a baptist church at Eythorne, prior to the year 1620; we cannot therefore assign its formation to an earlier period, without substituting what is fabulous for historical testimony.

By whom the principles of the baptists were introduced and propagated in the quiet and retired village of Eythorne, we have been unable to ascertain; but from the zeal and activity with which Mr. Helwisse and his friends propagated their principles, after their return to England in 1614, and also from the fact that this church was, from its formation, until about the year 1779, a "General Baptist Church," there can be but little reason to doubt that some of those early General Baptists made converts in that neighbourhood. For a length of time they held their meetings for social worship in private houses both in Upper and Lower Eythorne, particularly at Street End, in the house of one of their friends, who, at his death, bequeathed a small annuity for the support of the cause of God among the baptists at Eythorne, but which, like many similar bequests, has long been lost. It was doubtless very serviceable in the early history of the society, in helping these poor and despised disciples of Jesus to bear up under the sharp per-

\* This writer says, "In 1495, some of the followers of Wickliffe, who were baptists, were organized into a church in the town of Amersham." Now, that some of the followers of Wickliffe, and also some of the Lollards, rejected infant baptism, is a fact; but, on what authority does J. C. assert that they separated from their brethren (who were differently minded), and formed themselves into a distinct church on baptist principles. Again, J. C. states, "From an Old General Baptist Church Book, it is evident that a church of that order (baptists) existed here (that is at Amersham) in the year 1626." But, what is the fact! In the history of the General Baptists, Vol. 1, pages 90 and 97, Mr. Adam Taylor writes, "There is some reason to believe that in 1626 there was a G. B. church at Amersham, Buckinghamshire; in the first page of an old church book of that ancient church there is an imperfect entry in this form, 'Brother David, 26 April, 1628,' which affords a strong presumption that there was a church in that town at that early period." Beyond this imperfect entry, (which in all probability was

nothing more than a memorandum of some circumstance or event) Mr. Taylor finds no trace of a baptist church at Amersham prior to the year 1675. What therefore becomes of the accuracy of the statement of J. C. quoted above.

† Taylor's History of the General Baptists, Vol. 1, page 261; and life of the late Rev. John Giles, of Eythorne, page 12.

‡ Baptist Magazine, Vol. xix., 1827.

§ Baptist Union Annual Reports and Manual.

secutions of the times, and the outrageous annoyances of the neighbouring farmers and their men, who, when other diversions ceased to interest them, were accustomed to amuse themselves by disturbing the assemblies of the baptists when engaged in the worship of the Most High, and either by smoking, talking, or laughing, or else by ridicule and abuse, endeavouring to hinder them from proceeding with the worship of God, and from edifying one another. But notwithstanding the formidable opposition and cruel tyranny to which they were subjected, these early baptists went on with their work; the Most High owned it as his; their numbers increased, and a baptist church was formed at Eythorne, which, in 1624, consisted of between twenty and thirty members.

This church is unquestionably the most ancient baptist church in Great Britain, and perhaps also the oldest nonconformist church; having existed through a period extending over *two centuries and a quarter*! A period too, the most remarkable in the history of our country for the conflicts which took place between antagonist principles; conflicts which agitated every class of the community, convulsed the entire fabric of government, dethroned two monarchs, and changed the succession to the Crown! Changes by which the prosperity of the church at Eythorne, in common with other nonconformist churches, was promoted or retarded in proportion to the prevalence of civil and religious freedom. For one hundred and sixty years pastors of the name of John Knott, all of the same family, presided in regular succession over this church, and as was customary in those days, (with both General and Particular Baptist ministers) they all followed some secular employment; many of them were blacksmiths, one of whom, in the reign of Charles the second, being a zealous preacher of Christ's gospel, attracted the notice of the informers, and while one day busy in his shop, he received intelligence that a constable, with a party of men, were crossing Eythorne Down to apprehend him. He had but just time to escape by a back door, and conceal

himself in an old sawpit overgrown with weeds and nettles, ere his persecutors entered his house, where they found Mrs. Knott with a child in her arms; the little prattler immediately began "Daddy is gone," and would doubtless have discovered his retreat had not its mother stopped it with a sudden shake. While the officers were searching for her husband, Mrs. Knott prepared for dinner. They insisted on partaking of it, and she instantly, most courteously, offered them the best she had, waiting upon them with the utmost complaisance and alacrity. This hospitality softened the hearts of the intruders, so that they left the house without further search, declaring they would not do anything to distress so good a woman. But though Mr. Knott was preserved at this time, yet, on another occasion, his goods were seized and offered for sale by public auction, but so much was he respected, that neither his neighbours nor strangers could be allured to bid for them; they were therefore returned to the owner.\*

The church at Eythorne was among the last of the General Baptist churches to introduce singing into its public worship. The controversy on this subject deeply engaged both sections of the baptist denomination for nearly a century, during which the belligerent parties expended in the contest an amount of ardour and energy, which it would have been greatly to their edification to have employed in the cultivation of christian charity. And though the attempts by the opponents of congregational singing to make the matter a "Term of Communion at the Lord's Table" were few, the dispute nevertheless long disturbed and distracted many congregations, and even rent asunder some churches.† Until the middle of the eighteenth century, the church at Eythorne, with rigid sternness, refused to admit so "culpable" an innovation, and conscientiously preserved the most vigilant watchfulness and jealous distance from any approximation to what they considered a relic of the cathedral service of the Catholics and Prelatists. But in process of time, instead of these fathers came up their children, who,

\* It has long been customary to attach the indefinite date of 15-- to the church at Grappenhall; and last year the date of 1600 was affixed to the church at Warford, which has heretofore appeared without a date in the lists of baptist churches. But until these churches can furnish historical testimony of so remote an origin, those dates must be considered apocryphal.

\* Ivimey's History of the Baptists, Vol. II, pages 217-218; and Vol. I, page 137.

† Among others the baptist church, Maze Pond, London, originated in a division, in 1691, in the church of the celebrated Benjamin Keach, which a dispute on the subject of singing occasioned. - "Wilson's History of Dissenting Churches," Vol. III, 230; and Vol. IV, 285.

though in no wise inferior to their ancestors in piety, wisdom, and zeal, were nevertheless tainted with a predilection for the "singing of psalms with conjoined voices," so that in the year 1750, our present mode of congregational psalmody was introduced into the worship of this ancient baptist church.

In the year 1755, Mr. John Knott, of Barfreston, a neighbouring village, was ordained to the pastoral office in the church at Eythorne. He was the last of their pastors of that name. At this time the church and congregation were both small, and religion was also in a low and languishing condition among them. Hitherto they had met for worship in private houses; such, however, was the revival that took place under Mr. Knott's ministrations, that in the first year of his pastorate the congregation erected a chapel capable of accommodating sixty persons; and so much blessed were Mr. Knott's labours, that in 1770 the meeting house was enlarged to double its former size. The church then consisted of one pastor, two deacons, and thirty-three members.

At this period, such was the low state of religion among the English General Baptists, and so prevalent were the most fatal errors of doctrine in many General Baptist Churches in connexion with the General Assembly, that *thirteen* of their number (of which the church at Eythorne was one,) seceded from the assembly, and in conjunction with five other churches of the same faith and order in Leicestershire and Warwickshire, formed in London, on the 7th of June, 1770, the "New Connexion of General Baptists." Mr. Knott was chosen one of the moderators on the occasion, and assisted in drawing up the "*six articles of religion*" upon which the New Connexion is founded. To this *Confession of Faith* the names of nineteen General Baptist ministers are appended, of which that of John Knott stands fourth. At the next meeting of the association, which was held in London in 1771, it was resolved, for the *convenience of the churches*, to divide the connexion into two independent associations, the northern to comprise eight churches, with about 1,100 members, and the southern ten churches, with about 600 members. A reason we conceive not sufficiently grave to warrant a change of such magnitude. A change which involved in it the success of the gospel of Christ; the welfare of the con-

nexion; the steadfastness, and even the very being of several of its churches. The northern association has ever since continued to grow and multiply, so that in 1845 it consisted of 131 churches, containing 17,913 members. Very different were the circumstances and results that attended the southern association. Its existence was brief and unproductive, and its exit from being inglorious. Its first and only meeting was held at Bessels Green, Kent, June 10 and 11, 1772. Unlike the northern association, it possessed not within itself the elements of perpetuity. The aggregate number of members in nine of its churches did not exceed 290. It is true that the other church numbered upwards of 300 members, but the state of its internal affairs prevented it from exercising any fostering or paternal influence over its sister churches in the association. It was therefore soon apparent that they had been placed in a false position, for in a little time three of the churches became extinct; a fourth adopted Socinianian principles; and four others embraced Calvinian tenets.\* Results so unexpected, would doubtless not have occurred had the Connexion been preserved entire. And if from its present condition we estimate what would now, in all probability, have been the state of the New Connexion of General Baptists had it not been divided into two associations, we may fairly infer that in numbers, wealth, and respectability, it would have been at least double what it is.

One of the four churches that relinquished the doctrines of the New Connexion, and embraced Calvinism, was the church at Eythorne, over which Mr. Knott continued to preside until the year 1780, when he resigned his charge, and removed (it is believed) to Chatham. At that time the number of members was forty-eight.

Having Mr. Editor, in compliance with your request, furnished your readers with a sketch of the Ancient History of the Baptist Church at Eythorne, I now beg a truce for a month of you and them, hoping by that time to send you the records of its Modern History.

P. G. JOHNSON.

Saffron Walden.

\* History of the General Baptist New Connexion, Vol. ii. 138-145, and 209, 210. Statistics of the New Connexion of General Baptists, by James Taylor, pages 9-13.

## Christian Experience.

WILLIAM WILKINSON,  
Of Earby-in-Craven, Yorkshire.

WHILST the legislators and the princes of this world are engaged in emblazoning the names of military and naval heroes, and rearing splendid monuments of their sanguinary achievements, it is our humbler and more useful province to record the characters and the labours of those faithful servants of Christ, who having fought the good fight of faith, and served their generation according to the Divine will, have fallen asleep in Jesus, and now enjoy the rest prepared for the people of God. Among such excellent persons our departed friend deserves a conspicuous page in the history of the church, for he was a good man, and full of the Holy Ghost. William Wilkinson was born in the year 1787. His parents, though not rich, were raised above the pressure of want, and maintained a respectable character. William was seriously impressed with the necessity and importance of religion from his childhood. At times accustomed to attend the baptist chapel at Barnoldswick, the preacher, like many in that day, insisted more on moral duties as the ground of acceptance with God, than exhibited Jesus Christ as the only way of access to the Father. It does not appear that his mind was suddenly and powerfully wrought upon by any particular sermon, but, like the heart of Lydia, it was gradually opened, so that he attended to the things which were spoken by that faithful servant of God, Nathan Smith, who was now pastor of the church at Barnoldswick. From a conviction of duty, and a desire to profit by all the ordinances of the gospel, the subject of this memoir was baptized, and joined himself to the people among whom he had received spiritual benefits. In December 1818, ten persons requested dismission from the church at Barnoldswick, in order to introduce the baptist cause into Earby, and invited Mr. Wilkinson, who had exercised his gifts in the neighbourhood for some time with acceptance, to take the pastoral charge of them. They carried on worship in a dwelling-house until a chapel was built, which they entered in an unfinished state. It was opened, August 2, 1819, on which

day Mr. Wilkinson was ordained pastor of the church, which office he held till his death, which took place on Saturday, March 14, 1846, in the 59th year of his age. In February last he caught a violent cold, which brought on an inflammation of the lungs. Medical aid was obtained, but the progress of the disorder could not be abated. During his illness his mind was calm and composed. Christ was all in all. The writer of this memoir visited him before he died, but he was in so weak a state, that to keep up conversation was impossible. He attempted to repeat a verse of that beautiful hymn

"Bid Jordan's narrow stream divide,  
And land me safe in heaven."

From the nature of the disease, little can be expected of his dying testimony. His mortal remains were interred in the burial ground adjoining the chapel at Earby, there to rest till the resurrection morn. Brethren Evans and Bennit were engaged in conducting the solemn service. The mournful event was improved in a funeral sermon by Mr. Fawcett, of Halifax, from Hebrews xi. 4, "He being dead, yet speaketh." The chapel was crowded to excess—numbers could not gain admittance. As a christian, he possessed many rare and distinguished excellencies. He was modest, humble, sincere; the law of kindness was always on his lips; he was a lover of good men, and, according to his limited means, was given to hospitality. His talents, as a minister of the gospel, were respectable, although not favoured with the advantages of an academical education. He possessed a strong judgment, and by a diligent application to his studies, and constant prayer to God for divine illumination, he was enabled to feed his people with knowledge and understanding. The subjects on which he treated were varied according to the characters and wants of his hearers, but his chief delight was to explain the doctrine of justification by faith in the righteousness of Christ, and to show its sanctifying influence on the heart and life. Although his delivery to the ear of a stranger was not attractive, yet by his weight of character, and the excellence of his matter, he generally commanded attention. Nor were his endeavours to do good confined to the pulpit—he preached

Jesus Christ from house to house. Mr. Wilkinson was never married. His memory will long be embalmed in the affections of all who knew him. But the grave has closed upon him, and never in our day do we expect to look upon his like again!

Finally—"Your fathers, where *are* they? and the prophets, do they live for ever?" No;

"The tall, the wise, the reverend head,  
Must lie as low as ours."

Though some may be permitted to extend their services through many years, yet at length the Master comes and says, "Give an account of thy stewardship, for thou mayest be no longer steward." Let the churches be calm and joyful in the thought that although their pastors and teachers are removed, Jesus ever lives, and with him are all the gifts and graces of the Spirit; he can raise up successors to those who retire, who shall feed the flock, and guide their footsteps to the everlasting mountains. Let us all live in the cultivation of those sentiments, dispositions, and habits, which shall evince a growing preparation for the glory which shall be revealed. Time hastens—Life is on the wing—Death approaches! Some who are far advanced on their journey already see the waters, and hear the sound of that swelling flood which divides the wilderness from Canaan. Soon we shall join those of our friends, who are not lost, but gone before, in those regions of bliss whither the ransomed of the Lord shall return with songs and everlasting gladness on their heads, and sorrow and sighing shall flee away.

Thus wrapt in anguish at thy sudden doom,  
Thy sorrowing people gather round thy tomb;  
To pay the last sepulchral honours bend,  
And mourn the saint, the pastor, and the friend.

Colne.

J. S.

#### ANNA GLADWELL.

ABOUT four years since, an address delivered at a funeral in the parish church, Rattlosden, founded on Rev. vii. 9, 10, was blest by the Divine Spirit to her conversion. Thus, in early life, she was favoured to prove the power and blessings of the Redeemer's gospel; which are favours of unspeakable and everlasting importance. After a time she opened her mind to the minister, who treated her very kindly. To him, as a minister of the gospel, she felt much attached, and was profited by his preaching. She loved the means of grace, and though often tired

with the length of the services, yet felt it good to be there. This hungering and thirsting after divine things is a genuine fruit of real piety.

The world disapproved of her religion, and shewed the persecuting sneer and jest; this we expect where religion lives in the heart, and adorns the life; but it matters little as to the world's frown, if Jesus loves, and smiles, and is formed in the heart the hope of glory.

She felt some attachment to the Church of England, because there her eyes were opened to discover the way of salvation through the cross of Christ, but at the same time avowed her dissent from many of its statements and practices, and expressed her surprise that the evangelical clergy could approve thereof, and vent such bitter feeling against the dissenters. In her view, the Church of England differed much from that beautiful portrait of the church of Christ, given us in the New Testament. She felt a spirit of love to christians of all denominations; it mattered not to her by what name they were called, if they were but lovers of the Lord Jesus.

For many months previous to her death, she was the subject of affliction, but was much supported and cheered by the consolations of the gospel. Several days before her death, she wished a friend to be sent for, to converse with her about the better things. The interview was mutually refreshing; her looks, words, and desires were heavenly. Among others, those lines were read to her,—

"O my soul, why wilt thou stay?  
Why not spread thy wings and fly  
Up to yonder world of joy."

She exclaimed, "O that I could fly this moment." Those lines also cheered her,—

"Angels shall hover round my bed,  
And wait my spirit home."

Sabbath morning, Nov. 30, she was thought to be dying. At night, the writer, in company with a friend, visited her, and found her room to be an anti-chamber to glory. She was very ill, but after a time revived considerably, and spoke of her love to Christ, and joy in Christ, and her bright anticipations of heaven. She said something like the following:—"O the joys of heaven, how they drive away the fear of death—death is swallowed up in glory!"

"Oh! 'tis a heaven worth dying for,  
To see a smiling God."

In a tone of sharpness, she said, "I am impatient to be gone." She was then

reminded of that scripture,—“Let patience have its perfect work.” She said, “I thought this morning I should have been gone home before this; but I then said, I fear this is not dying.”

Next evening two friends visited her, and found her fast sinking. One said, “Are you happy; and is Christ the ground of your happiness?” She said, “Yes.” The other said, “You appear to be drawing near the portals of heaven now. How is the prospect? Is it bright?” With an expressive look—a deathly paleness on her cheek, but glory in her soul—she replied, “O yes!” But she survived till the following Saturday morning, Dec. 6, 1845, and then departed to be with Christ, which is far better, in the 20th year of her age!

*Rattlesden.*

W. A.

#### MRS. MARY BENJAFIELD.

Our departed sister was the wife of Mr. C. Benjafield, of Silton Farm, Dorset. Her christian course was short but consistent, and her end triumphant. She had been about two years an attendant at the baptist chapel, Bourton, having been previously an Episcopalian, when her views altered in favour of nonconformity and believers' baptism. Mr. and Mrs. B. were baptized last summer, and joined the church at Bourton, to which she was strongly attached, as was proved both by word and deed. I was with her a great part of the last three days of her life, and stood by her bed when the spirit quitted the clay tabernacle. Never did I behold a more manifest proof of the power and consoling influence of the grace of Christ.

Death had no terrors; nor did it appear to have any power. She anticipated with calmness and holy resignation its approach, knowing that, absent from the body, she would be present with the Lord, and entered into rest on the 8th of December last, in the 30th year of her age. Her loss is severely felt by her bereaved and affectionate husband, and by all who knew her. But our loss is her gain. J. H.

#### MRS. ANN HARDEE.

Our departed friend was the wife of Mr. Hardee, of Boverton, Cowbridge, Glamorganshire. It was her privilege and happiness in early years to choose the better part. She had been in connexion with the Wesleyan Methodists, but from reading the word of God, and following the convictions of her mind, she openly professed her attachment to Christ, and was immersed on a profession of her faith in Jesus, May 1, 1842, and became a member of the baptist church, Lauttitt-major, of which her affectionate husband was also a member. For many months she was much afflicted, yet not a murmuring word escaped her during her afflictions. Thus prevented from attending the house of God, which was a grief to her, and having a strong desire to hear the word preached, her husband, and her minister, and a few friends, conducted divine service once a week in her sick room. Her spirit was one of meekness, gentleness, kindness, and charity. But she went the way of all the earth in peace and hope, March 2, in the 37th year of her age; and the presence of so many assembled at her funeral, proved how highly she was esteemed. J. L.

## The Spiritual Cabinet.

**GROWTH IN GRACE IS UNLIKE THE GROWTH IN NATURE.**—In nature, the more a thing grows, the higher it is; in grace, the lower. The further thou growest, the more humble thou art. Why? Because, 1. No grace outgrows humility, which is planted before any other. 2. He that is more grown, sees more clearly his want of growth, and is humbled for his want, as the poor man, “Lord, I believe; help thou mine unbelief,” Mark ix. 24. And as the apostles, “Lord, increase our faith,” Luke xvii. 5.

—*Thos. Taylor, 1623.*

**PRAISE.**—*A Comment.*—“As the fining pot for silver, and the furnace for gold; so is a man to his praise,” Prov. xxvii. 21. The meaning, I suppose, is, that applause tests a man; shews how much sterling worth there is in him; and how much dross and scum. Praise a fool, and he froths up like impure metal in a fining pot. He is seen to be dross. Praise a wise man, and he will be yet wiser. Your commendation “fines” him. He is excited to more strenuous efforts to attain excellence. It is death to him to think of disappointing the expectations

which are formed of him. He deems "a good name rather to be chosen than great riches, and loving favour rather than silver and gold."

**MAN IS BORN FOR ETERNITY.**—Every individual boars within him a never-dying spirit, a spark of immortality that must for ever burn, either in the flames of righteous indignation, or in the ardour of Divine love. An incorruptible, un-fading inheritance is reserved for the redeemed. "I give unto my sheep," says the good Shepherd, "eternal life: amidst the decay and dissolution of all around, they shall never perish, they shall receive eternal life."—*Robert Hall.*

Jesus was to be called "THE LORD OUR RIGHTEOUSNESS," because, by the perfect obedience of his life, by the entire submission of his death, by the infinite value of his ransom, he wrought out and brought in such a perfect and everlasting

righteousness, as man could not even conceive, as angels and archangels could not emulate, and as God himself could not refuse. **H. BLUNT.**

**TRUTH.**—Genius may adorn, and learning and acuteness may defend the church; but neither their single nor their combined efforts, can atone for the evils which are introduced when they are employed to embellish false reasoning, or to apologise for a departure from the simplicity of truth. **KINGHOEN.**

**A SCHISMATIC.**—When a man, out of a bad disposition of mind, and on ill designs, chooses to be of a party, he then is a heretic (schismatic); but he that in sincerity of heart goes into persuasions, from an overcoming sense of their truth, cannot be one, because he does not choose his persuasion out of a previous ill design, but is of it, not out of choice, but necessity.—*Bishop Burnet.*

## Narratives and Anecdotes.

### MONEY AND LIFE SACRIFICED IN WAR.

WARS.	THEIR OBJECTS AND CAUSES.	COST TO GREAT BRITAIN.	TOTAL LOSS OF LIFE.
War of the British Revolution .....	To establish William on the British throne, and to humble France ..	£31,000,000	230,000
War of the Spanish Succession .....		44,000,000	350,000
Spanish War and Austrian Succession ..	Quarrel about Cambrachy and the crown of Hungary (commonly called the Logwood war) .....	47,000,000	240,000
Seven-years' war ....	About Nova Scotia, &c. ....	107,000,000	650,000
American war .....	To maintain the British power over North America .....	151,000,000	340,000
War of the French Revolution .....		472,000,000	700,000
War against Buonaparte .....	To restrain the ambition of Napoleon and restore the Bourbons .....	588,000,000	1,400,000
Present national debt, 761,947,000.		£1,437,000,000	3,910,000

**JEWS AT JERUSALEM.**—The Jews frequenting the Holy City, at present amount in number to about 4500 souls; and perhaps since the days of Titus their race has never enjoyed such privileges within its walls. This tolerance was not obtained from the liberality of the Turks or the conciliating spirit of the christian sectaries; charity never would have effected in that sordid city what the mere policy of Mahomet Ali, the Egyptian Sovereign, brought about. He recognized this people simply as industrious agents; he knew that the population of Jerusalem was declining, and

that they were the only people who were homeless enough in other cities, and interested enough in this to swell its population. The Jews obtained perfect immunity under the Pacha's rule. Nevertheless, though comprising nearly one-third of the number of inhabitants, the Jews carry on little business—partly for want of material, and partly because they are supported by plentiful alms from their European brethren. The contributions of the Jews, who are anxious to preserve a remnant of Israel in the city of their fathers, are received by the chiefs of the Synagogue, and dis-

tributed by them among their poorer brethren. Thus enabled to live a life of idleness, they devote themselves to the study of their Scriptures and the Talmud: they are the most bigoted, fanatical, and controversial of their obstinate race.

THE PILGRIM'S PROGRESS IN BURMESE.—We have received, through the kindness of the editors of the *Mother's Journal and Family Visitant*, a copy of the "Pilgrim's Progress," translated into Burmese by the late lamented wife of the devoted baptist missionary, Dr. Judson. It was one of the last works of duty and of love performed by Mrs. Judson in the service of her Saviour. We value the volume greatly, for her own name written in the fly leaf. The title of the volume, in the Burmese translation, reads thus: "The Way in which a Stranger Went, or the History of a Christian." Since there is joy in heaven over one sinner that repenteth, what must be the delight of such a saint as Bunyan in the celestial world, when the

tidings come from east and west, and north and south, of souls redeemed from the path of sin and brought to eternal glory through the instrumentality of his prison-book! Though dead, he yet speaketh, and will speak to more thousands, probably, than he ever spake to individuals, while on his own earthly pilgrimage. He stands, as it were, beneath the tree of life, and presents its leaves for the healing of all the nations.

*New York Evangelist.*

THE LATE REV. THOMAS CAMPBELL, a clergyman in the Establishment, after bequeathing 15,000*l.* to various religious and philanthropic societies, had this remarkable expression inserted in his will—"and my body to be buried either in consecrated or unconsecrated ground." Mr. Campbell was truly a Catholic-spirited christian, and, although the church in which he officiated was near to the town of Uxbridge, he assisted in carrying out their home missionary operations, and occasionally worshipped with the Independent church in that place.

## Temperance.

WE expected that the remarks we felt it necessary to make in our last would excite a little notice. One of our esteemed correspondents has favoured us with a few observations, which, being temperate and yet decided, we readily introduce; only remarking that when a man has been "well nigh ruined" by a course of intemperance and vice, and is recovered, in presenting himself before his neighbours, he should display a modest and humble deportment, and not as we have known some do, (we can tell a tale in proof) stand up with a bold front in public company and denounce all those who do not come up to the perfect standard of "Total Abstinence" as worse than habitual drunkards! Intelligent and respectable men, like the writer of what follows, should use their influence to keep such men in their proper position; for we are well assured that the forward impertinence of some of them has injured the good cause of Temperance, and created an obstacle to its progress by exciting disapprobation and disgust in prudent and cautious observers.

"I was considerably amused in reading, in your number for June, your account of communications received on the subject of Temperance. It is very possible that some of those of whom you complain as writing in too bitter a spirit, have been well nigh ruined in soul, body, and estate, by that wily, dangerous enemy, *strong drink*; and when hope was at an end, and every avenue of escape seemed closed, the principles of total abstinence have been blessed to their recovery and elevation, restoring long lost health—improving worldly circumstances, and eventually regaining that fair reputation which once, alas! seemed irrecoverably lost. That such individuals should write, or speak, strongly in favour of the system that (through the blessing of God) has done so much for them, is no great wonder; and that such should feel great surprise at the apathy manifested by many professed followers of the self-denying Saviour, is no marvel; but let not principles suffer from the injudiciousness of some who advocate them. Of the expediency, safety, and necessity of total abstinence, I am, after a rigid trial of more than ten years, increasingly convinced; and having seen so many blessed effects resulting therefrom to individuals, and families, and communities, and being equally satisfied that no single evil could possibly accrue, I desire to witness its universal adoption."



## Correspondence.

## BAPTIST COLONISATION.

My object in now asking permission to address the readers of the *Baptist Reporter* is twofold. First, to enlist their christian sympathies in the cause of religion in the British Colonies of North America, and secondly, to point out the way in which many of them can most effectually serve us.

It is generally known to the readers of the *Reporter* that the population of Nova Scotia, for of this colony I have more particularly now to write, is at present but little more than 300,000, scattered over a surface of land nearly 300 miles in length, and from 50 to 100 miles in breadth in various parts. About one fifth of this population are baptists, composing about 100 churches, and from 9,000 to 10,000 members. Greatly divided as they are in political opinions, and only blest with a few intelligent pastors, public opinion is yet strong in their favour, and very much success under God might be expected to follow suitable labours. The excellent men who some fifty years since sprang up as the founders of the cause, were remarkable for their piety, their unwearied energy, and their holy disinterestedness. They are gone and going to their reward, and assuredly but very few are rising up to succeed them; while the churches, unaccustomed to sustain their pastors, and having withal but little money, are scarcely prepared to raise what in other countries would be considered adequate salaries. In the mean time, other denominations of christians are sending ministers, especially from Scotland, who are everywhere making considerable progress. Every conscientious and intelligent baptist looks at the present state of things with concern.

The question may now be asked in what way can British baptists remove this state of things. The answer is in old fashioned language, "Come over and help us." Nay, gentle reader, do not start, it may be even your duty to come. It is often a topic of remark that Scotland and Ireland send us their thousands of emigrants, and England only her tens. Of Catholics and Presbyterians we have multitudes coming to us, and very many of them becoming rich; but where, oh,

where are the baptists? "It is very strange," said a traveller from Birmingham, who was here with me a few months since, "it is very strange so few Englishmen come to Nova Scotia, but all push on to Canada or the States, while in climate, in the character of society, and in internal resources, Nova Scotia has decidedly the advantage." Even so it is. Let me state a few facts.

I have no wish to have it understood that we live here in a perfect paradise. It is to be well reflected on that our climate is severe. For a whole month during the closing winter the thermometer varied from four to thirteen, averaging six below Zero; and probably in July or August we may be 100 or 105 above it. Let it be understood however, that this last winter has been unusually severe, and even then it has been much warmer than any part of Canada. Clothing too, and books, those however which come from England, are dear. None who cannot bear heat and cold should come here. Fuel is cheap, and our houses are warmer than any in England. Now for some of the advantages of the Province. Its air is uncommonly clear and bracing. Agues and malignant fevers are unknown here; I have never met with more than two asthmatic persons, though great care is needed to guard against rheumatism and consumptions. Many persons live to extreme old age. There is not a more healthy country in the world. As to government, it is true that we are divided into Liberals and Tories, the former contending with Lord John Russell's despatch some year's since, that the leading officers of the Government should be members of the House of Assembly, and subject to the controul of the people; while the latter contend for their responsibility only to the government at home. The last named party is now in the ascendant. We have no direct taxation either for church or state, no turnpike tolls, nor poor rates. The import duties meet the expences of the poor, support of common schools, and making and keeping in order the roads and other local improvements. The different religious sects are all on a level (though the Episcopalians say they are the Establishment), and all support

themselves or obtain support from "Home."

The winters are rather long, but then the summers are warm; vegetation is beyond English conception rapid, bringing to maturity all the most important productions of the earth; and the autumns, or, as we call the season, the "fall," including September, October, and part of November, are most lovely and beautiful. The general intelligence of the country is more than equal to that of the second rate towns and the villages of England. Every man has his cheap newspaper published in the province, and his still cheaper books imported from "The States." An enlightened ministry is everywhere appreciated, and I firmly believe that everywhere, by all classes, "The Clergy," as they are called, of every denomination, are venerated. We have infinitely less that is profane, vulgar, or coarse, than you have in England. Strong sense, intelligence, and respectful manners, are the leading characteristics of the people. There are blended with these somewhat of the love of change, and somewhat of excitability, both of which will wear away as the country increases in age.

I hope that such of my readers as can, will read Buckingham's admirably correct volume on "Canada, Nova Scotia, and New Brunswick," published two or three years since by Fisher & Co., of London, and they will thus become acquainted with us. In the meantime I may say that Nova Scotia, for the general fertility of its soil, the abundance of its fisheries, the extent of its coal and iron mines, and for its gypsum, is not to be excelled in any part of the world. It needs nothing but population, capital, and enterprise, to be wealthy as England itself. It abounds in lakes, rivers, and most beautiful scenery; especially of that kind which Englishmen love and Americans hate,—magnificent forests.

Ah that wood—that timber, which in England you so much value, but which here is reckoned so great a nuisance that every farmer wishes you would come and cut down and root up all the trees he has. Of the land probably not more than one-tenth is yet under cultivation. Its fertility may be guessed at by the farmer when he is told that, with very slight cultivation, it will yield from twenty-five to forty bushels of wheat per acre, forty to fifty bushels of oats,

200 to 300 bushels of potatoes, and from two to three tons of hay per acre. Barley, buckwheat, peas, and beans are also cultivated, and every kind of English vegetables and fruits.

The price of land, as bought at the offices of government is very low. Of course I am speaking of that which is uncleared, where the purchaser will find oak, beech, birch, ash, maple, &c., even beyond his wishes. The freehold of one hundred acres of this land in any of the country districts is £11 currency, or £8 15s. sterling, for one hundred acres. That is 2s. 3d. currency per acre. What will my readers in England think of that?

But the clearing!—True, and what when it is cleared? And what when our projected railroads intersect every part of the province conveying persons and produce to Montreal on the one hand, and to Halifax, and so on to England on the other? Think of that.

Be it understood that I will incur no responsibility of advising any individual or any family to come out—beyond this, I do implore baptist agriculturists especially, who have a small capital, and families of industrious lads, to unite and to send out, before the winter, one or two practical men "to spy out the land," and to report to those who send them whether it would not eminently contribute to their domestic and social interests, and above all, to the highest interests of religion, and especially to our own denomination, for colonies of baptists, say each of some forty or fifty families, with their pastor and deacons, to come out and to purchase in the same locality say 5,000 acres of land, and to raise upon it their cottages, chapel, &c., forming a new township, and becoming a moral lighthouse to their neighbourhood. The wives and younger children of these families might reside for a few weeks in the neighbouring towns or villages, while the husbands and elder sons felled some of the trees and put up their log houses or cottages, (and believe me many of these log houses are most comfortable places), and laying in provisions for the first year, then all, with the Divine blessing, would go on with increasing happiness thereafter. How many now going down to poverty in England might thus soon rise to comfort, if not in wealth, here. Here are all the advantages of British government and British habits with peculiar enjoy-

ments unknown to you in England. Let us see a deputation from baptist farmers and labourers, and that soon. Six or eight new baptist towns would indeed, with their pastors, prove a blessing. Do let the readers of the *Baptist Reporter* carefully think of these things, earnestly pray for Divine direction in the matter, and then ask their consciences as to their duty.

So fervently entreats one who earnestly desires the highest happiness of England and of her colonies.

JOSEPH BELCHER.

Halifax, N. S., March 25, 1846.

IN, INTO, AND WITH.

To the Editor of the *Baptist Reporter*.

DEAR SIR,—In this month's *Reporter* you quote as "perfectly correct in phraseology," a sentence in which Dr. Campbell speaks of being "baptized into the spirit of christianity." Allow me to say that both the Doctor and yourself are a little mistaken. To express his own idea in conformity with the usage of the New Testament his word must have been not *into* but *IN*.

The use of these prepositions is so simple and uniform in the original scriptures, and so utterly obscured in our inaccurate translation,\* that I have thought it worth while to present to the readers of your miscellany a complete view of the manner in which they are employed, and their respective signification.

The preposition *IN*, with only one exception, precedes the place or element of baptism. It is used in the following connexions—

John baptized *in* the wilderness, Mark i. 4.

*in* Enon near to Salim,  
John iii. 23.

*in* the Jordan, Matt. iii. 6.  
Mark i. 5.

*in* water, Matt. iii. 11.  
Mark i. 8. † Luke iii. 16.  
Acts i. 5; xi. 16. John  
i. 26, 31, 33.

The Israelites were baptized *in* the cloud  
and *in* the sea, 1 Cor. x. 2.

Christians are baptized *in* the Holy Spirit,  
Matt. iii. 11. Mark i. 8. Luke iii. 10.  
John i. 33. Acts i. 5; xi. 16. 1 Cor. xii. 13.

\* What a shame it is that ecclesiastical prejudice should enslave English readers to a version of the Bible made more than two centuries back, when the sciences of Biblical criticism and interpretation were in their very infancy!

† Luke, in his Gospel, and the Acts, omits the preposition after the manner of the classical writers, but places the word *water* in such a construction as plainly shows that *in* is to be supplied.

There is not in any of the above named passages the smallest pretence for using, as our translators have done, the word *with*. The Greek language was not so poor as to be without a word for that preposition—a word employed one hundred and thirty times in the New Testament, but *never once* applied in any manner to the ordinance of baptism. Our translators' rendering could assuredly never have been proposed or upheld "unless the practice had existed first, and the defence been found afterwards."

Equally clear and instructive is the use of the preposition *INTO*. This word, when following the verb *baptize*, refers almost invariably not to the mode, but the meaning of the ordinance. One who professed any doctrine by baptism was said to be "baptized *into*" the doctrine, the founder, or the founder's name. Thus—

The Jews were baptized *into* Moses,  
1 Cor. x. 2.

John baptized *into* repentance, Matt. iii. 11.  
*into* the remission of sins,  
Mark i. 4.

*Into* remission of sins, also, christians  
are baptized, Acts ii. 38.

They are baptized *into* the name of Jesus,  
Acts viii. 16; xix. 5.  
*into* the name of Father,  
Son, and Holy Ghost,  
Matt. xxviii. 10.

*into* Christ, Rom. vi. 3.  
Gal. iii. 27.

*into* the death of Christ,  
Romans vi. 4.

"*Into* what," asks Paul, "were ye baptized," Acts xix. 3.

Were ye baptized *into* the name of Paul?  
1 Cor. i. 13, 15.

It will be seen that in all these passages the reference is exclusively to the doctrines embraced. To be baptized *into* Christ, or *into* his name, is, by submitting to that ordinance, to testify the reception of his religion; and to be baptized *into* repentance or *into* the Saviour's death, is in like manner to declare ourselves to have repented or to have embraced the great doctrine of justification by faith. Hence, putting the sign for the thing signified, the word *baptism* sometimes denotes the doctrine, as in Luke iii. 3. Acts x. 37; xix. 4.

The preposition *into* is once connected with the church, *into* which "baptism in the Spirit" introduces believers, 1 Cor. xii. 13, where the meaning of the phrase is, "By being baptized in one Spirit, we

become members of one body." And only once, *into* is employed for *in*, to express mode. The passage is Mark i. 9, where the word is evidently antithetical to *out of* in the next verse. "Jesus was baptized *into* Jordan by John; and when he arose *out of* the water, the heavens were opened," &c. The *in* that would otherwise have been employed is broken into the two parts, *into* and *out of*.

Twice, where according to the analogy of other passages, we should expect *into*, other words are employed. In Acts x. 48, we read, "he commanded them to be baptized in the name of the Lord"—the only instance where this preposition is so applied. But the order of the Greek is, "he commanded them, in the name of the Lord, to be baptized;" and this, I have no doubt, is the correct translation. And in Acts ii. 38, we have the phrase, "Be baptized (into the remission of sins) to or upon the name of Jesus Christ," where the *doctrine* is marked by the words "remission of sins," and our Lord's name marks the condition by which the privilege of forgiveness is to be obtained and sealed. "Be baptized, by authority and virtue of our Saviour's work, into the remission of sins."

I have thus quoted every passage in which the verb *baptize* is followed by *in*, *into*, or (in our translation) *with*. The accuracy of my translations, I am bold to say, cannot be questioned. And for the rest, not learning but common sense is needed to decide.

It inevitably follows, then—

First: that to *baptize with* is an absurd combination of words, invented by a corrupt theology to justify itself, and altogether without warrant in scripture.

Secondly: that the *in*, stolen from its proper place, has been perverted to an inappropriate use—that our common baptismal form "*in the name*," &c., is a mis-translation—and that the SACRED NAME or divine doctrines whose authority baptism symbolises, ought to be connected with the verb *baptize* by the preposition *into*.

Thirdly: and this is the conclusion of the whole matter—I, as a minister of the gospel, lead to the pool those whom I believe are already baptized in the Spirit of God. I there immerse them in water, and into the truths of the gospel—that is, (to turn the Greek idiom into plain English) I introduce them into that position in which they solemnly profess

to believe these truths and to feel their power, pledging themselves at the same time to live, in the strength of God, holy, consistent, and devoted lives. If my readers think this explanation too long, I send them to the sixth chapter of the epistle to the Romans.

I feel that I have handled the subject incompletely enough in a theological point of view. It is my wish however that your readers should judge for themselves, and I therefore give them little more than the mere criticism of the passages which relate to the question.

S.

#### THE NEW SECT.

To the Editor of the Baptist Reporter.

DEAR SIR,—The lines I sent you in February under this title having found an objector who challenges my veracity, strengthening his objections by a letter from Mr. Horsley, it is due to you that I should shew my authority, and the grounds of my statements as contained in that letter.

For the sake of brevity I will take the two fundamental objections as they stand. The ground upon which I have come to these conclusions being conversations with one of the sect who had invited me to attend, but whose invitation, from its quaintness in alleging the subject for consideration, "*very little understood by professors generally*," I did not think myself free to accept.

First: It is alleged that there is public preaching, but according to the explanation given me of the services, it appeared that the bishop presided, and explained by comparison of scriptures the meaning of them, and it was necessary to be acquainted with the plan adopted to understand the proceeding. The meeting the law declares public, but it is generally understood, I believe, by the term public preaching, the public enforcement of a doctrine at a time and in a manner so that the public would be interested in, and likely to attend; but here it is only of the character of a private consultation, and the alleged age of the sect, with but so few members, is sufficient proof of the privacy of the proceedings, and that the command "preach the gospel to every creature" has not been attended to. "A meeting for the comparison of scriptures" would be the more appropriate term for their assem-

blies as by themselves described. Missionaries and mission societies were denounced for their efforts to preach the gospel as actuated by vanity and self-aggrandisement—so much for the favour shewn public preaching.

Secondly: The other question is one of greater moment. An essential doctrine is held in error. I have had several discussions on this point, and it was plainly and in so many words affirmed that Christ was not equal with the Father, inasmuch as he received of the Father powers of which he was not otherwise, of his own right, possessed; and that his humanity was not co-existent with his divinity. It was also asserted that the righteousness imparted (Rom iv. 11) was that of God the Father, and not of the Son. In such sentiments as these have commenced the first steps to Socinianism in many congregations, and therefore fully justify the assertion that to that point these people also incline; and it is admitted that the Trinity in Unity (1 John v. 7) is held to be erroneous, but strict reserve is well maintained in the published note avoiding the real sentiments of the sect.

The other minor details I justify from the same conversations with a member, and in conclusion, as an instance of the confidence in the bishop, would state, that on a question as to a passage of scripture, the answer given was, "I cannot say, for the bishop did not decide."

I ask now for what I allege—Is there not a cause?

London. HY. LANGLEY DINMORE.

"THE ORIGIN ANTIQUITY AND CLAIMS OF THE BAPTISTS."

To the Editor of the Baptist Reporter.

DEAR SIR,—In reply to your correspondent A.B.C., all that I have to do, is, I think, to show that his would be syllogism.—"Dipping is baptism—sprinkling

is not dipping—therefore sprinkling is not baptism," is invalid, when of course all his voluminous defence will necessarily fall to the ground. I cannot do this better than by referring him to Whately's Logic, book II. chap. iii. sec. 2, page 84, where he will find the following words:—

"No term must be distributed in the conclusion, which was not distributed in one of the premises; for that (which is called an illicit process, either of the major or the minor term) would be to employ the whole of a term in the conclusion, when you had employed only a part in the premises; and thus in reality to introduce a fourth term—E. G. All quadrupeds are animals; A bird is not a quadruped; therefore it is not an animal: which is an illicit process of the major term."

Now if we compare the two syllogisms we shall find them equally false.

Thus:—"All quadrupeds are animals—dipping is baptism. A bird is not a quadruped—sprinkling is not dipping. It is not an animal—sprinkling is not baptism."

In neither case can any conclusion be drawn from the premises.

Should A. B. C. wish to investigate further, he will find by carefully reading sec. 4 of chap. iii. book ii. p. 57, that his syllogism is of the 1st Figure in Logic, while he has at the same time made it of the mood A.E.E. (Camestres), which belongs only to the 2nd Figure.

To be valid, the syllogism would run thus—All baptism is dipping. No sprinkling is dipping. No sprinkling is baptism.

And of course if our pædobaptist friends will acknowledge the major premises, they will also acknowledge the conclusion; but I imagine A.B.C. would first have to prove the major, ere he can get the pædobaptists to acknowledge the conclusion. A. G. M.

## Christian Activity.

### A PLEA FOR IRISH HARVESTERS.

WHEN I was a student at Bradford, I had a copy of Mr. Henderson's admirable little book on the state of Ireland put into my hand. (An improved edition of it has just appeared.) This first directed my serious attention to that country, and its claims. All I have seen and heard since has tended

to strengthen my solicitude for its present spiritual and eternal welfare. Allow me freely to present my views on one plan, by which I believe much more might be done for Ireland. It is a kind of labour very easy to be performed, and as cheap as it is easy; and this may be one of its strongest recommendations. It is a work that can be

accomplished mainly by our dear brethren in the agricultural districts, and corn-growing counties of England. They need not visit Ireland to do it, nor need they leave home. Providence brings the objects to them every year in great abundance, and thus affords an opportunity to do good.

Annually a hundred thousand of the native Irish come over to this country to obtain employment in connection with our hay, corn, and potatoe harvest. The greater part of them come from the west of Ireland. Their stay is from one to three months. This is regulated by the amount of employment they obtain, or the prospect of getting something to do by remaining longer. Our railways in progress, also call over and employ very many more, but it is for the harvest men that I now plead. What can be done for them? and what can we do for them?

We can treat them kindly. This they deserve, and this they should receive from Protestants, but especially from obstrians. When one of them visits you in your field, or at your house, to ask for employment, if there is no work for him, let him have soft words. These are cheap enough. Do not treat poor Paddy as though he had no feelings. There is no people under heaven so susceptible of kindly affection. Let them see and feel that the religion of the heretic is not what the Roman Catholic priest says it is. If the man of sin is to be destroyed by the brightness of Christ's coming, and the *spirit* of his mouth; let us have the same mind in us that was in the loving Jesus, and manifest it towards the work-seeking Irishman. By this course his prejudices will be in part removed; the scene which our papers recorded of an attempt to roast a poor Irishman will never be re-acted; you will also be furthering the object contemplated by the Baptist Irish Society, and be preparing him to receive the religious instruction which it is their object to impart.

Remember that a soul is possessed by the man for whom we plead. It is of no use to ask him to go with you to hear your minister preach. He will not, he dare not do that. But he will hear you preach. He will listen respectfully to your advice. There are many members of our churches who come in contact with scores of these men every year. Farmers and their servant men do this. Do not let them leave you without one word for Christ. Aim at their conversion, not from Popery to Protestantism, but from sin and Satan to holiness and God. If you make a direct attack upon their religion you defeat your purpose. Bring forward the plain and blessed truths of the gospel. Try and explain to them the new birth in its nature and its necessity. Justification

by faith in the righteousness of Christ. Forgiveness of sin by the Lord against whom it is committed. Faith and good works, and the place each of them occupies in God's plan of saving sinners. Try and get them to understand and believe each of these blessed truths, and with the Divine blessing, popery will be rejected, Christ will be accepted, the soul, the invaluable soul will be saved, and the man will return to Ireland a new creature in Christ Jesus, a missionary of the cross, and God, even our God, will be greatly glorified.

Many of the Irish can read. I have presented some of them with tracts, and have always found they received them thankfully. Might not many of our agriculturists be gathering together a number of suitable tracts for distribution among the harvesters of this year? Let them be judiciously selected. Might not the committee of the Baptist Irish Society select and make grants to any parties ready to engage in this work? I think the Baptist, and the Religious Tract Society, would help in this matter. I am sure that you, my dear brother, would not be behind in furnishing small shot of the right stamp. Besides, could no grants be obtained, purchases could be made, and thus a cheap supply of gospel truths be put into the hands of our yearly visitors. I do not intend that giving tracts should set aside conversation, but be employed along with our tongues to promote man's well-being, and God's glory.

New Testaments can now be obtained at fourpence each. Some members of our churches could afford to buy a few copies of that precious book. On whom could they be better bestowed than on these Irishmen? In this part of the work, friends of Ireland residing in and near our seaport towns where these emigrants go and come, as Liverpool and Bristol, might do much. On their return home they might furnish them with tracts and testaments; and if the time of these brethren be more valuable to them than their money, let them employ an agent to do the work for them. These thus given would be conveyed to different parts of the land of Erin—taken care of because of the circumstances under which they were received, read, and blessed by Him for whom we labour; those would be helped in their noble efforts who are already in the field, and Ireland, by these tarry-at-home missionaries, would be benefited.

It has occurred to my mind that the dependent circumstances in which the men are placed who come to seek employment among us, and their removal from under the eye and influence of their local priests, are two very favourable events. God seems by these to urge us to enter on the work. Christian farmers, and servants, and

labourers, in our agricultural districts, to you this work belongs. Merchants, brokers, and shopkeepers, in our seaport towns, you can aid this undertaking. Prepare to help: enter heartily into the labour, and thus sow the seed besides all waters, and fruit shall be borne to God's honour and glory, and you will cheer a well-wisher of poor misgoverned unhappy Ireland.

Bury.

J. HARVEY.

P.S. I should have entered this among my own "Letters to the Young," but they are mainly confined to manufacturing districts. You report all the country round.

### Attempts to do Good.

HACKNEY FAIR!—A fair having been started in Hackney, which commenced on Monday the 18th of May, and closed on the following Thursday, the Colporters for the east of London, with the assistance of some christian friends, under the sanction of Dr. Cox and the ministers of the neighbourhood, got up a sort of opposition. The fair was attended each day by zealous tract distributors, students, and lay preachers, to the great gratification of the lovers of religion and morality; and it is believed to the great consternation of the "fair performers." The blessing of God evidently attended the effort, and some results have been realized sufficient to encourage the pious in other places to go and do likewise. One man has declared his intention of

attending the house of God through the reading of a tract, for which he said he would not take £50. Many were persuaded to leave the scene, and some dissuaded from attending. Between 50 and 60,000 suitable tracts were distributed. A booth was rented during the last two days, and parties preached in it from ten in the morning till eleven at night. One zealous minister preached twenty-eight sermons to very attentive congregations; and ten testaments were presented to the female performers. Some of the showmen were heard to say, "They would not come to Hackney again in a hurry if they were to be received in this way." May this successful effort lead others to make similar attempts.

W. T. C.

[We are friendly to extraordinary efforts of this kind, providing they are carried on with prudence and good order.]

### Open-air Preaching.

We rejoice to hear that our brethren in various parts of the kingdom are engaging in good earnest in this noble service. We can now only mention this by way of example and encouragement to others to "Go and do likewise." We have already received some interesting reports, but the preceding excellent and timely address on behalf of the poor Irish Reapers could not be delayed.

## Baptisms.

JAMAICA, *Port Maria, St. Mary's*.—On Lord's-day morning, March 8, forty-seven persons were immersed on their profession of faith in the Lord Jesus. This solemn ordinance was administered by Rev. D. Day, the pastor of the church, in the presence of a large and respectable concourse of attentive spectators, all of whom seemed, by their serious and devout behaviour, to regard the scene before them as one connected with the commands of Christ, and the solemn obligations of his people. It was gratifying to see some of the magistracy of the parish present, and apparently deeply interested in the proceedings of the day.—*Jam. Herald*.

BEDFORD, *Old Meeting*.—On Wednesday evening, June 10, four persons, who had been members of the church for some time, (this sounds oddly,) were baptized by Mr. Early, of Wootton. Your baptismal tracts are greatly needed here.

J. M.

[We think they are.]

Bristol, *Pithay*.—The hearts of many were gladdened here, on Lord's-day, June 1, in witnessing a public profession of faith in the Redeemer, by nine disciples. The solemn ordinance was preceded by a forcible sermon from our esteemed pastor, Mr. E. Probert, who was also the administrator. One of the candidates had been a deacon among the Independents upwards of twenty years. Another was a member of the Church of England. And one was led to decision from witnessing an immersion in January last.

TOBIAS.

WALSALL, *General Baptists*.—We had a baptism of six believers, June 7. One was a Wesleyan. As we have not a chapel or baptistry, we went down to a river, the banks of which were lined with spectators. Brother Banister addressed them. In the evening we received our friends into the church before partaking of the Lord's Supper. This was an affecting season. R. H.

**BIRMINGHAM.**—*The Rev. J. Barker*, lately pastor of the Independent church in Walsall, was baptized by the Rev. T. Swann, at Cannon-street, on Thursday evening, June 18, when Mr. B. delivered an interesting address, which it is hoped will be printed. It appears that his scruples on the fallacy of infant baptism began about four years ago—that he laid the subject before his former pastor, and also his tutor, who said it was of little account which way baptism was administered, whether to infants or adults, so that we had the baptism of the Spirit. In the course of his address, Mr. B. showed that this advice was completely opposite to that of the Apostle Peter, (Acts x.) who for this very reason commanded them to be baptized in the name of the Lord. It appears also that Mr. B.'s first communication of his altered views to his church was owing to an application made to him to sprinkle an infant, which he felt it his duty to refuse; and although he candidly assigned scriptural reasons, yet the same day he received notice to quit. We trust the noble stand Mr. B. has made will induce many others to follow his example, and that he will be soon introduced to an important sphere of usefulness in the church of Christ. W. H.

*Mr. Arthur O'Neil*, late minister of the Christian Chartist congregation at Livery-street, was baptized, with Dr. Smith and others, by the Rev. T. Swann, at Cannon-street, on Lord's-day, May 3. The chapel was crowded to excess—many retired unable to gain admission. Mr. O'Neil delivered a brief address at the water side. He is held in great estimation by his congregation, a great majority of whom have agreed to convert it into a baptist church, which, as soon as the necessary arrangements can be made, is to be organized. I am happy to add that Mr. O'Neil baptized twenty of his friends at Cannon-street, on Thursday evening, June 4; and twenty-three more at Bond-street chapel, on Wednesday evening, June 17; and many more candidates are expected shortly to follow. W. H.

*Henage-street.*—Mr. C. H. Roe, who has returned from a voyage to Spain and Portugal for the benefit of his health, which we are glad to say is nearly restored, had the pleasure to receive twenty candidates into this church, on June 7, who had been baptized during his absence. W. H.

**HEMEL HEMPSTED.**—Seven candidates were baptized by Mr. Finch, May 19, when brother Cowdy, of Chipperfield, preached to an overflowing audience.

**HULL.**—Four believers were baptized by Mr. Thomson, May 31. One had been a Methodist class leader. J. H.

**SCARBOROUGH.**—Mr. Evans baptized a young man, June 7, who was formerly in connexion with the Wesleys. A. R.

**ISLE OF WIGHT, Newport.**—Our pastor, Mr. Vernon, baptized six candidates, May 10th. Two sisters and a brother of one family were among them, and others were from our village stations. A. M.

*Wellow.*—Mr. D. Payne led five believers down into the watery tomb, to be buried with Christ by baptism, on sabbath evening, May 31. A long period having elapsed since a baptism took place in this village, great numbers attended. Four had been sabbath scholars. Our school flourishes; the teachers, one excepted, being members, and most of them were once scholars. A. M.

**WYTHALL HEATH, Worcestershire.**—Mr. Gough immersed two candidates, June 7, before a large congregation. One had been a deacon and an assistant preacher among the Independents many years. At the water side he gave a clear and satisfactory statement of the means by which his mind had been led to yield to the power of truth, after having been a somewhat violent opposer. The other, a young female, had now her cross to bear—but the Lord was with her. It was a solemn season. Many were much affected.

**LOWER WALLOP, Hants.**—We are a branch of the church at Broughton. On Lord's-day, May 17, nine believers were baptized at Broughton. Seven of whom were from Wallop. Our neat new chapel and vestry are built on ground given by a churchman. Last winter we had religious meetings almost every evening. God blessed us, and we are happy and increasing. T. C.

**FOOTS CRAY, Kent.**—On Lord's-day evening, May 31, Mr. Hamblin baptized two young men, both teachers—one his second son. Mr. Featherstone, of Woolwich, preached to a numerous congregation, and declared his belief in the scriptural consistency of believer's baptism. Mr. F. is a minister among the Association Methodists. J. R.

**STOCKPORT, Zion Chapel.**—Mr. Russel immersed two young men, June 7, when Mons. E. De G. Pelmont, of Paris, (a member of the Royal Legion of Honour) delivered an address from "Suffer it to be so now, for thus it becometh us to fulfil all righteousness," distinguished for its beautiful simplicity and affectionate tenderness, and was a beautiful display of the truthfulness of our sentiments. Mons. Pelmont has been connected with the baptists of France, and his labours have been highly valued. S. H.

**DANE HILL AND NEWICK.**—Seven believers were baptized before many witnesses, May 31. The address was founded on, "Whose is this image and superscription?" Matt xxii. 20. J. P.

**ASHBURNTON.**—I baptized one person this week, and hope others will soon come forward to own their attachment to their Redeemer. J. D.



**WINDSON.**—Three persons were baptized by Mr. S. Lillyerop, April 20, before a large congregation. One of them was about seventy years of age—a preacher of the gospel; another a member of the Secession Church of Scotland, and the other a daughter of the parish clerk of Datchet. It was a holy, happy, and truly solemn season. Next evening another came forward and offered herself, who seems as if she could not rest until she has given herself to the Lord and to his people, although perhaps she may have to take up a heavy cross in so doing—but “they that honour me I will honour,” saith the Lord.

**NETHERSEAL, Leicestershire.**—We had an interesting service here on June 7, when nine young persons, seven males and two females, professed their faith in Jesus, by being buried with him in baptism. May they all walk in newness of life! Six had been scholars, and five remain as teachers. One was the youngest son of our minister, all of whose children are now walking in the truth. The day was fine, and the attendance good. We distributed the tracts you sent us. S. S.

**NEATH, English.**—On the last sabbath in April we had a baptism of four believers. Mr. Stone immersed them. Three were from one family—a father and two daughters. For twenty-eight years he had been a soldier in the 28th Regiment of Foot—half of that time a sergeant. Through the divine blessing on the efforts of one of these daughters he was brought to Christ, and has now enlisted under the banner of the cross. May he be a good soldier of Jesus Christ! B. H. T.

**CAMDEN TOWN, Hamilton-street.**—Nearly a year ago half a dozen friends engaged a room here, and fitted it up for public worship. We get supplies as we can. On the last sabbath in April we had a baptism of two sisters at Henrietta-street. On the next sabbath, fourteen of us sat down at the table of the Lord. May the little one become a thousand! Your *Reporter* has found its way to us. Could you favour us with a grant of tracts? [Yos.] W. S.

**SARN, Montgomeryshire.**—On Lord's-day morning, June 7, seven believers were baptized by Mr. Jones, after a faithful address at the water side. It was a lovely scene, in a lovely spot, on a lovely day! About four hundred persons were present, who behaved with the greatest decorum. Many of the baptism handbills you sent were distributed. These were all added to the church.

R. T. W.

**LONDON, New Park-street.**—May 31, sixteen persons were baptized by Mr. Smith, after a sermon from Ezra x. 8, “Let it be done according to the law.” The place was crowded, the attention rivetted, and we hope good was done.

**OTLEY, Suffolk.**—Three followers of Jesus were immersed here, April 26. We trust the Lord is at work in the hearts of others. Several are weeping for sin, and seeking forgiveness. We wish some who have found pardon would be faithful, and follow their Lord fully. When will they? L. G.

**BRETTELL LANE.**—After a sermon to a large audience, by Mr. Pring of Stourbridge, brother Fellows immersed eight believers, May 31, six of whom were New Connexion Methodists.

**SETTON, Suffolk.**—Mr. Clark baptized four believers, May 3; and three, June 7. Our house is now well filled. God is gracious to us, and poor sinners are feeling the power of his word. I. G.

**OVEN, Cambridgeshire.**—On Thursday, April 23, four candidates were immersed in the river Ouse as believers in Jesus, by Mr. Bull, brethren Barker, Isaac, and Whiting, assisting. About 500 spectators witnessed this solemn scene. G.

**WHITSTONE WELINGTON, Hereford.**—On Thursday evening, June 4, we had a baptism, when Mr. Davis immersed four young females. On the next sabbath they were added to the church. We had a delightful tea meeting of 180 on the Monday previous. J. D.

**MILNES BRIDGE, near Huddersfield.**—Five persons were baptized here, May 24, before a great crowd of spectators. It was a good day, and our hearts are cheered by seeing that the Lord is prospering our efforts.

A. H.

**CASTLE DONINGTON.**—On the first Lord's-day in June, Mr. Owen baptized three candidates—two had been scholars, recently dismissed, now teachers.

**RETTFORD.**—Six believers were immersed here June 7, three of whom were from the sabbath-school. These were added to the church. We had a happy day. W. H.

**HEPSTUR, Pembrokeshire.**—Mr. Henry Morgan baptized two believers, May 3; and one, May 31, before large companies of spectators, and we have several inquirers.

T. L.

[Never mind the man who says John poured water on the heads of candidates with a “scoop.” The people won't believe him.]

**ADERSYCHAN, English.**—On sabbath morning, June 14, our pastor baptized three candidates. A few others have been baptized since our last report.

**BRIDGEND, Glamorganshire.**—Mr. Evans of Cowbridge, addressed a large audience at the river side, after which Mr. Spencer immersed two believers, May 24. D. L.

**MONKWEARMOUTH, Look-out-Hill.**—Mr. Graham, our pastor, baptized three in April, and two in May. Others are inquiring. S. H.

**SAFFRON WALDEN, Upper Meeting**—The Rev. N. Haycroft, M.A., immersed six disciples, June 6, who were added to the church the same day.

FRATER.

**THE LAST BAPTISM ADMINISTERED BY THE LATE W. JONES, A.M.**—On Thursday, September 1, 1838, Mr. Jones baptized Mrs. Elsom, Miss Hayes, and Miss Elsom, at Worship-street, Bishopsgate. The observance of the ordinance was rendered peculiarly interesting and solemn by the impressive address of Mr. Jones, in his allusion to the ordinance of baptism as the emblem of death—the death of sin, and a resurrection to newness of life.

**SHORE, near Todmorden.**—Will our readers turn to page 185, (April) and in the report of a baptism at this place, cross over the words "Wesleyan Association."

**PARLEY, Hants.**—May 31, Mr. Alcock baptized one believer.

"Know'st thou the value of one soul immortal?"

RECENT BAPTISMS.

May 3, at Wortwell, by Mr. Hart, two.

— 10, at Calashieles, by Mr. Henderson, one.

— 17, at Great Torrington, by Mr. Etheridge, four; at Cradley Heath, by Mr. Fellowes, two.

— 24, at Eyo, Suffolk, by Mr. Bucko, three.

— 31, at Diss, Norfolk, six; at Worstead, two, one a Wesleyan; at Poplar, by Mr. Baines, three.

During the month, at Goodall-street, Walsall, four.

June 4, at Tottenham, by Mr. Wallace, five;

at Abingdon, by Mr. Marton, six, one a teacher and one a scholar.

— 14, at Salter's Hall, London, by Mr. Davis, three.

## Baptism Facts and Anecdotes.

**ANCIENT FONTS**—While in the various histories of baptism the early mode of immersion has been confirmed by reference to remarkable duty, it is to be regretted that the one which of all others in this country is perhaps most deserving of notice, has escaped observation. I refer to that in the ancient church of St. Martin, in the suburbs of this city. Whether or not this structure was the first of its class on British ground—and, as asserted by Bede, dates its foundation to Bertha, the Queen of Ethelbert, (A. D., 580)—it unquestionably has been regarded by antiquarians with peculiar interest. Its font is altogether unique, and sufficiently capacious to admit of the immersion of a child two or three years of age. That its historic testimony possesses some influence, the following incident will prove: Happening a few months since to be travelling with an estimable and pious clergyman of this neighbourhood, and the conversation turning on the repairs of this church, I *warily* alluded to the font, and having obtained his opinion in confirmation of that of the late learned rector as to its high antiquity, referred to the unusual dimensions of its basin. "An incontrovertible proof," he replied, "that in the early ages of christianity the rite of baptism was administered by immersion; and of course you are aware this is still enjoined by our ritual." "Am I then to infer, that if a parent conscientiously desired that the infant should be immersed, you would accede to the request?" "Most certainly I should; I conceive that I should have no alternative." "But supposing, sir, the candidate to be an

adult, and that from religious conviction he required the rite to be thus administered?" "Even then I should deem it my bounden duty to comply. Though rare, instances of this kind have occurred, and I could at once refer to precedents in our church for the immersion of adults." And here, Mr. Editor, having prematurely expressed regret that with the conclusive evidence possessed as to the apostolic mode of baptism, the controversy is not narrowed by confining it only to the proper subjects for the ordinance, I received a gentle caution not to be ensnared by the great heresy of the age, "placing reliance on rites, rather than on justification by faith, without the deeds of the law;" an admonition followed, by lamentations over Puseyism, so earnest, so long continued, as to admit of no recurrence to the previous topic. I will only add that this anecdote confirms the opinion often expressed in your pages: that the views of the baptists, either in whole, or in part, are more generally held than is even supposed or admitted. F.

Canterbury.

**FAITH OF INFANTS.**—An Independent minister in this neighbourhood, once, when executing the sprinkling ceremony, taking the child in his arms, said, "The baptists speak much of believing, they will not baptize any one unless he believes. But how do they know that this little infant is not a believer? I have a strong reason to think that he is believing; because there is but a very short while since his soul came from under the hands of his Maker!" A strong reason, is it not? J. R.

## Religious Tracts.

### APPLICATION FOR TRACTS.

**RYDE, Isle of Wight.**—I have for a long time thought of making you acquainted with our circumstances. There is not a baptist church in this beautiful and improving town, and yet there are nineteen members residing here, beside others who have told me that they will come out and join us as soon as we are formed. But being in humble circumstances myself, and not a native of the place, I scarcely know how to proceed. I have sometimes thought that if one of our revivalist ministers would pay us a visit and preach on the Dover, baptize those who are waiting, and then form us all into a church, that we should go on prosperously. And this seems to be the time to be up and doing. The Roman Catholics are to open their splendid chapel and schools on the 20th of June, which are estimated to cost twenty thousand pounds! If you could help us now with a grant of tracts and handbills they would be of great service at this time. By distributing them we should be spreading the truth, and laying a foundation for our own cause. We leave our case to your liberality, for we cannot make any demand, our subscribers for the *Reporter* being few. They are however increasing. C. J. [A year ago we walked about Ryde one summer's evening, asking for a baptist, but

could not find one! Surely this appeal will be regarded. Certainly we shall send the tracts.]

**ACKNOWLEDGMENT.**—In order to show how the grants we make from time to time are appreciated and appropriated, we give the following extract, selected from many others of a similar character:—"The grant of tracts which you kindly forwarded were given away—some privately, and some publicly when preaching in the open air. You would have been pleased to see the eagerness of the people to receive them; I also enclosed some in letters, and scattered many about on the roads, and in the fields. What is the result time may not reveal, but eternity will, for we are assured that the word of God "shall not return unto him void."

**DONATIONS** have been forwarded to

	Handbills.	4	Page.	Reporters.
Camden Town ..	500	..	25	.. 6
Ryde .....	500	..	25	.. 6
Wells .....	500	..	25	.. 6
Coventry .....	500	..	25	
Rotherham ....	500			
Leeds .....	500			
Burton-on-Trent	500			

Several applications remain unanswered in consequence of imperfect directions. See January *Reporter*, page 57.

## Sabbath Schools and Education.

**WOODSIDE, Gloucestershire.**—Sermons for the school were preached by the Rev. W. Copley, May 24. Next evening a public tea-meeting was held, Mr. Nicholson, of Lydney, in the chair, when addresses were delivered by Messrs. Davies, of Longhope, Penny, of Coleford, Hurst, (Wesleyan,) Greenway, (Independent,) of Newnham, Copley, of Blakeney, Brook, (Bible christian,) Hall, of Gorsley, and the chairman. The meeting was enlivened by an interesting debate on government education; one of the speakers having adverted to the subject, and expressed himself in favour of a liberal and equitable plan of national education, to be supported by government grants. The contrary opinion was earnestly maintained by Mr. Nicholson and Mr. Copley, and the general feeling of the meeting was opposed to all government interference, and in favour of voluntary effort, wholly independent of all government support or controul. At the close of the meeting the members of the church at Woodside presented a handsome Bible (from the Free Bible Press, Scotland,) to Mr. R. Tyndall, of Little Dean, in grateful acknowledgment

of his occasional services among them while destitute of a stated ministry; and another similar copy of the sacred volume to their minister, the Rev. R. Fisher, who, after labouring at Woodside for twelve months, has recently accepted a unanimous call to the pastoral office, with very encouraging prospects of comfort and usefulness. T. N.

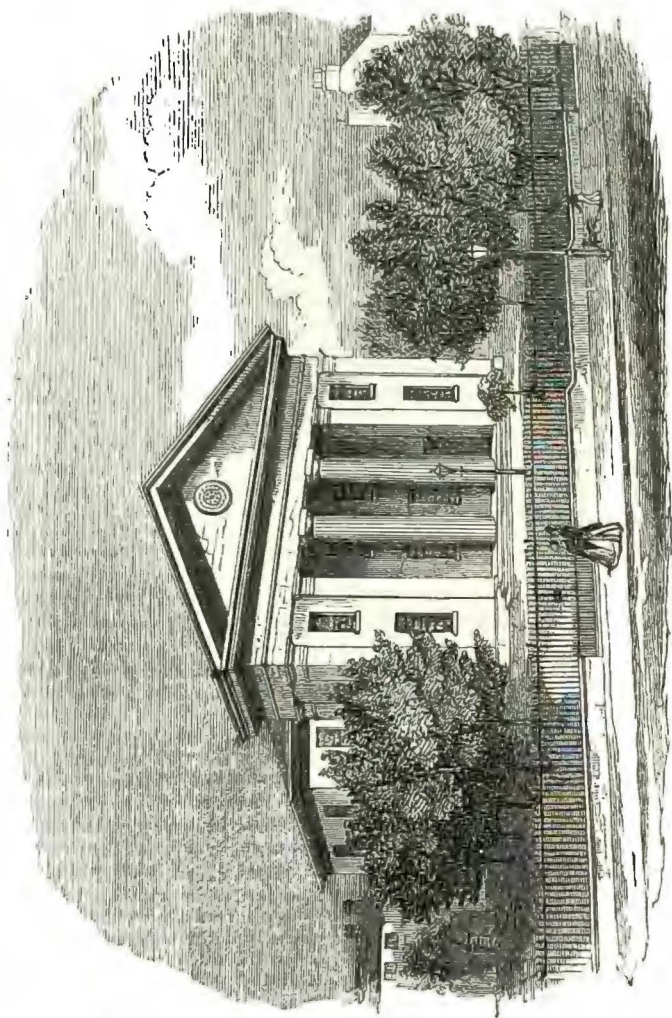
**MANCHESTER.**—On Tuesday evening, March 24, a meeting of teachers and friends, for the purpose of promoting christian union, was held in the vestry of York-street chapel. About 100 sat down to tea. Mr. R. Morris, minister, presided. Seven baptist schools in Manchester and the neighbourhood were represented, and a report from each given. Animated addresses were delivered, and all seemed gratified. A resolution was passed that a similar meeting be held quarterly.

A YORK-ST. TEACHER.

[To J. C. P.—We thank you for the very interesting description you have given of the Great Sabbath-school Gathering at Halifax, and regret that we could not find room for it this month.]

## Intelligence.

MOUNT ZION CHAPEL, GRAHAM STREET, BIRMINGHAM.



### Baptist.

FROM a circular issued by the Committee appointed to secure in the baptist body the legal possession of this handsome structure, we gather the following details respecting it.

This commodious and elegant place of worship was erected by a private gentleman on his own responsibility, and not by any body of professing christians.

It was opened for divine worship by the late Rev. Edward Irving ; and the Rev. Mr. Crosby, a young minister connected with the Church of Scotland, was placed in the occupation of the pulpit.

After the retirement of the friends of the Church of Scotland, Mount Zion pulpit was occupied by one or two ministers belonging to the Independents.

The chapel, after a few years, was announced for sale; and was purchased by a gentleman belonging to the baptist denomination. That gentleman, desirous to make it public property, executed a deed of trust conveying to himself, and other trustees, the premises, for the use of the Particular or Calvinistic Baptists. This trust deed is very explicit in respect to the evangelical truths to be maintained and published in the sacred edifice.

On the credit of this deed large contributions have been obtained from baptists and their friends, in Birmingham and other parts of the country; more particularly during the pastorate of the Rev. Dr. Hoby.

It appears, however, that prior to the vesting of the chapel in trust for the denomination, monies, to a large amount, had been borrowed on the security of the property; and also, that latterly the mortgagee had been obliged to take the administration of the affairs of the chapel into his own hands.

When the Rev. George Dawson resigned the pastorate of the church at Mount Zion, last winter, the church made application to the baptist ministers and friends in Birmingham for counsel and assistance in their peculiar and difficult circumstances. In compliance with this request, a few friends met to consult, and, after mature consideration, felt it to be their duty to extend sympathy and every practicable assistance to their brethren in the hour of their affliction. Interviews were sought and obtained with the mortgagee and other interested parties; and it was ascertained, that no impediment would be thrown in the way of retaining the chapel for the uses contemplated by the trust deed, provided the liabilities now remaining, amounting to £4,000, could be paid off. It was accordingly resolved to borrow £2,000, and to seek donations to the amount of the remaining £2,000. The amount required is nearly raised, and a new trust deed will soon be executed. The property was to be delivered over to the new trustees on the 24th of June.

The Birmingham friends hope that the £2,000 will be raised in their immediate locality, and that the kind donations of friends at a distance will be forthcoming for the reduction of the still remaining heavy incumbrance; as the sole object of those engaged in this movement is the maintenance of a pure and faithful administration of the divine word and ordinances, in one of the most important and populous localities in the kingdom.

This case is also strongly recommended by Messrs. Steane, Cox, Angus, Murch, Giles, Goteh, Tucker, and *Dr. Halley*.

FOREIGN.

AMERICA, Philadelphia.—Mr. J. M. Peck, Corresponding Secretary of the American Baptist Publication Society, writes as follows:—"A revival of the missionary spirit and enterprise in New York, Philadelphia, and other places, has been followed by a revival of religion, and many conversions in several of our churches. After the 1st of May, I shall be succeeded in my office by Mr. T. S. Malcolm, son of Dr. Howard Malcolm. I shall then return to my residence at Rock Spring, near St. Louis, Illinois, where, during the thirty years of my residence and missionary labours, I have seen States formed, governments organized, large towns and cities grow up, the gospel spread, and truth, righteousness, morals, and good order prevail in vast districts of country, over which I have travelled when it was an entire wilderness."

CANADA BAPTIST COLLEGE.—Mr. Cramp writes:—"We have now fifteen students in the college, thirteen of whom are under preparation for the ministry. One entered last week; he had travelled nearly 1000 miles, having resided in Michigan, United States. His purpose was to study at Hamilton, State of New York, but meeting with some pecuniary difficulties, he was advised to come to us. I am much pleased with him. I flatter myself that our students will leave college much better fitted for ministerial labour than many in England; for instance, ecclesiastical history is very imperfectly studied at some colleges in the mother country: it is with us an important department. Mr. Bosworth and myself are entirely agreed in our work; our views on all subjects harmonize most delightfully, and we are particularly desirous of giving a thoroughly practical turn to the whole course of education."

AMERICAN BAPTIST HOME MISSIONS.—The home missionary operations of the baptists in the United States, have connected with them—89 missionaries; 32 ordained ministers; 51 brethren preparing for the ministry; 300 stations; 51 constituted churches; 7 houses of worship completed; 24 commenced; and 518 persons were baptized in 1845.

NEW YORK, Rochester.—The Rev. C. Thompson, late pastor of the baptist church, York-street, Manchester, in England, has accepted the unanimous invitation of the second baptist church, Rochester, New York, to become their pastor.

FALMOUTH.—The Rev. T. F. Abbott was ordained pastor over the baptist church formerly under the care of William Knibb, Feb. 20. The funeral of an infant of Mr. E. J. Francois, baptist missionary, Hayti, preceded these very interesting services, which were conducted by Messrs. Pickton,

Henderson, Millard, Dendy, and Tinson. The teachers of the sabbath school presented their new pastor with the following appropriate lines. The reference to their late beloved pastor is honourable and affecting.

"Dear servant of Jesus, our welcome receive,  
Our love and esteem accept and believe;  
May Jehovah sustain you, His strength be your song,  
May goodness and mercy your being prolong.

Bereft of a Pastor, a Father, a Friend—  
A shepherd who loved us till life was at end;  
We mourn his decease, but submissively bow  
To the Fatherly hand that inflicted the blow.

May the Spirit's blest unction thy labours inspire—  
On thy head may he tarry with heavenly fire;  
And oft may thy spirit be gladdened on earth,  
By increase of children of spiritual birth.

While thou art engross'd with perpetual cares,  
Thy hands shall be strengthened by Israel's prayers:  
And when thy loved Master is calling thee home,  
May the answer be, 'Jesus, come quickly, Lord come!'

SILESIA.—Mr. Oncken says, "Brother Straube, who labours among the catholics here, has circulated the Holy Scriptures, and a considerable number of tracts. These have roused the priests: they threatened the recipients with the terrors of purgatory, if they did not give up the heretical books. Their contents had, however, in many cases, taken such bold of their minds, that, rather than part with them, they preferred risking the pains of purgatory."

#### DOMESTIC.

SCOTLAND.—An esteemed friend says,—"I am just returned from Scotland, where there is good ground to hope for the success of the cause. Mr. Taylor is labouring zealously and successfully in Glasgow. The young men who commenced that interest are lively, and in good spirits, and have nobly resolved to take the whole financial responsibility upon themselves. They pay £50 a year for the Hall, and an adequate salary to Mr. Taylor, which, with lighting and cleaning, will make the whole £200 per annum. Mr. Johnson is also getting on well in Edinburgh, where he has a good attendance. He has now seven young men studying with him for the ministry. You are aware of what the *Free Church Magazine* says of our brethren. But this notice of theirs pleases me much; it will excite inquiry and discussion, and, I hope, do much good. I purpose sending the editor of the *Free Church* a baptist tract once a month, to keep the subject fresh before him."

CAMBRIDGE, *Eden chapel*.—Mr. T. Field was ordained June 9. Messrs. Foreman and Wells, of London; and Irish, of Warboys, Hunts, conducted the solemn services of the occasion.

HALIFAX, *Nova Scotia*.—Dr. Belcher and his friends are proceeding with the erection of a new meeting-house, the foundations of which were laid, April 28, before a large and respectable concourse of spectators.

TROWBRIDGE, *Wilts*.—It having been found necessary to enlarge the baptist chapel in Back-street of this town, to accommodate the increasing congregation under the ministry of Mr. W. Barnes, and an estimate for the work having been taken at the sum of £600, the senior deacon, Samuel Salter, Esq., has generously engaged to defray the entire cost. In addition to which, the congregation has resolved to raise several hundred pounds, to be expended in enlarging the school-rooms, and otherwise improving the premises. Noble!

WALTHAM ABBEY, *Paradise Row*.—Rev. D. J. East, late of Arlington, was ordained over the baptist church here, May 20. Messrs. Saffery, Finch, Aldiss, Brawn, Murch, Hall, Drury, Roff, and other ministers, were engaged in conducting the services, which were of a very gratifying and encouraging character.

WILLIAM KNIBB.—We perceive from the editorial notes of the *Baptist Magazine*, that an arrangement has been made for Mr. John Howard Hinton to proceed with the compilation of the memoirs of this distinguished missionary. Good.

BIRMINGHAM, *Bond-street*.—The Rev. Thomas Morgan has resigned the pastorate of this baptist church, and the Rev. Samuel Edgar, B.A., has engaged to supply the pulpit for six months. W. H.

*New Hall-street*.—Mr. C. Stewart, late student at Bradford, has accepted the unanimous invitation of this church to supply the pulpit a few months on probation. W. H.

BRIXTON HILL, *Surrey*.—The whole of the debt on Salem chapel was cleared off at our fourth anniversary, June 9th. E. B.

PISOAH, *Pembrokeshire*.—We had a delightful day June 1, when three of our brethren were set apart to the office of deacons, after which about two hundred sat down to tea. M. M.

PENSHORE.—On Monday, June 3, Mr. James Kings, one of our active village preachers, was presented with a copy of the works of Robert Hall, previous to his entering upon a new sphere of labour as a Home Missionary in Cornwall. D. P.

SADDEN.—The baptist church here have invited Mr. Kirtland, of Newark, who is expected to enter on his labours early in July. W. F.

FALMOUTH, *Welber-street*.—We had a debt of £64, which was cleared off May 14, at a pleasant tea-meeting of 260 friends. P. H. G.

REMOVALS.—Mr. Fyfe, of Bolton, to Shotley—Mr. Welch, of Exeter, to King-street, Cheltenham—Mr. Cantlow, of Sheldford, to Isleham—Mr. R. Hall, B.A., of Stepney College, to Arlington—Mr. A. McLaren, B.A., of Stepney college, to Portland chapel, Southampton.

**MISSIONARY.**

**FERNANDO PO, WESTERN AFRICA.**

The barque "Saguenay" arrived in Liverpool yesterday, June 10, bringing over from Africa, Mr. and Mrs. Bundy, and a Jamaica lad of colour. Mr. and Mrs. Bundy left Jamaica in the "Chilmark," with many others, for Africa, as assistant missionaries. They return in consequence of the climate not agreeing with their health.

The late painful intelligence from that interesting island is but too truly confirmed, and when they left, all were busy engaged in taking down their houses, and the chapel, for the purpose of removing every stick and brick to the continent.

Tidings of a more melancholy nature still, they also bring. Death has begun to put forth his hand upon the mission. Mr. Thos. Thompson, who was from Newcastle-on-Tyne, and went out in the "Dove," has been the first of the brethren to fall beneath his relentless stroke. He died, March 12, this year, of the fever, at Bassipu, in the island, but his remains were carried to Bimbia, on the continent, where the future principal station of the mission will probably be.

His bereaved widow, Mrs. Thompson, is returning in the "Robert Huddle," which sails for London, as also Mrs. Saker and child, and a child of Dr. Newbegin.

The Spanish Bishop who went out with the Governor General from Spain to Fernando Po, also arrived in port yesterday, but by another vessel, called the "Magistrate." The effect of the climate upon his health not permitting him to remain—in fact, he doubtless would have fallen a victim to its deadly influence, had not Mr. Bundy, in the absence of Dr. Prince, prescribed for, and attended upon him. Mr. Bundy speaks highly of his conduct—he has evinced great gratitude to him. His demeanour, when I saw him yesterday, was very meek and mild. Both vessels lay alongside each other in the dock—having sailed and arrived about the same time—and the Bishop has expressed his sorrow they did not come by the same ship. One priest is still left at Fernando Po, but they have not interfered with the brethren or the convicts as yet.

The "Saguenay" left Clarence, March 10.

It may not be uninteresting to give you a few of the sentiments of the native christians, which were uttered at a meeting held immediately after the instructions of the Spanish consul were made known, respecting the future proceedings of the Spanish government towards the mission and the island. Dr. Prince presided.

Joseph Wilson, a native of Popoe country, said, "Man can burn bible, can burn me, but no man can burn the truth which has

been impressed upon my heart. Persecution is not a new thing. Our Lord gave us good notice, and says we may flee to another place, but must not dishonour him. Remember what the missionaries suffer for us, and all must suffer with them. If we want to know what to do, we must go to the Bible, and to prayer. For my part I think now is the time to move away. Those of you who like the island better than Jesus Christ can stop."

John Showers, a native of Vy country, said, "Brethren and fellow countrymen, this is the last time I may speak to you altogether. We long hoped the British government would buy this island. That is what has made us stop here. Now that hope is concluded. We thank God for having taught the christians in England to send us these beloved brethren. Suppose the consul had come first, we should have felt it less, because we should not have known the truth, we would therefore have been more willing to stay, and follow the religion of the Spaniards. Oh, then, let us notice and prize this providence. Let nothing shake you. Let nothing move you."

Thomas Beatie, a native of Bonny, said, "We have plenty of warnings of persecution in the Testament. God don't take me by surprise. For my part, I think this day like the judgment day. Some have lost the opportunity of learning the truth. It is too late now. Missionaries must leave now. Brethren, we must pray for our missionaries. Those who want to put our God down can't do so. That work too hard. Missionaries have wasted their knees and their tears under our roofs, and some did not care, and would not hear them. It is too late now. Missionaries have been with us five years. All that time the light burn in this town."

Thomas Johnson, a native of Sene Gambia, said, "I am not worthy to stand here, but I say, think much of religion. I am a poor man, but I make a profession to follow Jesus—and I beg you to follow him. Where our Lord shall direct me to go, I will follow. There is no fault in the Bible. We have often prayed for the gospel to go into our country—now it is to go, and God is trying whether we are able to carry it. We are greatly obliged to the missionaries. They came to stop with us, and they don't say now that trouble is come, we will go back to our own country, and leave these people to themselves. No! How could the gospel spread if we were afraid to lay down our life?"

Peter Nicholls, from the Eboe country, said, "I am no scholar, I am least of all God's people. I got no learning, but then what missionary say, I go and tell that. I can carry missionary's message. When I profess religion, I make no bargain to keep it to myself. I must open my mouth."

These expressions of their feelings are

vonched to by Mr. Bundy, who was present at the meeting.

It was delightful to hear the christian-like tone of their remarks—free from all complaint or bitter reproach. After a sitting of more than three hours, the meeting terminated in *silent* thanksgiving and prayer to God.

In another paper I hope to give you the feelings of some of the brethren upon the aspect of the mission in Africa. The length of this bids its conclusion. In doing so, permit me to say, that our hearts ought to be lifted up with gratitude to God for having so well taught and prepared these native christians for such days of trial and darkness. May they stand fast, and may the dark cloud which hangs over their heads be pregnant with greater blessings yet for the benighted sons of Ham. JOHN NEAL.

*Liverpool, June 11.*

CANADA.—The Canada Baptist Missionary Society held their annual meeting this year in the city of Montreal. This Society's operations are various, employing missionaries, evangelists, colporteurs, and teachers; the reports from nearly all the stations are encouraging. At those assisted by the Baptist Missionary Society in England, fifty-six were baptized during the past year; the total number of members being 509. The following extract from the report of the Rev. J. Elliott, the agent who has been labouring in the Oxford district, cannot fail to interest our readers. "During the last four years," he says, "I have travelled upwards of seventeen thousand miles. I have tried to preach and to hold other meetings upwards of twelve hundred times. I have baptized eighty-seven persons upon a profession of their faith, and they all united with the several churches where they were baptized, and all of them but three, so far as I know, maintain a consistent christian character. At one of the out-stations where I laboured a baptist church is now planted, which numbers between thirty and forty members; they have a licensed preacher from England, Mr. Curtis. My salary has not exceeded £60 a year, yet I have nothing to complain of, my wants have been supplied, and having food and raiment, I ought therewith to be content." The Swiss Missions of Grande Ligne have been re-united with the Canada Baptist Missionary Society, and placed under its superintendence, they are among the French Canadians, and have as follows—Two churches and pastors, six stations, 200 members, six schools, 200 children, and ten teachers and colporteurs. They have also sixteen young men under training as schoolmasters, colporteurs, or pastors. In the college, twenty students have been pursuing their studies, three of these (Messrs. Hewson, Porterfield, and Slaught) have finished their course of study, and are now settled in

spheres of usefulness. Another, Mr. A. J. Gray, has been compelled to leave the institution from a disease in his eyes. Sixteen students are now enjoying the advantages of the college, thirteen of whom are preparing for the exercise of the christian ministry. They also conduct religious services in St. Lawrence suburbs and at the Cross; besides which they visit the houses of the poor to converse with them, and to distribute tracts.

### Religious.

NOVEL AND INTERESTING SERVICE.—The new chapel, in John-street, Edgeware-road, erected for the Rev. R. H. Herschell, a Christian Israelite, well known in Europe as the author of "A Brief Sketch of the Jews," and "A Visit to my Fatherland,"—was set apart for the worship of God, May 27. In the morning the Rev. G. Clayton, the Rev. J. Blackburn, and the Rev. Dr. Bunting, took part in the service, two addresses being delivered by the Rev. Dr. Leifshild and the Rev. R. H. Herschell. In the afternoon, two of Mr. Herschell's brothers, who have also embraced christianity, took part in the services, addresses being delivered by the Rev. W. Douglas, of the Established church of Scotland, and the Rev. A. Edersheim, a talented and promising young minister of the Free Church of Scotland, on his way to Moldavia as a missionary—both he and Mr. Douglas being converted Jews; so that the entire afternoon service was conducted by christian Israelites, and was rendered peculiarly solemn and impressive from the deep and earnest solicitude which pervaded the prayer or address of each speaker on behalf of his unconverted brethren. In the evening the Rev. T. Binney preached from Romans xiv. 17. The chapel was erected at a cost of upwards of £4,000, of which £2,000 are yet required. The contributions had been received from christians of every denomination, and seldom, if ever, had a place of worship been erected under similar circumstances. After a cold collation and tea, Sir C. E. Smith, Bart., the Rev. Dr. Dibdin, of the Church of England; the Rev. J. Bunting, D.D.; the Rev. J. Freeman, of the London Missionary Society; and the Rev. J. D. Smith, of Newry, expressed their sympathy in the object, and the pleasure they experienced in taking part in a service indicative of better days for the outcasts of Israel, and exhibiting so pleasing an evidence of real christian union. Mr. Herschell commenced his stated ministrations yesterday. Collections nearly £114.

"CHURCH" EDUCATION SOCIETY FOR IRELAND.—The sixth annual report states that "The number of schools is 1820, having 103,883 scholars on the rolls, of whom 32,903 are Roman Catholics; 19,510 are



Protestant dissenters; and 57,410 are children belonging to our church, exhibiting an increase for the year of 91 schools, and 1,895 children on the rolls. Receipts £31,007 Os. 1½d. Increase on previous year is £2,001, 3s. 8½d. 'The society feel it a great hardship to be cut off from government support, and the church is constrained to persevere in her fixed determination to decline connection with the present system of national education.' Moreover, '1,500 clergymen have risen in defence of the church against the mock liberality of the present government.' Although the 'Premier has, it is said, written to the Irish executive, that government patronage is no longer to be exercised in favour of any clergyman who will not place his parochial or diocesan schools under the management of the board.'"

### General.

THE CORN LAWS ABOLITION BILL is, at the time we write, Tuesday evening, June 23, passing through its last ordeal, by a third reading in the House of Lords. This done, the Queen will readily sanction it, and by the time these pages are read it will, we confidently hope, be an act of parliament.

THE QUEEN OF ENGLAND gave birth to another princess, on the 25th May. Her Majesty is recovered, and gone to her favorite residence on the Isle of Wight. The royal family, father, mother, and infant children, are all in the enjoyment of excellent health. May a gracious Providence deliver them from all evil—temporal and spiritual!

PRICE OF WAR.—We have elsewhere, in this number, given a few items of the actual expenses of war—horrid war! But they are not all. The price has been enhanced by taxes on bread for one whole generation! Thirty years ago those taxes were imposed. Millions of money have thus been paid in addition as the price of war. Let us be thankful for deliverance from this burden, and never, by indulging the war-spirit, suffer it to be bound on our shoulders again.

ISRAHIM PASHA, the conqueror of Syria, and son of Mehemet Ali, the ruler of Egypt, has recently paid a visit to this country.

MR. TORREY, a minister of the gospel, who was imprisoned by the Americans for aiding the escape of slaves, has himself escaped from the power of his infamous persecutors.—*He is dead*—murdered for doing a humane act. Ah America, America—shame on thee!

## Marriages.

March 31, at the baptist mission chapel, Belize, by the Rev. Alexander Henderson, John Harwood, third son of Mr. Samuel Green, baptist minister, Walworth, to Mary Ann, only daughter of Mr. Adams, Honduras.

May 16, at the Old Meeting, Kidderminster, by Mr. Mills, Mr. T. James, to Miss H. Griffin; and Mr. R. Giles, to Miss E. Green.

May 25, at the baptist chapel, Coleford, by the Rev. J. Penny, Mr. John Locke, of Coleford, to Miss Catherine Jones.

May 25, at Lays Hill chapel, Herefordshire, by Mr. T. Wright, Mr. W. Delahay, to Miss Ann Dekins, both of Ross.

May 27, at the baptist meeting-house, Gamlingay, by Mr. E. Manning, Mr. J. B. Gamman, of Beaminster, to Anne, second daughter of David Paine, Esq., of Waresley.

May 27, by the Rev. D. Douglas, at the baptist chapel, Hamsterly, Mr. John Angus, of Hindley, to Mary, eldest daughter of Michael Earthorn, Esq., of Emmshill.

June 2, at the baptist chapel, Thrapston, by Mr. Young, Mr. R. Turner, pastor of the baptist church, Bythorn, to Miss S. Sutcliffe.

June 3, at the baptist chapel, Bridgend, by the Rev. Edward Griffith, Mr. C. Griffith, Weston-super-Mare, to Elizabeth, third daughter of Mr. P. Walker, Bognor, Sussex.

June 8, at Fooks Cray chapel, by Mr. Hamblin, Mr. W. Mills, to Miss Wood.

June 9, at the baptist chapel, Sabden, by Mr. J. P. Griffiths, late pastor, Mr. B. Laycock, to Miss Mary Duerden.

June 15, at Blakeney, Gloucestershire, by the Rev. W. Copley, baptist minister, Mr. Ellis Webster, of the 96th Regiment of Foot, to Miss Elizabeth Woods, of Newnam.

June 16, at the Meeting-house-alley baptist chapel, Portsea, by the Rev. C. Room, Mr. W. S. Baker, of Emsworth, to Jane, daughter of Mr. W. Young, of Portsea.

June 16, at the Upper Meeting, Saffron Walden, by the Rev. N. Hayercroft, Mr. Wm. Mitchell, to Miss Rebecca Watson.

## Deaths.

March 13, of fever, at Bassipu, Fernando Po, Western Africa, Mr. Thomas Thompson. The deceased was one of the missionary band who went out in the "Dove," under the auspices of the Baptist Missionary Society. He died in the field,

under the banner of the cross, whilst dispelling, under the divine blessing, the moral gloom of dark Ethiopia, and left abundant testimony that the gospel, which he had dispensed to others, was sufficient to sustain when all other comforts failed.

In addition to the above from Mr. Potts, the Rev. G. Sample, writes:—"I am sorry to inform you that another 'breach' has been made in our missionary bands, by the death of our dear brother Mr. Thomas Thompson, a devoted labourer in connexion with the Baptist Missionary Society in Western Africa. Mr. T. was a member of the baptist church, Tuthill Stairs, Newcastle, and was much beloved by his brethren and associates in the church and Sunday-schools. Of an enterprising spirit, and much desiring to lend his aid in diffusing the blessings of the gospel among the heathen, he accompanied his friend and fellow-townsmen, Capt. Milbourn, with other labourers, in the missionary ship 'Dove,' to Fernando Po, in the month of February 1845; and whilst actively employed in promoting the varied objects of the missionary enterprise there and on the African continent, and struggling, like others, with the insalubrity of the climate, it pleased his Lord and Master to call him from his labours on earth, to his rest in heaven. He died in great peace, and in the full exercise of faith and hope, at Bassipu, one of the outstations of the mission, in the island of Fernando Po, on the 13th of March last, at the early age of 27, amidst the regrets of of his fellow labourers, and to the great grief of his bereaved widow, who is expected ere long to return to Newcastle.

Servant of God, well done!  
Rest from thy love employ;  
The battle fought, the victory won,  
Enter thy Master's joy.

What need have we to pray that the Great Head of the Church would pour out of his Spirit on our churches, and raise up those who, being 'baptized for the dead,' shall replenish our dwindling ranks, and successfully fight under the banners of the Captain of Salvation?"

May 3, at Basingstoke, the Rev. James Wills, in the 62nd year of his age, and the 26th of his faithful pastorate, deeply lamented by his affectionate family and attached people.

May 14, at Burnley, Mary Smith, aged 23, a member and a useful teacher in the General Baptist church. In the hour of death, with her head leaned on her mother's shoulder, she exclaimed, "my witness is in heaven, and my record is on high."

May 26, Ann, the beloved wife of Mr. J. Wallis, of Husbands Bosworth, Leicestershire. She retired to rest as well as usual, and when her husband awoke in the morning, he found her dead by his side! She was for many years a steady and consistent member of the baptist church, Clipston.

May 30, Mr. Joseph Battley, of Kingsland, a deacon of the baptist church, at Shacklewell, aged 61. Punctual at the house of God, and devoted to his cause, his

departure is felt as a great loss. But he died in faith and hope.

May 31, Mr. W. Evans, a student of nearly four years in the Pontypool baptist college. Much beloved, the scene at his interment was very affecting.

June 5, at Great Catworth, Hunts, Mr. William Rowlatt, aged 80. He was formerly a preacher of the gospel in the above place, and latterly a member of the church at Bythorn. His death is deeply lamented by a large family, and a numerous circle of friends.

June 8, at Bythorn, Miss Mary Boyfield, aged 23. She was a sabbath-school teacher, and a member of the church. On Saturday, 6th inst., she was reading the 366th hymn, (Rippon's) when she fell from her chair and spoke no more!

June 8, after a long and painful affliction, borne with much christian fortitude and resignation, Mary, the wife of Mr. John Rowe, B.M., Berwick St. John, Wilts, aged sixty-eight years.

June 1, at Royston, of consumption, Mr. John Searle, aged 30, for several years an esteemed member of the baptist church, London-road, Saffron Walden. His path was that of the just, which is as the shining light, that shineth more and more unto the perfect day.

June 9, departed this life in peace, in the 44th year of her age, Martha Dawson, wife of Mr. Thomas Dawson, pastor of the 2nd baptist church, Bacup, Lancashire. Her loss is deeply felt by the church and congregation with which she stood connected, and surviving relatives.

June 10, at two o'clock in the morning, at his house, Montrose-street, Glasgow, in the 64th year of his age, the Rev. Hugh Heugh, D.D.

June 10, at Manchester, beloved by all who knew him, the Rev. Thomas Hudson, Wesleyan minister, aged 27. He was struck with paralysis on sabbath morning, May 24, while preaching at Gravel-lane chapel, from the text, "Having a desire to depart and to be with Christ."

June 12, Mr. W. Pegg, of Melbourn, Derbyshire.

June 16, in the 72nd year of his age, the Rev. Charles Hyatt, who, for a period of forty-two years, had been the faithful pastor of the church assembling at Ebenezer chapel, Shadwell.

June 19, Mr. J. Carryer, aged 64, formerly a deacon of the baptist church under the care of Robert Hall, and recently of that in Charles-street, Leicester; highly esteemed.

June 10, Mrs. Hannah Marvin, aged 40, a useful and esteemed member of the baptist church, Carley-street, Leicester. Calm peace and holy joy marked the closing scene.

## BAPTIST REPORTER.

AUGUST, 1846.

*Essays, Expositions, and Biography.*CHRISTIAN UNION AND  
CHRISTIAN PARTIES.

THERE appears to be no dispute amongst christians as to the desirableness of union if it could be obtained. The disagreement is respecting the position which it should occupy in the scale of importance, and the best method of attempting its accomplishment. Up to a certain point every eye appears to take the same direction, but beyond that the views of many diverge. Some would sacrifice everything to union, others would sacrifice much, while a third party will sacrifice nothing. It is the opinion of many that one truth is worth more than any union, while many more conceive that union is the best mode of subserving all truth. "Let us settle our differences first, and then unite," say these; "Let us unite in order to settle them," say others. All join in deploring the *fact* of disunion; but some go back to the evils which produced it, and expend their greatest lamentations there; others contemplate the evils which it produces, and allow their sorrows to flow on account of them.

It were well to go to the bottom of every subject had we faculties for it, but with the capacities which we have, it is less easy than desirable. An acquaintance with the surface of things is attained by a survey which costs but little labour; and the question before us is no exception to this rule. It is easy enough to see that the professed followers of the Saviour are ranking under different standards, holding different views, adopting different systems, employing different shiboleths, observing different customs, reverencing different names, acting on different maxims, and doing homage to different principles. Hence the diversity of parties—which every christian man is doing something to uphold, and nearly all uniting to deprecate.

So far as this all is plain. There is, however, an inquiry which casts its glance lower considerably—What has occasioned all this? Another contemplatively asks—To what extent, in the present state of the world, are the highest interests of man, not of any sect, injured by it? And a third

practically suggests—Is there any principle upon which all that is evil in it may be obviated, without the superinduction of greater evils? If so, what is that principle?

We do not attempt to discuss these inquiries, but merely to glance at them, for such a discussion would swell immensely beyond our circumscribed limits. To us then it appears that the sources of disunion amongst christians are to be found in human nature, in the various and dissimilar circumstances of mankind, in the blunders of the church, and in the progress of human thought.

If the first of these alone be considered, we shall not wonder at the diversity of view with which the same truth is so often regarded. Had man a perfect intuition of all the objects of knowledge, there could be no difference of opinion. Things would be seen as they are, and all would see them alike; but while one perceives with a certain degree of illumination, and his neighbour with a superior; while one views an object from this point of the compass, and another from the opposite, there will necessarily be some discrepancy between their impressions. Moreover, all minds have not the same taste for examination and inquiry, or the same force and energy to assist them in it; and those who are exactly equal in these respects will investigate by different methods, each being influenced by the structure of his own mind. Hence he who pursues one road will meet with different facts and incidents from his fellow traveller who pursues another. Then if one has inquired and informed himself up to a certain point, it is scarcely reasonable to demand that he should take a jump over all the intermediate series between himself and a more advanced inquirer, so as to arrive at *his* conclusions without observing each of his positions in the progress. He had better plod on his way step by step in the path of truth, so that his opinions may be his convictions, than take too much on the

credit of another, whose fancied superiority may be nothing more than the presumption of egotism, the audacity of ignorance, or the gratuity of overweening self-confidence. The natural and acquired peculiarities of every mind may explain the causes of more disunion than in fact we see in the world.

Take into the account the varied and ever changing circumstances of the human race, and add that to the foregoing to make the matter still clearer. It is probable that had every individual on earth been taught in the same school, by the same master, from the same books, on the same principles, with the same design, and in every respect alike, that there would be nothing approaching towards identity of sentiment universally and on all subjects. Natural distinctions of mental and moral endowment would still exist, and seek and obtain development in the course of every man's life. The evolution of these distinctions would be seen in the opinions and sentiments adopted, in the tastes and antipathies formed, and in the objects loved and pursued. But when it is considered how far this is from being the case, and that no two persons can possibly undergo precisely the same kind of discipline, and be the subjects of exactly the same sort of instruction, intellectually and morally—if it were desirable, which, of course, it is not—why should it excite surprise that our opinions jar on so many subjects, and that on scarcely any one are we all agreed? Take any number of men, out of any number of counties, or out of any number of parishes in the same county, one out of each county or parish, and inquire into the circumstances of the birth, education, habits, modes of thought, early preferences, social intercourse, and the other accidents of life by which the formation of opinion must have been affected, of each separately, and then compare all the cases with each other, and it will be found that had all these minds been constituted precisely alike, there was

enough of contrariety in their respective conditions to prevent the possibility, without an absolute miracle, of their convictions wholly corresponding on all topics of even the most vital moment. But no imagination can picture the endless variety which exists in the circumstances of men.

Then, should not the errors and mistakes of what has gone by the name of "the church" be reckoned amongst the causes of disunion in the christian republic? The abandonment of the pure word of God for ecclesiastical traditions—the adulteration of the simple observances of christianity with the abrogated rites of Judaism, and the splendid gewgaws of pagan idolatry—and the erection of christian offices into stations of emolument, pride, and tyranny—and the repression of conscience by confessions, and pardons, and indulgences—and the subjecting the judgments of the many to the audacious dogmas of the few—and the forcing everything into subserviency to the lusts, and cupidity, and ambition of a greedy detestable priesthood, what was it likely that all this would *end* in? Was it to be anticipated that Eternal justice and goodness would allow this Babel to be proceeded with till its summit should be buried in the clouds, and thus afford a more impervious obscurity for the concealment of the dark designs of its projectors than the infernal crypts in which so many schemes of death were concerted? Or was it not rather to be looked for that he should confound their tongues and their counsels by causing its massive walls to yaw and rend, so that light may be thrown upon the hideous scenes within? It was to defeat the purposes of political despotism that God at first confounded human speech; and may it not be to defeat the purposes of ecclesiastical despotism that he prevents the inquiries of christians from ending in one result? The day will come when the same reason will not hold.

The progress of thought in the

world, as one of the causes of disunion on theological subjects, should be viewed in connexion with this. The great blunder of popery, but one nevertheless essential to its existence, was, that it sought to dam up all the issues of the human intellect within the boundaries of one gigantic dyke, beyond which it was at their peril to pass. When, however, this object was supposed to be nearly secured, and Rome was revelling in the abundance of her spoils, knowledge, in spite of all the efforts made to restrain it, began to overflow its banks, and to carry away the embankments of tyranny and ignorance, by which it had been so long confined, and its force and grandeur so crippled and obscured. And was it not to be expected that, being thus emancipated, it should commence sweeping and rushing with growing violence in all directions; and, in revenge for its long confinement, bear off every landmark and obstacle which stood in its way? Myriads of minds thus introduced to all the luxuriant lengths and breadths of liberty, were not likely to seek coalescence again till they found one common channel, in which they could flow freely towards the Great Fountain of all truth, from whence they derived their being. But if this channel has not yet been discovered, perhaps it will be well to abstain from any attempts to dig another. The level once reached, will soon do away with all confusion and disorder. Efforts may yet be made to raise again the old dam-work, and at times there may be the appearance of success, but soon will another mighty burst come from the mountains of truth, and all must inevitably give way, affording anti-christ an opportunity of standing by and grinding his teeth, and growling at the vanity of all his labour.

The *parties* which we see in the christian church have sprung, for the most part, out of the extension of popular liberty, which has given room for the intellectual growth and development of mind; and have in a goodly

measure occasioned that growth. Is there not a process of healthful action and co-action produced by them? Do they not effect mental collision? And is not truth served by the legitimate conflict of mind on her behalf?

In the various parties, political and religious, which abound in the world, we see how nature performs the important work of *generalising*. We group the productions of the earth under certain *genera* and *species*, the foundation of which we find in the things themselves. And the Great Mind appears to have provided for something of this kind in our own race. We have intellectual and moral affinities which attract us to some rather than others; and similarity of sentiment groups us together in specific sections and classes, by which we are not separated from the universal family, but drawn closer to some parts of it; as we often find two children of the same parents conceive a greater affection for each other than for the rest, though alike related to all.

Every party in the church is an organised effect of free inquiry, and to some extent an evidence of the triumph of the soul over popular prejudice, since whoever breaks loose from conventional notions must have thought somewhat for himself. Divisions, therefore, are the visible ramifications thrown up by the secret action of minds in their search after truth—the “outward and visible signs” of those revolutions in the empire of intellect, and the heart, to which it must ever be subject in this imperfect state. Earth does not appear to possess a common focus in which all the rays of light scattered from the spirits which occupy its surface can meet.

To the second of our inquiries, viz: To what extent are the highest interests of mankind, not of any sect, injured by the divisions of the church? we can only devote a few words, as we may recur to that part of the subject again. In the mean time the conviction may be recorded, that had the church known nothing of that

emulation superinduced by the rivalry of the various sections of which she is composed, her limits at the present time had been far less extended than they are; and the world had been the worse instead of better through her peace. This attributes no defect to religion, but evinces the weakness and imperfections of her votaries.

With respect to the practical question stated at the commencement of this paper, it will be enough to say that it is the subject which is even now employing the minds of the greater part of the christian public. We do not presume, therefore, to decide, or even enter upon it. All that has been said and written respecting it will fail to convince many that the plan projected under the denomination of “The Evangelical Alliance,” is just the thing to bring about the end proposed. Of all other parties in the church the most tenacious of their liberty and privileges, are the *small* ones; and these are the least likely to be consulted in the movement referred to. It is rather importunately demanded that all should consent to retrench what are termed their *minor* differences, for the sake of a great result; but who is to say that the views of some do not classify with *major* the things thus designated? And may not things apparently unimportant grow in consequence with the progress of information? There is also a suspicion abroad, whether well or ill-founded, that the alliance contemplates little more than the drawing closer to each other the magnates of our different denominations, being very indifferent about their poorer and less cultivated brethren. Suspicion is a busy thing, and this may be only one of its foibles. Some cherish the idea that it can never unite any but *ministers*, and will thus tend towards something ominous. One thing may be put down, without hesitation, that if the repression of free inquiry be attempted, the scheme will prove but a splendid chimera.

Newbury.

JOSEPH DREW.

## THE MORAL ELEVATION OF THE CHURCH ESSENTIAL TO MISSIONARY SUCCESS.

[The following passages are from a sermon by the Rev. George B. Ide, of Philadelphia. The text is Isaiah xl. 9, and the theme, *The moral elevation of the church essential to missionary success*. After mentioning that the church must have clearer and more perfect views of divine truth, and a far higher elevation of christian principle, the author proceeds:]

THE elevation required of the church includes, also, eminent personal holiness. In addition to the want of high-toned principle, and the connection, direct or implied, with public evils, to which we have referred, there prevails, among the mass of christian professors, a low standard of individual and practical piety. They entertain a very imperfect sense of their obligations to the Saviour who has redeemed them, and called them to be partakers in the inheritance of his saints. Their religious exercises are marked by many deficiencies. Their repentance is superficial, their faith feeble and wavering, their zeal languid and fitful, their views of spiritual things obscure and distant, their hope of heaven a vague desire, rather than a realizing certainty, and their love to Christ and to the souls of men cold, speculative, and inconstant. Their entire character partakes largely of their former state of carnality and pollution. Their old tempers and passions yet rankle and tyrannize in their bosoms. The chains of lust, and avarice, and selfishness, but half-broken, still hang clanking heavily around them. And while for the shadows of this fugitive scene, the gains of commerce, the strifes and fluctuations of political parties, and the whole shifting panorama of earth's empty allusions, they are all alive and eager, they manifest but little concern, and make few and paltry endeavours to promote the honour of Jehovah, and the recovery of our race to its rightful dominion. This absence of earnest and devoted consecration, on

the part of believers, is a most fatal hindrance to the success of the gospel. It chills and frustrates prayer, palsies the arm of exertion, dries up the stream of benevolence, shields the impenitent, as with triple steel, against conviction, and, closing the ear of God, arrests the descent of his all-conquering Spirit. Never will the church meet her solemn responsibilities, until her children, bursting asunder the shackles that bind them, and rising out of the slough of earthliness in which they are sunk, come up to that high measure of evangelical sanctification, which the voice of scripture and the exigences of a dying world, alike demand of them. There is a moral omnipotence in holiness. Argument may be resisted. Persuasion and entreaty may be scorned. The thrilling appeals and monitions of the pulpit, set forth with all the vigour of logic, and in all the glow of eloquence, may be evaded or disregarded. But the exhibition of exalted piety has a might which nothing can withstand. It is truth embodied. It is the gospel, burning in the hearts, beaming from the eyes, breathing from the lips, and preaching in the lives of its votaries. No sophistry can elude it. No conscience can ward it off. No bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal—invincible; and, clad in immortal panoply, goes on from victory to victory. Let Zion, through all her departments, but reach this elevated point, and how rapid and triumphant would be her progress! With what overpowering demonstrations would her tidings be attended! What numerous and overflowing channels would pour into her treasury the requisite means; and what hosts of her consecrated sons would stand forth, to publish on every shore the mandates of her King! And how richly would the showers of divine influence be shed down, quickening into life the seed which she scatters, filling the desolate wastes with verdure and joy, and

changing this blighted earth into the garden of the Lord!

Another characteristic of the position to which the church is exhorted to ascend, is *near and intimate dependence on God*. In her present low standing-place, with the vapours of error, and the logs of worldliness floating all around her, her spiritual perceptions are clouded and distorted. The things of sense and time,—the objects which are at hand and palpable,—loom up in unreal magnitude; while those of the far heaven are hidden from her view, or appear in remote and shadowy outline. Hence the great fact, that Jehovah alone is her Rock and her Defence, and his Almighty Spirit the source of her advancement, is but dimly seen, and feebly apprehended. She may, indeed, cherish it as an article of her creed; yet practically, it is unheeded and forgotten. Instead of reposing an undivided trust in the approbation and blessing of her enthroned Intercessor, she is too much inclined to rely on the splendour of intellect, the stores of learning, the numbers, and wealth, and temporal respectability which she can bring to her support. In some of her divisions, alliance is even sought with the civil arm, and princes, and potentates, and a mitred hierarchy, are regarded as her lawgivers and protectors. O, how unlike is this to the conduct of the early disciples! They stood on “the high mountain,” and saw the pomp of human power, and the gilded pageantry of crowns and sceptres dwindle into a speck beneath them. How little did they estimate the glitter of riches, the halo of talents, the parade of titles, and the array of all earthly influence! The celestial realm, with its vast and absorbing realities, was close above them. The face of God, radiant with love, shone full upon their hearts, filling the whole field of their vision, and ravishing them with his ineffable perfections. Immersed in the divine effulgence, they lost sight of the world,—of themselves,—

and God became “all and in all,”—the atmosphere in which they moved,—their Element of Life, their Centre, and their Rest. They *felt* that to him *only* must they look for succour; and that, without his presence, all the instrumentalities in the universe were vain and worthless. They hung their hopes to the pillars of his throne; they laid their prayers at his very footstool; and he, honouring their confidence, prospered their labours, and made their names a wonder and a glory to all coming ages. Oh, could we, like them, win up to that sun-lit pinnacle, rising, pure and clear, above the smoke and din of this murky scene, where our access to the infinite grace of the Father and the Son should be full and free; where our communion with them should be obstructed by no intervening barrier; and where our faith, severed from all mortal reliances, and fixing its calm eye on the Omnipotent alone, should grasp with untrembling hand his immutable promises, what an amazing revolution would be wrought in our feelings and actions, and how victorious would be our assaults upon the strongholds of iniquity! Then would primitive fervour again animate the church, and apostolical strength gird her ministry, and ancient triumphs return to her banner, “God witnessing with” her in every land, and enduring his own word with energy from on high.

Another particular in which Zion needs to be elevated, is *in the grandeur and universality of her plans of benevolence*. The spectator, who occupies the mountain-top, has a much more extensive and commanding prospect, than he who dwells at its base. In like manner should the Christians of our day ascend into “the Mount of Vision,” that they may survey the wide, moral landscape, and take the dimensions of the whole mighty territory which they are summoned to invade and conquer. While remaining at a low point, we are apt to confine our aims and efforts within a narrow circle, and to think little of



the far-spreading fields, which distance and interposing heights shut out from our view. It is, therefore, necessary that we should attain a loftier post of observation, whence our eye may range over a broader compass, and where we may enlarge our calculations in proportion to the enterprize to be achieved. Planting our feet on the bright eminence which has been described, let us throw our glance over the immonse regions that lie beneath, stretching away in illimitable perspective. A *world* is before us, with all its peopled continents, its crowding millions, its darkness and woe. Upon the whole boundless expanse, guilt and death, with raven wings "sit brooding." Here close at hand, we see our own favoured country,—where the free word of God, proscribed or trammelled in all other lands has found its refuge and wrought its most signal results,—sinking into the gulf of degeneracy; menaced with the fearful domination of "the man of sin;" sapped and convulsed by giant vices; its rulers, its politicians, and its insane population casting off the laws of Jehovah; while the church is at ease, her sentinels are asleep, and the beacon-lights burn dimly on her towers. Yonder, we see Europe, the proud home of arts and civilization,—one half of it shrouded in the blackness of papal night, and the other, a solitary kingdom excepted, covered with the huge corpse of a dead protestantism, and its monstrous emanation, a baptized infidelity. And even in that single nation where vital christianity still lives, we witness a concerted and vigorous attempt to pollute or destroy it, and substitute, in its room, the exploded mummeries of a darker age. On this side, we behold Africa,—wronged, bleeding Africa,—sitting in the dust, and manacled with one wide pall of barbarism. We see her vast interior thronged with savage hordes, scarce raised above the level of the brute, and given up to the most degrading idolatry. We see the slave-ship hovering on her coasts; and hear

the clanking of her fetters, the shrieks of her children, the shouts of rapine and violence echoing along her plundered shores. And there, far in the dim and ancient East,—the hoary cradle of the world,—we look on the unnumbered myriads of Asia, plunged into heathenism, a prey to debasing passions, strangers to hope, and hurrying blindly into the abyss. Everywhere, we perceive the presence and the power of that relentless enemy of God and man, whose throne is on the high places of the earth, and whose trophies are murdered souls. We see Romanism deluding its countless votaries; Paganism enthralling two-thirds of our species; and the fell impostor of Mohammed blasting the fairest portion of the globe, and even lifting its foul crescent above the hallowed scenes which the Redeemer trod. We see governments, laws, society, both in lands benighted and civilized, constructed on principles alien to the gospel; and the spirit of ungodliness diffused through all ranks and classes of mankind; while the few who cleave to the cause of truth and heaven, are, in comparison, but as the three bands of Gideon to the dense host of the Midianites, or as the lonely spots of verdure, that gem an otherwise unbroken desert.

Such is the spectacle which, from the "high mountain," presents itself below and around us. The work which we are called to accomplish, is the moral renovation of this entire extent of sin and misery, its complete subjection to the authority of Christ, and its universal transformation into beauty and holiness. Not a corner of it is to be left unreclaimed; not a dark recess forgotten; not a remote isle of the sea unevangelized; not a wanderer of the wilderness unillumined; not a solitary child of Adam unblessed with the tidings of peace and pardon. Over all, the loveliness and purity of Eden are again to return. Over all, Christ is to reign, and to reign through the instrumentality of his people. Here, then, let us stand, and devise our

plans, and form our resolves, with a vigour and a scope commensurate with the greatness of the undertaking which devolves upon us. To this all-viewing height, let the whole church come up, and estimate the task to be performed, the evils to be removed, the obstacles to be encountered, and lay out her schemes of effort with an amplitude that shall embrace the world.

## LIFE AND TIMES OF MENNO.

BY THE REV. J. NEWTON BROWN.

LUTHER, Melancthon, Zuingle, Calvin, Knox, Cranmer, were men who displayed high talents and virtues—men whose consecrated learning and genius shed lustre on the cause of truth, and gave both form and impulse to their own and after ages. The world will never forget them. Their names are dear to the bosom of the church. Their influence as reformers will never die. But there stood one among them whom they knew not; who was greater than they—more truly eminent in the likeness of their common Lord.

This is not the language of ignorance, or idle paradox, much less of sectarian bigotry. We have studied our ground. We know what we say. We have made up our judgment deliberately, on broad christian principles, and, we trust, in a truly catholic spirit. Comparisons are often odious; but they are sometimes necessary, beautiful, and edifying. A strife about the old forbidden question, raised on worldly principles, Who among us shall be greatest? we utterly repudiate. But there are other principles, fixed by our Lord himself, by which he will judge us, and by which, if we are wise, we shall judge ourselves, and one another. See Matt. v. 19; xviii. 4; xx. 25—28. These principles have not always been applied in judging historical characters. Our leading church historians have not occupied the right position to do this.

Their connexion with the state has been too close to permit it. They saw not the church through a clear medium, or in true perspective. A beam was in their own eye. We are grieved to say that even such standard historians as Mosheim and Milner of the last century, and Neander, Milman, Ranke, and D'Aubigne of this, are not exceptions to these remarks. Highly and justly as we honour them; deeply as we are indebted to them; much as they have done for the truth in matters of church history; much as they have walked with Christ in private communion, like the favoured disciples on their way to Emmaus; yet, on this point, "their eyes are holden." For this reason, they are the historians of the present age; but not destined to command the future. We are constrained, by our reverence for divine truth, to say this. We would not injure them; God is witness. We willingly sit at their feet. From our heart we bless God for them. *But the time is come—here in a land of religious freedom, if not elsewhere—to apply christian principles in their full extent to the study of history, and to our estimate of the characters of history.* Our Great Master requires this at our hands. It is the special mission of our age. Posterity claims it of us. Cost what it may, we must gird ourselves to this great task. Without it we cannot meet the fearful crisis before us. We cannot wage successful war against polished scepticism, consolidated superstitution, and the crushing coalitions of secular power. Our age is eminently historical. All practical questions are tried by historical tests; and the horoscope of the future is cast from historical data. There is much to hope from this tendency; and something to fear. A reconstruction of the christian church is called for, on an historical basis; it will certainly be attempted; but are we prepared for it? We speak not of Puseyism, which is fast seeking its true centre, Rome. But we speak of the great

movements towards Evangelical Union which are visible on every side. In view of these it is, we say now with special emphasis, that *Church History must be rewritten*.

Every reformer must be estimated by the nobleness and purity of his principles—those which he holds in common with others, as well as those which he holds in distinction from them; by the freedom of mind with which he examined and embraced them, as well as the firmness of spirit with which he avowed and maintained them; by the consistency with which he carried them out in his own practice, and the zeal with which he sought to spread them through society; by the nature and degree of the resistance he encountered, and by the measure and means of his success. These principles being self-evident, we have only to request our readers to bear them steadily in mind, while we trace the following sketch of the great Dutch Reformer.

As Baptists, also, Menno has special claims upon our regard. To be a baptist in the United States, in 1846, it is true, may cost little and prove little. To become one, after being bred otherwise, and bound by ties of endearing association to a different communion, costs more and proves more; as the mental agony of a Judson, and many others, may testify. But to become a baptist in Europe, in 1536, was more than this. To pass, like the other great reformers, from the bosom of Rome to the banners of reform, even though men of letters, magistrates, and princes were gathering there, cost *much*; but to be compelled by conviction clear and irresistible, founded on the word of God, to go still farther and beyond them—beyond Luther, beyond Calvin himself; to stand alone, as none of them ever did; or worse still, to be identified with a “plebeian sect,” scattered and peeled and calumniated as no other ever was, the scorn and horror of all living christendom, condemned and persecuted unto death by

both papists and protestants without exception; to wear out a whole life in labours and perils and privations of all sorts, with the absolute certainty of no earthly recompense; to thirst for sympathy with the whole evangelical body of the reformed, and to be repelled from all approach and consolation—because “in this century,” says Dr. Mosheim, “the simple denial of infant baptism, and consequent baptism of all on believing, were looked upon as flagitious and intolerable heresies:” this was the case of Menno—this was his sore agony—his severe but sublime probation. Yet for Christ’s sake he bore it, and bore it meekly. He was faithful unto death. Northern Continental Europe, from the German Ocean to the Gulf of Finland, was the broad theatre of his apostolic life and labours. Their holy fruits were sealed by the blood of innumerable, joyful martyrs. And to this day much of that fruit remains, though not in all its early purity. Not less than one thousand churches of professed saints in Europe and America, at this moment, bear his name. Though in some points degenerate, they are still sound in fundamentals. They belong to Christ. They belong also to the great baptist family, and should be claimed by us, and reclaimed, as brethren.

Friesland, the native soil of Menno, is the most northerly province of the Netherlands. It was the original of the oldest and bravest tribe of Germans mentioned by Cæsar—a tribe of the pure Saxon blood—the first in freedom, industry, patience, economy, and commercial enterprise—the true fountain of our English and American civilization. Then, the country was the poorest on earth—an immense morass, inundated daily by the sea; now it is the garden of Europe—the noblest triumph of man over nature. By ages of persevering toil, it has been won from the waves of the ocean—diked, drained, defended, cultivated, enriched, and beautified;—the finest type of what the moral world will yet

be under the reclaiming power of christianity, perseveringly applied. Here Menno was born, in the village of Witmarsum, near Bolswert, in 1506.

Of his parentage and education we know nothing. No university then existed in the Netherlands. But his subsequent reputation as a learned Romish preacher and disputant, suggests the possibility that he was a graduate of Heidelberg, or Friburg. Leipsic might have been shut against him, in consequence of the struggles between the house of Saxony and Friesland, whose citizens guarded their ancient liberties with hereditary valour. Even their subsequent submission to Charles V. was with the reservation of these. They glorified in the name of *freemen*. Romanism was established legally among them in the ninth century; but they never yielded, like others, *fully* to the power of Rome. They did not pay tithes. They forced their priests to marry; saying, "that the man who had no wife, necessarily sought the wife of another." They acknowledge no ecclesiastical decree, if secular judges, *double the number of the priests*, did not concur in its origin. Great numbers of the persecuted Waldensian baptists had found refuge among them, for four centuries before the birth of Menno, and were among their most valuable and industrious citizens. These had bailed with joy the labours of Wesselus, Faber, Erasmus, Reuchlin, and other learned men, in exposing the corruptions of Rome; and were emboldened to exert themselves in diffusing "a still purer religious knowledge," years "before the name of Luther was heard of as a reformer." Had they possessed adequate learning (says a recent high authority in Holland), "*from their communion* would have arisen, and that much earlier than it did, all the light that now beams on Europe."

Menno was but twelve years old when Luther first roused the universities and provinces of Europe by the trumpet blast of Reformation. No

country responded more readily to that call than the Netherlands. Philip of Burgundy, bishop of Utrecht, natural brother of the Emperor Charles V., favoured the movement. The celebrated Edward, count of East Friesland, openly adopted it. The baptists blessed God, for raising up in Luther and others, brethren, with whom they could hold spiritual communion in things most essential to salvation. But they had a guide of still higher authority than man. The bible had been in circulation more than four hundred years in their vernacular tongue. Copies *printed* as early as 1475, are now in existence. Still the great majority of the people were Romanists. In West Friesland especially, the home of Menno, "the light shone in darkness, but the darkness comprehended it not." Though he had acquired "learning enough to be regarded by many as an oracle," as Mosheim observes, yet like many other learned men of that age, he was wholly ignorant of the scriptures, except in the church lessons, when he was ordained a Romish priest in 1528, at the age of twenty-three. He was even disposed to scoff at them; so stupid a priest was I, (he says) for two years.

He was first settled in a village called Pingium. He was a sort of vicar there; having a superior, whom he calls his "pastor," and an inferior priest as a curate or chaplain. Both of these associates had some knowledge of the Bible; but Menno says he had hitherto refused to read it, for fear of the contagion of heresy. All three were mere formalists in religion; vain and worldly in life, like others around them. Mosheim says, that by his own confession, Menno was at this time "a notorious profligate;" but this is straining the language of humble christian penitence. One thing is certain, that as early as 1530, he began to feel doubts about the mass. To satisfy himself, he read the New Testament for the first time. The result was a conviction that tran-

substantiation was a fable. He continued to read, and gained such a degree of light, as to be esteemed by many "an evangelical preacher." Still, he says, "the world loved me, and I the world." The transforming power of the cross had not reached his heart. Of the baptists, he personally knew nothing; but one day his curiosity was raised by hearing that a certain man, named Soicko Snyder, "a devout innocent hero," had been beleheaded at Leuwarden (the capital of the province) for being "re-baptized." It is fit that the effect of this should be told in his own words.

"It sounded very strange in my ears to speak of a person being re-baptized. I examined the scriptures with diligence, and meditated on them earnestly; but could find in them no authority for infant baptism. As I remarked this, I spoke of it to my pastor; and after several conversations, he acknowledged that infant baptism had no ground in the scriptures. Yet I dared not trust so much to my understanding. I consulted some ancient authors, who taught me that children must by baptism be washed from their original sin. This I compared with the scriptures, and perceived that it set at nought the blood of Christ. Afterwards I went to Luther, and would gladly have known from him the ground; and he taught me that we must baptize children on their own faith, because they are holy. This also I saw was not according to God's word. In the third place, I went to Bucer, who taught me that we should baptize children in order to be able the more diligently to take care of them, and bring them up in the ways of the Lord. But this, too, I saw was a groundless representation. In the fourth place, I had recourse to Bullinger, who pointed me to the covenant of circumcision; but I found as before, that according to scripture, the practise could not stand. As I now on every side observed that the writers stood on grounds so very different,

and each followed his own reason, I saw clearly that we were deceived with infant baptism."

The "devout innocent hero" of Leuwarden, did not die in vain. The conviction of Menno—a conviction founded upon the most free and full inquiry—was a consequence. The inquiry itself is worthy of remark for its thoroughness; and gives us the genuine type of Menno's clear, inquisitive, and penetrating mind. He begins with the scripture: he then consults his superior in office; next he examines the ancients; and then in succession interrogates the reformers of his time. He compares each with the scriptures, and all with one another; and thus makes up his own calm, comprehensive, independent judgment. Nor did he fail to ask the enlightening aid of the Holy Spirit. Could he have pursued a wiser course to find the truth?

Still the conviction of his intellect and conscience was not fully obeyed. He was yet, he says, "without spirit and love." But he justly and humbly ascribes his "enlightening" to "the Holy Spirit," in the use of the appropriate means. In this state of mind he removed from Pingium to Witmarsum, the village of his father, in 1530.

There, in 1532, appeared some of the "Munster Sect," and, as he says, "deceived many pious hearts in that region." Menno set himself to oppose them. Reference or appeal was made to him, from all sorts of their antagonists. It was said that he could stop their mouths. But, in so doing, he soon saw that he was "the champion of the impenitent, the worldly opposers of reformation." This struck him to the heart. He began to pray to God that he might not, be chargeable with the sins of others—that he might not, for the sake of gaining the applause of the world, lose his own soul.

The "Munster Sect" was a "handful" of men, resembling the modern Mormons. They claimed new reve-

lations, not the scriptures, as their guide in setting up their "New Zion." Their leaders were the successors of the "Prophets of Zwickau," in 1522. They had nothing in common with the baptists, except the denial of infant baptism, for they held to a worldly, not a spiritual kingdom. At first, however, they were simple enthusiasts; persecution made them fanatics. "Against the spirit and word and example of Christ," says Menno, "they draw in *their own defence* the sword, which Peter was commanded by his Lord to sheath." We italicise the words "in their own defence," because the fact is commonly represented otherwise; and Menno's impartial testimony shows how much of the guilt and horror of the subsequent Munster tragedy is really chargeable on the measures of their persecutors, who (before they drew the sword in self-defence) had long inflicted on them the most "cruel immolations, butcherings, and murders."

The fanatical proceedings at Munster, in 1534, under John Boccold, shocked all men of common sense and decency; but none more than Menno. He saw the deluded multitude hurried on to their own destruction by a few bold, but base impostors; and that there was no man to throw himself in the breach to save them. His conscience was now thoroughly awakened. He felt that with all his better knowledge of the truth, he was more guilty in the sight of God than those deluded men, while from love of the world and the fear of man, he did not follow out his own scriptural convictions. The example of others, he saw clearly, was no excuse for him. His agony of spirit became intolerable. To use his own expressive words, "My heart within my bosom trembled. I besought my God with sighing and tears, that to me, a troubled sinner, he would grant the gift of his grace; that he would make in me a clean heart; that he would graciously forgive my impure conduct and loose vain life, through the merit of the blood of

Christ; that he would endue me with wisdom, spirit, frankness, and manly fortitude, so that I might preach his worthy name and holy word unadulterated, and proclaim his truth to his praise."

His prayer was heard. But the effects of his conversion are best described in his own words:—"I began, in the name of the Lord, to teach publicly from the pulpit the doctrine of true repentance; to guide the people in the narrow path; to testify concerning sins and unchristian behaviour, and all idolatry and false worship; as also concerning baptism and the supper, according to the sense and fundamental principles of Christ, as far as I at the time had received grace from my God. Also, I warned every man against the Munster abominations in regard to a king, to polygamy, to a worldly kingdom, to the sword, &c. most faithfully. Until the great and gracious Lord, perhaps after the course of nine months, extended to me his faithful spirit, help, and mighty hand, so that I freely abandoned at once my character, honour, and fame among men, as also my anti-christian abominations, mass, infant baptism, loose and careless life, and all; and put myself willingly, in all trouble and poverty, under the pressing cross of Christ my Lord. In my weakness I feared God. I sought pious people, and of these I found some, though few, in good zeal and doctrine. I disputed with the perverted; and some I gained through God's help and power, but the stiff-necked and obdurate I commended to the Lord. \* \* \* Thus has the gracious Lord drawn me through the free favour of his great grace. He first stirred in my heart. He has given me a new mind. He has humbled me in his fear. He has led me from the way of death, and through mere mercy has called me upon the narrow path of life into the company of his saints. To him be praise for ever. Amen."

This great change took place in 1535. It endued Menno with that

martyr spirit so lamentably wanting in his great fellow-countryman, Erasmus; and the want of which stung with such pathetic sorrow the last hours of another great contemporary, the learned, the laborious, the amiable Faber, the translator of the New Testament into French. His dying words to the Queen of Navarre, in view of the fact that he had never openly renounced the corrupt church of Rome, (which were uttered only two years after this,) deserve mention here. "I have been guilty of this heinous offence—I have known the TRUTH, and have taught it to many who have sealed it with their blood; and yet I have had the weakness to hide myself in those places where the crowns of martyrs are never distributed." This had been the case with Menno; but now, with a penitent heart, he was "buried with Christ by baptism," and joined the martyr church of the New Testament—that church more ancient than Rome—opposed to all its corruptions—and persecuted in every age, because so pure. It is now too late in the day to confound this primitive people with the "Munster Sect," because both were called, by their enemies, "Anabaptists." As well confound the baptists of the United States with the Mormons of Nauvoo. This is proof of pitiable ignorance.—Learned Romanists knew better. "If the truth of religion, (said Cardinal Hosius, president of the Council of Trent, in 1555,) were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinion and persuasions of no sect can be truer or surer than those of the Anabaptists (baptists;) since there have been none, for these twelve hundred years past, that have been more grievously punished." Yet Pope Pius II. confessed, in 1460, "neither the decrees of Popes, nor annies of christians, could extirpate them." "All sorts of people (said Seisselius, Archbishop of Turin in 1470) have repeatedly endeavoured, but in vain, to root them out; for

even yet, contrary to the opinion of all men, they still remain conquerors, or at least wholly invincible." Such are the concessions of illustrious Romanists to the long, unbroken, line of our meek martyr witnesses. But never, perhaps, in the whole history of the church, had they been in so low a state, as at the time when they were joined by Menno. Popular ignorance and learned prejudice had then confounded them with the "Munster Sect," in one overwhelming torrent of odium, proscription, and massacre. Their pure and faithful testimony, sealed with their own innocent blood, for more than a thousand years, seemed silenced for ever. But God's ways are not as our ways, nor his thoughts as our thoughts. At the very moment when that meek, heroic band seemed wholly scattered and extinct—when the voice of power that had sounded for so many ages, like thunder, in the ear of corrupt and crimson Rome, seemed completely drowned in despair—then was the faithful Head of the Church preparing for its revival in all its original purity, clearness, and glory—not in the halls of universities, nor in the palaces of princes—not at Wittemburg—not at Geneva—but in the humble village of Witmarsum. And yet the "Israelites indeed" of that age and of ours, have doubted of the fact, and said with unfeigned surprise, "Can any good thing come out of Nazareth?" There is but one answer to the question—"Come and see." Compare the Confessions of Augsburg, 1530, and Geneva, 1537, with the Waldensian Confessions of 1120, 1508, and 1544, or the Mennonite Confessions of 1550, 1626, and 1821, and mark the immense superiority of the latter. How manifestly, in all that relates to the constitution of the church, "the wisdom of this world is foolishness with God."

[We shall conclude this interesting sketch in our next.]

## Poetry.

## THE TRIUMPH OF MERCY!

## AN ODE.

Vengeance stood threat'ning—Love delay'd!  
Justice and Truth their scales display'd,  
But Power, with Mercy's tears unite,  
Mercy, with Wisdom's wondrous light,  
Now turns the scale,—and Justice still,  
No more demands nor ever will.  
Mercy with Justice!—Truth with Love!  
Wisdom with Power!—harmonious move!

Amazement first  
Held mute—not long!—  
Then rapture seized  
The listening throng!—  
And they, who erst  
At creation's birth;  
With the morning stars  
Pour'd forth  
A glorious flood  
Of melody:—  
When God beheld  
All things were good;  
Now once again,  
Their harps have ta'en  
And they pour'd along  
A nobler strain:—  
A nobler strain  
They pour'd along,

And this was the burden of their song:

“ Alleluiah! alleluiah!  
Peace on earth—good will to men!  
Blessing, honor,  
Glory, power,  
Unto God and to his Son:  
Holy! holy! holy Lord!  
By the Hosts of Heaven ador'd;  
Let thy holy will be done!  
Alleluiah! alleluiah! alleluiah! Amen!”

The sounding notes ascending high,  
Trembling—approach th' Eternal's ears,—  
His smile renews their extacy,  
And moves the distant spheres!  
And again;—again!  
The cup of heavenly bliss ran o'er,  
Unable to contain—  
And they strike a louder yet—a sweeter strain!

Then how should Gratitude inspire,  
Within our breasts her sacred fire;  
And love—a cheerful sacrifice,  
Requite his love who for us dies!  
But, Mercy's tears may flow in vain;  
Vengeance may lift his sword again!  
And injur'd Justice still may plead,  
If injur'd Mercy by us bleed!

*Spital.*

W. G. S.

## THE CHRISTIAN WARFARE.

Ur, christian soldier! slumber not,  
'Tis not the time to rest,  
A priceless crown is to be sought,  
A land to be possessed.  
For the great conflict now prepare,  
If thou wouldst in the conquest share.

Though powers unseen oppose thy way,  
And dangers lurk around,  
Tho' treacherous thoughts, far deadlier foes,  
In thine own heart abound,  
With gospel truth equipped and girt,  
Thou shalt pursue thy course unhurt.

Thy leader bids thee onward press,  
For he has led the way;  
And now, to prove thy faithfulness,  
Directs thee to obey.  
To him thou hast allegiance sworn,  
And wilt thou not his will perform?

Fear not, his arm omnipotent  
Is pledged for thy defence;  
He vanquished all thy mighty foes,  
And bore them captive hence.  
Through him thou wilt the conquest gain,  
He died, the victory to obtain.

And now he lives and reigns above,  
As universal King;  
While heavenly hosts, in ceaseless lays,  
His lofty praises sing,  
And celebrate with harpings high,  
The glories of that victory.

But hark! what sweet celestial strains  
Swell the triumphal song!  
Ah! praise like this is praise unknown,  
Save to the ransom'd throng;  
They only, 'midst those hosts above,  
Have tasted of a Saviour's love.

'Tis heaven complete, to be with him  
Who brought them from afar,  
Through his own blood they triumph now,  
And more than conquerers are:  
These stand before him day and night,  
Arrayed in robes of spotless white.

And see a glittering diadem  
Encircled round each brow,  
And in each hand a waving palm:  
They know no sorrow now;  
Jehovah sits in majesty,  
And wipes the tear from every eye.

Up, christian warrior! slumber not,  
'Tis not the time to rest;  
Thy resting place for aye shall be  
Upon thy Saviour's breast.  
Soon shalt thou be in his embrace,  
A trophy of redeeming grace.

*Coleford.*

XXII.



## Reviews.

**A BRIEF COMMENTARY** on the First Epistle of Paul to the Thessalonians. By the Rev. A. S. PATTERSON, Glasgow. *Edinburgh: Clark. London: Hamilton & Co.*

EVERY effort to elucidate the sacred writings as now translated into our language will be welcomed by every lover of the word of God. Mr. Patterson is a minister of the Free Church of Scotland, who, having succeeded in producing "A Commentary on the First Epistle of John," which met with a favourable reception, has been encouraged to proceed to the examination and exposition of other parts of the sacred volume. His reasons for selecting this portion we give beneath, only adding that this small volume appears in a cheap and portable form.

"It seems to the author, as if the First Epistle to the Thessalonians, were frequently treated with something like neglect, both by Biblical critics, and by ordinary readers of Scripture. And yet it is an epistle of exquisite beauty, in respect of thought, feeling, and expression—it develops and explains some momentous articles of the christian faith—it embraces a large range of preceptive rules—nor is it, by any means, altogether free from serious difficulties. These considerations may vindicate the author in attempting to expound it—a design, in the execution of which, it may be hoped that, while availing himself of some important suggestions by Pelt and other expositors, he has freely, yet cautiously, exercised his own judgment."

**BIBLICAL INSTRUCTION:** intended principally for young persons. By GEORGE PRITCHARD. *London: Book Society for Promoting Religious Knowledge.*

THIRTY years ago, when entering on the responsible duties of a sabbath-school teacher, how few, we recollect, were the books then within our reach calculated to assist us in the right discharge of our important engagements. Now, how are they multiplied! Our sons possess facilities not enjoyed by their fathers. May they use them wisely and diligently! This cheap and neat little book is designed to exhibit those representations which the Great Being, in consideration of our weak capacities, has made of himself in his own word. A short "preface" explains the nature of the treatise, which consists

of brief and judicious explanatory remarks, with selections from the sacred writers in the following order:—Representations of God from the human form—faculties—affections—senses, and actions, and also from inanimate objects, with a suitable "conclusion" to the whole. We highly approve, and cordially recommend, this valuable little work to all our young friends—teachers especially.

**SIMPLE SKETCHES,** by the Rev. JOHN TODD. *London: Nelson.*

LIKE all the publications of this spirited publisher, this small volume appears in a very attractive form, ornamented with a rich coloured frontispiece, and numerous wood engravings. The name of the author is now so favourably known in this country, that our opinion of his merits will not be required. But for the sake of those who may not be acquainted with these "Simple Sketches" we give a list of them, from which, when we add that the religious reflections are always evangelical, the interesting and useful character of the work will be gathered. We advise teachers to add this cheap and beautiful little book to their libraries. The contents are—

"Religion in the cottage—Two scenes in Virginia—The squirrel—Modern innovations—The twins—The mother's tears—The Jew—The sabbath-school—The evening walk—A grievance—The christian slave—The sailor's funeral—The missionary—The sailor boy's mother—History of an almanack—A grievance—The widow's son—The female sufferer—The praying widow's son—The pastor's daughter—To the sailor—The mountain cottage—The orphan—Death of an aged clergyman—Little Lewis—How to hit a deacon—The summer evening dream—To an infant—The pastor's funeral—True heroism.

**THE PSALMS OF DAVID,** imitated in New Testament language: together with Hymns and Spiritual Songs, in Three Books. By the Rev. ISAAC WATTS, D.D. *London: Printed and sold by J. Haddon.*

**A SELECTION OF HYMNS** for the Use of Baptist Congregations: intended as a Supplement to Dr. Watts's Psalms and Hymns. Thirty-eighth, being an Improved and Enlarged Edition of the

**New Selection.** The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries. *London: Printed and Sold for the Trustees, by J. Haddon, Castle-street, Finsbury, and by all booksellers.*

To those Baptist churches who use the "New Selection" in connection with "Watts's Psalms and Hymns," this portable edition of the whole in one volume will be a great convenience. It is printed in double columns, and there-

fore the type is small, and yet it is distinct, being executed in that superior style of workmanship for which Mr. Haddon is distinguished. The indices are valuable, referring not only to the first lines of Psalms and Hymns, but of verses also. A scriptural index and an index of subjects are also given. The whole is as neat a specimen of composition in printing as we have ever seen, the whole, binding included, not exceeding five-eighths of an inch.

## Baptist Church History.

[As it was not convenient for the writer of the "Historical Sketch of the Baptist Church Eythorpe," to conclude it in the present number, it will appear in our next. This month we give the following very interesting sketch of the rise and progress of a modern baptist church, from the same correspondent.]

### RAYLEIGH, ESSEX.

THE ESSEX Association of Baptist Churches was formed at Braintree, on September 20, 1796, for the important object of "spreading the gospel in the different towns and villages of the county." At its formation it consisted of the churches at Braintree, Burnham, Coggeshall, Colchester, Earl's Colne, Harlow, Haverhill, Langham, Potter Street, Ridgewell, Saffron Walden, Waltham Abbey—twelve in number. Their first inquiries were, "*who will go for us? where shall we begin?*" And he for whose glory the union was formed, speedily answered their importunate supplications. Mr. James Pilkington, who had a short time previous been called to the ministry by the baptist church, Edward-street, Wardour-street, London, of which he was then a member, was recommended to the association by his pastor, the Rev. W. Garniss, and having preached, first at Potter Street, and afterwards before a committee of ministers of the churches who met at Coggeshall, on March 14, 1797, he was accepted, to go where the Lord should direct. The second annual meeting of the association was held at Coggeshall, on the 30th and 31st of May following, when such representations were made by the Rev. John Hornblow, of Braintree, that the associated brethren unanimously concluded "that they were called to send their agent to preach the gospel at Rayleigh, upon which Mr. Pilkington was publicly set apart to the work of a missionary by solemn prayer.

On June 15, he arrived at Rayleigh, which was at that time a most ungodly village—a place where satan's seat was. Shops and public-houses were open during the whole of the sabbath. Public fights in the streets were so common as to be familiar sights, and, as though these villagers were determined to attain and to exhibit the acme of moral pravity, parties of them were accustomed to meet in the most public places to *out-swear each other!* and some to *outvie each other in lying!* Nor was this moral wilderness relieved by any spots of spiritual verdure; all around was barren and desolate, enveloped in the blackness of darkness, and encircled by the shadow of death. The parish church was out of repair; service was performed but once on the sabbath, and very few attended it. There was no faithful minister to warn these sinners to flee from the wrath to come, no Sunday schools for their children, and *but one* professing christian in the place, a woman, who was a member of the baptist church, Hitchin, Herts. The surrounding country presented a spectacle equally appalling and painful; at Billericay a socinian occupied the pulpit,\* so that there was not an evangelical dissenting church nearer than Chelmsford, a distance of fourteen

\* Subsequently, with the consent and approbation of the Independent brethren, Mr. Pilkington adopted Billericay as a station, where, by a full and powerful exhibition of the all important doctrines of the gospel, he caused the removal of the socinian from that village, which made way for the late Rev. John Thornton.

miles. Such were Rayleigh and the places adjacent in 1797.

But, sterile and uncultivated as was this moral waste, Mr. Pilkington's reception at Rayleigh was, nevertheless, most discouraging. He was told, that although it was desirable to have preaching, yet it was not then the proper time to begin. For in consequence of the mutiny at the Nore, the troops were encamped at Southend, near Rayleigh, to keep off the rebels, and that the whole country was ripe for rebellion; to all which Mr. Pilkington judiciously replied, "I am aware that I am liable to be cast into prison, but if you will leave me alone, I will begin, and leave myself in the hands of the Lord." A house was therefore taken, and licensed, and on June 25, 1797, Mr. P. opened his commission from King Jesus to these christian heathen. Tidings of these things soon reached the villages of Brentwood, Billericay, Wickford, Rochford, and other places adjacent, from whence numbers came to hear the gospel, so that the preaching house soon became too small to accommodate the number of hearers. A friend, therefore, kindly fitted up a cartledge, capable of seating two hundred persons, where the worship of the Most High, was conducted on the sabbath, and during the week the glad tidings of salvation were preached in the neighbouring villages. God was graciously pleased to give testimony to the word of His grace. In the first year eighteen persons were converted to the faith, all of whom wished to be baptized and to walk together in a church state, in the fellowship of the gospel. So determined and successful an invasion of this province of satan's empire was prosecuted under the most formidable opposition, which ignorance, malignity, and ungodliness could induce, when incited and encouraged by the great enemy of God and man. Failing, however, in these attempts to crush the cause of truth and righteousness, that arch fiend raised obstacles which were yet more difficult to surmount. Four persons of property who were the chief supporters of the infant cause at Rayleigh, were opposed to the views of the baptists on the subjects and mode of baptism. These gentlemen being partial to Mr. Pilkington's ministry, offered to build a chapel, and to guarantee him a salary of £100 a-year, if he would relinquish his views of baptism and baptize infants! to this proposition Mr. P. hesitatingly replied,

"I have bought the truth, but dare not sell it." His refusal brought matters to a crisis; the four wealthy pædobaptist friends withdrew their support, and would no longer allow him the use of the cartledge, hoping, by these means, to compel him to leave Rayleigh; but the whole of the congregation besides were anxious that he should stay. It was a time of great perplexity. These poor people therefore determined to spend the evening of August 28, in united special prayer; and that God who had hitherto so abundantly sustained and prospered the undertaking, now, in answer to their supplications, disposed the heart of a friend to come to their help. On the following day, August 29, a Mr. Pearson called and offered a piece of freehold ground on which to erect a chapel; this was at once accepted, and on September 3rd, was legally conveyed in trust for the use of the baptists at Rayleigh for ever. An answer to prayer so evident, immediate, and direct, excited the most lively sentiments of gratitude in the minds of the whole congregation. Mr. Pilkington writing about the matter, feelingly remarked, "Thus in less than one week, we ceased from man, and found our God a refuge and strength in time of trouble!" Another difficulty occurred of a nature more amusing than important. It was proposed to immerse the eighteen candidates, and for this purpose the loan of a malting cistern was procured, but a few days prior to the time appointed for the administration of the ordinance, some cunning and mischievous person artfully and wickedly persuaded the proprietor of the malting that if he allowed the baptists to use his cistern to dip their converts in, they could from henceforth claim it as their own! This so alarmed the man, that he immediately withdrew his permission to use the cistern for such a purpose, and though he afterwards acknowledged that he had been imposed upon, yet so powerful were his fears, that he could not be prevailed with to alter his resolution.

On September 25, 1798, the building of the chapel was commenced, and on the 26th of March following, it was completed, and opened. The same gracious providence also which evidently directed the whole transaction, enabled these poor disciples, after strenuous exertion, to discharge the whole cost of the building. On the succeeding 25th of June, the

ministers of the association met at Rayleigh, when the eighteen believers were baptized upon a personal profession of their faith, and afterwards, with Mr. and Mrs. Pilkington, who were honourably dismissed from the church in Edward-street, London, were formed into a church of Christ. Their first church act was to present a unanimous invitation to Mr. P. to take the oversight of them in the Lord, which he accepted, and was ordained to the pastoral office, by the associated ministers on the next day. Thus, two years after the standard of the cross had been erected at Rayleigh by the Essex Baptist Association, a baptist church (the fruit of their agent's labours) was constituted and set in order, in the presence of the associated brethren, who regarded it as their "Ebenezer" to the praise of divine grace. Subsequently the number

of hearers rapidly increased, and it became necessary to erect galleries for their accommodation. The chapel was then enlarged to its present dimensions (57 feet by 30). From that time to the present, abundant has been the blessing with which, year after year, the Great Head of the Church has favoured this important station. Mr. Pilkington yet lives, and continues the beloved and honoured pastor of this flourishing church, which now numbers 115 members, connected with which is a Sunday school of ninety children, and two village stations. Those christians who remember what the moral state of Rayleigh and the adjacent places was in 1797, and contrast therewith the state of things in 1846, exclaim with devout gratitude, "What hath God wrought!"

## Christian Experience.

### A TROPHY OF MERCY.

"Is not this a brand plucked out of the fire?"

I AM a regular reader of your *Reporter*, and I must confess that it has been made a blessing to my soul, and I pray God that he will still make it a blessing to every one that looks into it. I find you want such information as is calculated to encourage, strengthen, comfort, and confirm the people of God whilst travelling through this vale of tears, and as our glorious Redeemer has blessed what I have read to my own soul, who can tell but he may do the same by what I may write respecting my own experience; I will therefore relate something of the Lord's dealing with me, who was before a drunkard, a liar, a swearer, unclean, dishonest, and almost an actual murderer. Yea, I used to try to outdo even the devil himself in craftiness and every wicked thing. I regarded the devil as nothing in comparison with myself, and used to say that if God had made me instead of satan, I should have answered his purpose better. Did you ever hear such language before! I never heard such thoughts or expressions from the lips of a fellow-mortal beside myself, (before God I lie not.) At one time I could have murdered my fellow-mortals as free, as we say, as the day, and the greatest work

for me at last was to keep from murdering myself. I think I have said enough of my former state; enough for all to see that if I have found mercy none need despair, for out of eternal perdition there is not one who is, or could be, more vile than I once was. I need not add that I was a sabbath breaker; but if keeping alehouse company would be called keeping the sabbath, no one kept it more strictly. Oh, the riches of the mercy and the love of God in Christ Jesus unto me while under the power and dominion of the devil! How many times has my poor body been prevented from temporal death—from drowning—from falling from horses, and out of carts, while in a state of drunkenness. One time I had gone from home, and was determined to return in the course of the day sober, but, alas! it was a day to be long remembered by me. I arrived home the next morning, but how I know not; some person, or persons, brought me back from the place I had gone too, three miles off, and put me inside a stable, but who they were I know not. At that time I received such injury to my bodily frame that time will not erase. Many more providential deliverances I could mention, but these must suffice. At this time, while lying in bed, being unable to get about, these words came with such power upon my

mind, that I could not get rid of them :—  
 “The hairs of your head are all numbered.”  
 Well, I thought, if they are, what profit is that to me, or who knows the number of them, for I never knew that any person had attempted to count them, and if they had, I would not have thanked them for their pains. However, I could not get rid of these words, and one day after another different passages of scripture would crowd in upon my mind, so that sometimes I thought to myself, I wonder if other people are plagued with such words as these as I am, for they make me miserable, especially one passage, which seemed to come down upon me, and weigh heavier than all the rest, and that was,—  
 “Be sure your sin will find you out.”  
 Now my trouble began in reality; I began to consider who spoke these words, and how, or why, it was that I thought so much about them, and particularly what sin it was that would find me out. But notwithstanding all my searching back, and calling to remembrance any one sin in particular, I found that all my sins were great, and of such an aggravating nature, that I was compelled to leave off, for I found that by so doing I only increased my distress. At last I concluded that it must mean my sins in the bulk. And now I could see no hope, or any possibility of escaping damnation. But, oh! to think of being lost was almost more than I could bear; and then my sins came before my eyes in such crowds, so that my poor soul was hardly able to bear the sight of them, much more feel their burden. Now I began to think of what I had done, and against whom I had done it, and, oh! the heartfelt trouble, and distress, and despair I was in, when I found that it was against an infinitely holy God, who had preserved my life in being and my soul from hell while sinning against him with all the power I had. Yet, even now, notwithstanding the checks of conscience I had, causing me to weep, and determined I would leave off those sinful abominable practices, for I really detested them at times, I soon forgot my promise, and, like the sow, returned to wallow in the mire. Thus I went on for I suppose about seven or eight years. But the above scripture often caused me much terror and trouble; sometimes I gave all up for lost, at other times some faint hope appeared. But after awhile I began to feel a dislike to keeping company with sinners, although I knew there was not a

worse among them than myself. But, however, so it was. I now felt an inclination which, in my recollection, I had not had before, to read God’s word. How it came about I know not. I then felt a desire to attend a prayer-meeting one Wednesday evening, that being what we call our fair day, to which before I had always looked forward with pleasure and delight, generally having my fill of everything that was earthly, sensual, and devilish. But this day my mind was directed to meet a few poor praying people, with whom I had never met for such a purpose in all my life. To this place I repaired from the crowd, but I hardly dare go in. I looked this way and that way to see if any one was noticing me, and at the first opportunity I entered. There were only five people beside myself, and I thought these people must be the people of God, or they would not meet together to pray to him now, and so I felt quite at home among them; and I have to bless God I went, for I found more satisfaction in my own mind respecting how I might obtain mercy, although I do not remember a single word that was spoken by them. I now felt better as regards my distress of mind, and earnestly cried, “God be merciful to me a sinner.” After this, I was noticed by some of the Wesleyans, with whom I went sometimes to hear, yet always came away without what I seemed to want. One sabbath I went to the baptist meeting-house, and found there the praying friends with whom I had met before, which caused my heart to leap for joy. Here the Lord was pleased to direct my mind away from my polluted self to “Behold the Lamb of God which taketh away the sins of the world.” This was the text the minister preached from, and under this discourse I was much blessed. I could now see that the guilty sinner was welcome to come to the Lord. Jesus Christ I now felt bore all my sin, and carried all my sorrow. Peace, through the blood of his cross, flowed into my heart. I felt hatred to sin, and was led to flee from it as from the flames of hell; and now I live in hope of being for ever delivered from it when I lay down this tabernacle, and go to dwell with him for ever who has washed me from my sins in his own blood, and made me for ever a monument of his mercy, grace, and love, to whom be glory everlasting. Amen. C. S.

## Characteristic Sketches.

### A MODERN BAPTIST (?) PREACHER.

HAVING heard much respecting the talents and eloquence of a certain young baptist minister in the Midland Counties, and learning that he was about to preach at one of the Meeting-houses in this town I went to hear him. The minister of the place gave out the hymns, and whilst the first was singing I noticed a young man ascend the pulpit. His appearance was juvenile—almost boyish: for he was rather small in stature, and his dress—the black silk neck-cloth and turned-down collar, made him look more like one of our young engineers who lay down the levels for railroads than a baptist preacher. The singing concluded, he read, in rather a gruff voice, an extract from one of Paul's epistles; I forget which now, but it was as full of good gospel as Paul himself could put into it. I hoped from this that we should have some good old doctrine, notwithstanding certain whispers which had reached my ears, to the contrary. But the prayer—alas! that prayer quenched all my hopes, and settled me down into cold but anxious apprehension as to the forthcoming discourse. The text was announced—"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." His first words were an expression of contempt for "the thousand-and-one sects" into which christianity was divided. This strange and unnecessary remark, offered apparently at the shrine of a spurious liberality, made an impression at the outset rather unfavourable than otherwise. I did not take notes of the discourse, and I write from memory. So I do not attempt to give a perfect outline of it. I shall therefore arrange my remarks under two heads—first, I shall notice a few things which the preacher said; and next I shall refer to a few things which he did not say.

He said Jesus Christ was the friend of the poor man, and he talked well about that, saying some very good things in a smart way. Then he referred to christian professors in this day, and contrasted their conduct with that of Christ. Here he was numerically severe. He represented the learned men of these times as justly regarding christians with contempt, as a puny and pusillanimous race, whilst on

the other hand the poor were disgusted with their hypocrisy and selfishness, and had therefore forsaken them in masses, and would not attend their worship. "You make long prayers and short weights"—"The poor asked for bread, and you gave them bibles and tracts," were among the biting sayings of the preacher.

Mark the boldness of these declarations, from a young man, of whom modesty and humility should have been certainly leading characteristics. He tells a thousand people, at hap-hazard, that they are no better than arrant rogues and consummate hypocrites. He has never seen them before, and has not probably conversed with half-a-dozen of them. They are among the most benevolent that a town of fifty thousand inhabitants can furnish, and some of them have been honourable christian men and women for a longer period than he has been born, or it may be his father before him—they are generally ready to every good work, and have built for themselves and the public as many as twenty good places of worship, and perhaps there is not one man or youth before him there who has not again and again signed a petition that food may be untaxed, and yet this youth tells this congregation, "The poor asked for bread, and you gave them bibles and tracts." Had the speaker been in our Town Hall, instead of that Meeting-house, such an unfounded assertion would have been hooted down, as certainly as some things he said, more adapted to the political platform than the christian pulpit, would have been applauded.

But I have far more serious objections to urge under the second head of my remarks, viz., on what was not said. I could not have conceived that a Particular Baptist minister taking *that* text, as the foundation of his discourse, could have omitted to notice, if only by way of contrast, the original dignity and present exaltation of the Son of God. But no reference was made to either by this young man. Not so Paul: who, when wishing to inculcate humility and love among the Phillippian christians, referred to the original dignity—the voluntary humiliation—and present exaltation of Christ Jesus our Lord in the following

beautiful passage, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

I strongly suspect that this preacher does not understand Jesus Christ—Yea, I moreover fear that he does not yet understand himself. Has he been converted to God? Has he ever felt the plague of sin in his own heart, humbling him in the dust of self-abasement before his Creator, and compelling him to cry, "God be merciful to me a sinner?" From such a sinful, guilty, and helpless condition has he by faith seen the hand of Him who is "mighty to save" stretched out to his relief? Has he laid hold of that hope, and has the Holy Spirit borne witness with his that he is a child of God? I ask these solemn questions with all earnestness and even anxiety. For should he answer "Yes," I would then ask, how could he be content to preach Christ in the way he did? All he seemed to know of Jesus was, that he was a very good friend to poor folks. Undoubtedly he was, but was this all?

I know very little of the history of this young preacher, or the circumstances under which he assumed the character of a baptist minister. I can only express my surprise and regret that he should ever have been put into the ministry. Some sad mistake must have been made somewhere. Now, however, I rejoice to hear that the mistake has been rectified, and that he is not now named as a baptist minister.

In giving this brief sketch I am, I trust, influenced by no motive but a love of truth, and the honour of religion. Against this young man I can have no personal ill-feeling. I never exchanged one word with him. Had he come as a Unitarian minister I probably should never have heard him, or said a word about him.

But when a preacher is announced as a baptist minister, who is not one, but a preacher of another gospel, which is not the gospel, then it is the duty of an honest man to protest against the imposition. And was it not an imposition for a man to come in the name of a baptist minister and assert, as this young man did, when he observed, Christ said "I am the way, the truth, and the life—not my death is the way, the truth, and the life—I am the way, the truth, and the life." A Unitarian saying this would be consistent, but a baptist minister saying this shall be written down as

"A traitor in the camp of Christ."

Let him go to his own people, and our prayers shall follow him that God may give him repentance to the acknowledgment of the truth.

I justify these apparently strong remarks, not so strong neither as those of the apostle, (1 Gal. 8, 9,) because of the evil effects of such examples, and the baneful influence they exert. In all our congregations there are some, the young especially, who are often carried away by the eloquence of the preacher, forgetting that eloquence is not piety, and that the latter, and not the former, is more scarce, and ought to be most in requisition. And in these days, when so much counterfeit liberality passes current for genuine charity, we have the more need to be careful, and ring the token well to hear if it sounds like sterling coin. After the visit of this young man to this town I heard of a young woman who, full of admiration of the preacher, remarked, that our hymn books were too much *besmeared* with blood! Now we will do her the justice to observe that we do not believe the idea or the expression originated with her—she only heard and retailed it. But how awful this single instance of perversion of divine things! That blood—that precious blood—in which the holy hosts of perfect saints now circling the throne of the Most High, were washed from their sins, and to the virtuous power of which they everlastingly ascribe their salvation, is thus spoken of as a filthy and disgusting thing!

May God raise up for all our churches men after his own heart to preach his own word to the people, and may the people love the truth and cleave unto it with all their heart and soul.

MNASON.

## The Spiritual Cabinet.

**PRIESTCRAFT.**—"In addressing candidates for the ministry, never," said Robinson, "never affect the dignity of priesthood; ever despise the misery of priestcraft; never affect show and parade in religion; the little exorcences of pride, and paltry exhibitions of vanity, in protestant churches, are reflections on the sense of those *who import them*, for imported they are from Italy. Pardon a homely comparison; and if it be wrong to expose superstition to contempt, forgive me at least for once this wrong. Really, when I compare the little cheap decorations of reformed churches with the master pieces of Italy; our gaudy days, with their grand processions; our beggarly imitations of their pontifical magnificence, I call theirs pomp, ours poverty: we are strollers, uttering bombast in cast-off finery in a booth at a fair! Prayer, baptism, the Lord's-supper, explaining a truth, enforcing a duty, do these simple exercises, divine in their origin, manly in their performance, and effectual in producing all the ends for which they were instituted, do they require the despicable shreds of papal trumpery to engage mankind to practice them? Most adorable Redeemer! if thy kingdom required splendour, thy servants have such a high veneration for thee, that they would spend all—they would spend and be spent in thy service. Nature and art in rich profusion, the architecture of Greece, and the music of Italy, statues, vases, pictures, habits, the treasures of the East, and the refinements of the West, the spices of Arabia, the

cabinets of antiquaries, the jewels of princes, the luxurious pomp of the most magnificent monarchs should adorn thy palace and enrich thy throne; but thy kingdom is not of this world."

**PRIDE.**—Pride is a sin that will put the soul upon the worst of sins. Pride is a gilded misery, a secret poison, a hidden plague. It is the engineer of deceit, the mother of hypocrisy, the parent of envy, the moth of holiness, the blinder of hearts, the turner of medicines into maladies, and remedies into diseases. It is the original and root of most of those notorious vices that are to be found among the children of men. Pride is the sure forerunner of a fall: "Pride goeth before destruction, and a haughty spirit before a fall." Brooks.

**"BE CLOTHED WITH HUMILITY."**—The Greek word that is rendered *clothed*, comes of another Greek word that signifies to knit, as delicate and curious women used to do of ribbons to adorn their heads and bodies: as if humility were the knot of every virtue, the grace of every grace. Humility is both a grace and a vessel to receive it. There is none that sees so much need of grace as humble souls; there is none prizes grace like humble souls; there is none improves grace like humble souls; therefore God singles out the humble soul to fill him to the brim with grace, when the proud are sent empty away. An humble soul is like the violet, that by its fragrant smell draws the eye and the hearts of others to him. Brooks.

## Narratives and Anecdotes.

**INFIDELITY AND RELIGION.**—During my stay in B—— I put up at the only inn of the place, which was crowded with a great number of merchants who had come to the fair, which was to be held the following day. I had taken my supper with the rest, and had noticed opposite to me at the table a short person of goodly presence, and about forty years of age, who, by his conversation and manners, seemed to carry a great sway over the petty dealers around him. Whatever was the subject of discourse, every one yielded to his opinion. The affairs of

government, of trade and commerce, all were discussed in succession, until at length the priests, and after them the subject of religion, which was treated in the most blasphemous manner, came upon the tapis. One of the company gave it as his opinion, that *every religion was good*; another asserted, that religion could only be considered a something fit for women and children; a third declared, that it was altogether useless, being founded on mere fables and absurd legends; while a fourth confessed, that, for his part, he looked upon the sun as the true God, and



the moon as the Holy Virgin. I remained silent while this unhallowed conversation was going forward, only grieved at the applause which the opinions of these unhappy beings elicited as they were successively delivered. My disgust scarcely knew any bounds; but I now blush to reflect on my want of christian courage, when I confess that it seemed of no use to me to add my opinion to the rest, and as if it were only throwing pearls before swine. The Lord, however, was pleased to come to my assistance, and constrained me to bear witness in His cause. The person who played the leading character at supper, at length, casting his eyes upon me, cried out, "You are very quiet, Sir, and seem to take pleasure in listening to the opinions of every one of us, without, however, letting us know your own." "To tell you the truth," I replied, "I have been for some time in doubt whether I ought to state mine, for it is altogether so much at variance with yours, and that of every one else, that I can scarcely think it would be pleasant for you to hear it." At these words, the general attention was directed towards me, and all seemed to say, "Here is a strange personage, truly!" Still I deemed it best to continue silent, and to play my part of a looker on, as before. The person, however, who had singled me out, and, in fact, all the others, were so pressing to hear what I had to say, that at length I consented, under the condition of being permitted to speak out my whole mind without any one taking offence at it. This was agreed to on all sides. After profound silence, which lasted for several minutes, during which I lifted up my heart to God, humbly entreating Him to strengthen and assist me at a moment when I felt all my weakness and incapacity in their fullest extent, I then drew forth my New Testament from my pocket, and, after a few words by way of introduction, read the second chapter of the first of Corinthians with the deepest seriousness. I was listened to with surprising attention; and the very people who, a moment before, appeared to be under the sway of an infernal spirit, now seemed by degrees to return to their right mind as I continued reading. I read the same chapter a second time, and still more slowly than at the first, accompanying each verse with such an exposition as I was able to give, and which even astonished myself; for I felt that it was

not I that spoke, but that the Lord himself was pleased to put into my mouth the words which I was to declare. All around me seemed struck with surprise, and no one ventured to ask me, "Who art thou?" I dwelt at some length on the 14th verse, making a direct application of it to themselves, and endeavouring to set before them the gross impiety of their conversation, the danger which they incurred, and the fearful state in which those are who live in rebellion towards God. While I was discoursing on these topics, with all the energy which I was master of, the storm which was heard without seemed to increase in violence, and a loud clap of thunder shook the whole house. A feeling of solemnity seemed to pervade all around. Even the man of importance, as well as his admirers, suddenly turned pale, and united in begging me to continue my reading. I was next overwhelmed with questions respecting the Bible,—not mere captious or frivolous questions, but questions induced by an undeniable interest in the matter; so that the conversation was continued till deep in the night. In fact, I know not how long it might have been carried on, had I not felt myself compelled to put an end to it, being almost overcome with the fatigues of a long journey, as well as with the warmth with which I had endeavoured to plead the cause of Truth. Thereupon every one was anxious to learn where they might procure a New Testament like my own. I informed them that it was easy to satisfy their wish, as I was a Colporteur of that same excellent book. I then went in search of my knapsack, and produced from it several copies, which they declared to be very beautiful and extremely cheap. Some even paid me a third more than their value, telling me to make use of the surplus in supplying others with copies who were too poor to purchase for themselves. The following day, several who heard me during the night before again called upon me, entreating me to mark the passages in their Testaments which I would advise them to read and study.

THE LATE ROBERT ROBINSON.—At a meeting held in Birmingham for the purpose of making an effort to retain Mount Zion meeting-house, the venerable pastor of Bond-street church, Mr. Morgan, related the following affecting fact. May it be a warning to all our young ministers, that they be not led away by the glare of a

false philosophy and a spurious liberality. "The name of Robert Robinson, of Cambridge, may be familiar to some persons. He was a remarkable fine genius, a most eloquent and impressive preacher, highly esteemed by the denomination to which he belonged, but gradually he was led into the marshes of doubt. He questioned this, and doubted that, and explained away the other dogma, until everything essential and peculiar to christianity was evaporated. But was he happy? Did his scepticism give him peace and tranquility at the loss of his life? About six weeks before his death, (which happened in Birmingham,) as he was riding with an intimate friend, the Rev. Mr. Duns-

combe, they passed a small chapel in a country place, when the congregation were singing those beautiful lines:—

'Jesus sought me when a stranger,  
Wand'ring from the fold of God;  
He, to save my soul from danger,  
Interposed his precious blood.'

They halted—they listened—Robt. Robinson deeply sighed: 'Oh, Dunscombe,' said he, 'when I composed that hymn, I was a happy man; but I found difficulties in the evangelical system, and I quitted it in search of something better; but the further I went my difficulties increased, and now I do not know what to believe.' This was a fine mind drifted and wrecked upon the rocks of trouble and scepticism."

## Arts and Sciences.

**MINIATURE STEAM ENGINE.**—Mr. Warner, an ingenious watch-maker and jeweller, who occupies a stand in the Polytechnic Institution, has completed the model of a high pressure steam engine—so small, that it stands upon a fourpenny piece, with ground to spare! It is the most curious specimen of minute workmanship ever seen, each part being made according to scale, and the whole occupying so small a space, that, with the exception of the fly-wheel, it might be covered with a thimble. It is not simply a model outwardly: it works with the greatest activity, by means of atmospheric pressure, (in lieu of steam,) and the motion of the little thing, as its parts are seen labouring and heaving under the first influence, is indescribably curious and beautiful.—*Mechanic's Mag.*

**NEW PETRIFYING PROCESS.**—At the Marquis of Northampton's coversazione, Dr. Jaques Silvestri exhibited some examples of a process by which all organic substances can be brought to a consistency approaching petrification, so as to be preserved to an indefinite period. The head of a female was shown, petrified to a degree of intensity approaching stone, the features retaining all the expression of life. Fishes, reptiles, insects, birds, and other specimens of natural history, were on the table; the plumage, fur, and other adjuncts of nature, retaining the same brilliancy of colour, firmness, and flexibility, that they had at the time of death. A bouquet of flowers was seen preserved with an exactitude and perfection beyond conception.

## Correspondence.

### BAPTIST COLONISATION.

**CHRISTIAN FRIENDS,**—Baptists of England, permit me to say a word or two on the subject of colonisation, and the letter of our friend, the Rev. Joseph Belcher, of Nova Scotia, which appeared in the *Baptist Reporter* last month.

I have long been satisfied that the Colonies of England afford a much brighter prospect of success to farmers with small capital than our own country. I have arrived at this conclusion from the perusal of documents of undoubted

authority, and personal conversation with those who have been to America, and returned to our own land. I have likewise held epistolary correspondence with the Rev. Joseph Belcher, on the same subject, very recently, and since the date of his letter in the *Reporter*. In his epistle to me, he says, with emphasis, "the abject poverty of your country is unknown here." He wished me to correspond with the Editor of the *Reporter*, and propose to him that those who wish to go out should all write to him, or some one

whom he may appoint to receive letters, that arrangements might be made so that all who go may proceed in the same vessel, which would be most comfortable, and most probably the fare would be less, as a bargain might be made for the whole.

He thinks it would be desirable for one or two experienced men to go first and secure a tract of land, of about 4000 or 6000 acres. If this were done, the government would readily make a road to it, and those coming afterwards might at once proceed to their place of destination. To those who do not understand geography, I would just observe, that the geographical position of Nova Scotia is most admirably adapted to agricultural purposes, extending from north-east to south-west nearly 300 miles, with the parallel of forty-five degrees north latitude crossing near the middle, by which it is rendered more agreeable to Englishmen than Canada on the one hand, or the "States" on the other. It is the nearest of any part of America to England. Steamers accomplish the voyage in about twelve days, and sailing vessels in about twenty to twenty-six days. The general passage is from Halifax, situate near the middle, on the east side. Shelburn and Port-Roseway are further southward, on the same side. Yarmouth is situate at its south-western extremity, at the entrance of the Bay of Fundy, which separates it from the main land, and extends nearly 200 miles on its north-western side, at the head of which is an isthmus which unites it to New Brunswick. How admirably situated for shipping and commercial purposes; the widest part of the country being but about 100 miles.

Farmers—christian brethren, what think you of the land. Look at the prospect it affords after a few difficulties are overcome relating to clearing and building. —£8 15s. sterling for one hundred acres!! How much is it per acre? just one shilling and ninepence! Think of this—not a foot of timber to buy for all the building which is rendered necessary for the home of a farmer, and plenty of excellent fuel into the bargain. Again, look at your situation as farmers at home. Free-trade in corn, low prices, high rents, heavy rates, taxes for religion—all stare you in the face, and press mightily upon you. While on the other

hand, in Nova Scotia, a mere purchase of freehold property for little money, no rents, no rates, no taxes for religion, and the ports of England open to receive the produce of the country. Which country presents the brightest prospect for bringing up a family, and providing for them in the world? Which country enjoys the greatest freedom in religion? A moment's reflection will answer these two questions. One word more: I would say, let as many as think of going out another spring write to the Editor, and he will appoint some one to receive letters and arrange matters for proceeding thither. And above all, make it a matter of daily prayer before God, that he will give us all wisdom and discretion in so important a matter.

#### A BAPTIST.

[We cannot undertake the management of this business. But as the writer appears to be in earnest, he had better manage it himself. We have his address, and those who wish to know more of the matter may do so by addressing their letters, post paid, to A. B. C., Post Office, St. Ives, Huntingdonshire, where our friend, the writer, will apply for them. We only add, that we advise our friends to proceed with all due care and caution.]

#### THE BAPTIST UNION OF SCOTLAND AND THE HIGHLAND MISSION.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—As in your April number you inserted the letter signed by nine baptist ministers, to the editor of the *Free Church Magazine*, and as many of your readers have no doubt been anxiously waiting our reply, we deem no apology needful in requesting your insertion of the following paper, more especially, as we know that both you and many of your readers are deeply interested in the matter. The immediate occasion of that letter, it will be remembered, was an attack made by the editor of the said magazine upon a tract published by the Union,—a tract which he spoke of as "a tissue of glaring falsehoods throughout." With reference to the statements of the nine ministers, the executive committee of the Union, after waiting some time in hope that such a step might not be necessary, felt called upon to address their nine brethren,

requesting answers to the following queries :—

- 1.—“Were you aware of the number of churches and members in the Union when you called it a ‘mere fraction’? Is this expression the language of an actual acquaintance with the real state of the case?”
- 2.—Is it your solid conviction that the name of the Union bespeaks an intention to mislead the ignorant of whom you speak, or that the title necessarily implies what you seem to suppose, any more than the title of the Baptist Union of England does, or did, not many years ago?”
- 3.—On what authority, or on what ground, do you assert that the great body of the baptists in Scotland stand aloof for the reason you give, namely, that they “altogether disapprove of the Union’s proceedings?”
- 4.—Supposing this last expression to be truly an utterance of your own personal opinions, we ask a candid explanation of it. What are the proceedings of the Union *as such* of which you altogether disapprove?”

To this was added, “It must be evident to you, dear brethren, that as we have been publicly stigmatized, a public vindication of ourselves is absolutely necessary; and it will afford us much pleasure if, by any explanation of yours, we shall be enabled to make that vindication not merely just to ourselves, but also as little as possible offensive to you.”

And now, it will be asked, what has been the result? We answer, that two of our brethren have replied separately, and that in *their* reply two others have concurred; but from the remaining five no answer has been received. The replies received, however, are very different from what might have been expected after so serious and so astounding a charge as that made by our brethren. From what has been received, we learn that the amount of the Union’s alleged transgression has been the following, namely: That it has called itself the Baptist Union of Scotland—that it has begun new churches in towns where baptist churches already exist, and that its proceedings are unnecessary. If this be all which they have against the Union, we hold that they are in honour bound to come forward and acknowledge that they have done us wrong, and that they were labouring

under some manifest mistake when they so hastily got up such a charge. Such an acknowledgment we hope they will yet make, in order to a mutual good understanding and co-operation.

1.—The title of the Union is objected to, as if it implied that all baptists in Scotland were connected with it; on which we observe that it neither implies, nor is intended to imply, anything of the kind. As well might it be said that the name of the Union existing in England, “the Baptist Union,” implies, or is intended to imply, that all baptists in England, or in the world, are connected with it. Besides, in all our reports special care has been taken to distinguish the churches which are in the Union from those which are not. On this point the reports speak for themselves.

2.—With regard to forming new churches in towns where baptist churches previously existed, we remark, that had the Union done so it would only have followed the example of some of the brethren by whom it is blamed. But what are the facts? The only town in which it has yet had the honour of forming a new church is Galashiels, to which some may think ought to be added Glasgow and Edinburgh. In Galashiels there has been for many years a small Scotch Baptist church, of the stiffest kind, and which would neither commune with our nine brethren themselves, nor with the churches over which they preside, nor with the members of the Union. In that town God greatly blessed the labours of the Union’s evangelist, Mr. Blair, but with the church previously existing there the persons newly converted and baptized refused to unite, so that the formation of a new church was unavoidable. As to Glasgow, not a farthing of the Union’s funds has been expended there; and the formation of the new church, under the care of our much esteemed brother Taylor, can hardly be called, except in a very qualified sense, the work of the Union. It is true, indeed, that in that large city, the inhabitants of which increase at the rate of about 7000 a year, and where there are not more than about 800 or 900 baptists to a population of about 300,000, the Union agreed to aid the formation of a new interest, but not with the view of interfering with any other baptist church either as to locality or members. The aid it was willing to give has, however,

happily not been required, and the new cause, under the divine blessing, goes on prosperously, depending entirely on its own resources. In like manner as to Edinburgh, the good work which has been begun there, is not the work of the Union, but of individual responsibility.

3.—The last alleged fault of the Union is, that its operations are unnecessary. Not, indeed, that in the large towns and populous districts in which it aims at preaching the glorious gospel and forming new churches there is no need for such efforts; this is not for a moment pretended; but it is said that if it will give up its operations into the hands of the Baptist Highland Mission, that institution will carry them on. To this we reply:—

1.—That no one has any right to require this of the Union unless, by its separate operations, it is found working injuriously towards any other valuable society. So far from this being the case, however, no institution has suffered from it, and the funds of the Highland Mission have never been more prosperous than they are now.

2.—That the mere proposal to make such a transfer of the most important part of the Union's proceedings completely sets aside the idea that these have been worthy of censure, or that the great body of baptists altogether disapprove of them.

3.—That notwithstanding what some say respecting the Union's operations being unnecessary on the ground just mentioned, its own friends deeply feel that there is the most urgent necessity for them; in proof of which they are willing not merely to give their own time, and labour, and money, but also to undertake the drudgery, without fee or reward, of asking the contributions of others in furtherance of its objects. At the same time they are willing to continue their aid to the Highland Mission to the full extent of their power, and earnestly hope that on the part of its committee no hostile measures towards the Union will be persisted in, or countenanced, so as to cause them reluctantly to withdraw that aid.

4.—That while the friends of the Union will yield to none in attachment to the Highland Mission, and can say without boasting that in proportion to their means they have not been behind their brethren in supporting it; and,

while they wish it to go on and prosper abundantly, they have no confidence in its being yet prepared heartily to carry on the work of the Union. The way in which the effort in Dundee was managed, and in which the Union's operations have been spoken of, forbids confidence on this point.

5.—The Home Mission and the Union has each its appropriate sphere. The former, as its title indicates, has in view "Chiefly the Highlands and Islands;" the latter chiefly the large towns and populous districts of Scotland. If *all* the friends of the former will not help the latter, we know that *many* of them will; while, more liberal than their brethren, all the friends of the latter will gladly aid the former. The time may come in which both will form but one society, but that time will not be hastened by injurious language, or by persecuting measures. In the mean time, let each do all the good it can in its own sphere. Nor will the Union be either envious or jealous if the Highland Mission should send well qualified men as evangelists into every town and district of the lowlands as well as into the highlands. On the contrary, the attempt to do this would be bailed by it with the greatest satisfaction. There is room, and there is work enough for more than all the agency which both institutions can employ. Opposition or rivalry is entirely out of the question, and, on the part of the Union, is utterly disclaimed.

6.—The Union is an association of churches, and has many objects not at all contemplated by the Highland Mission. If it be said that these objects and proceedings are unnecessary, then it must follow that the Baptist Associations and the Baptist Union of England, are unnecessary.

In conclusion, we say emphatically, if at any future time the Union, as such, is supposed to do wrong, by all means let the wrong be *distinctly* pointed out, that we may know what is meant, and let not the institution be exposed to insinuations on which no hold can be had, which can neither be confessed nor denied, but which, however unfounded, give rise to injurious surmises and suspicions, and leave a stain and a sting which honour, friendship, and christianity, alike condemn.

Grieving that there should be any occasion for thus writing to you, and

desiring that for the satisfaction of those who have seen our brethren's letter, but do not understand the real state of the case, you would kindly insert this our vindication, we are, dear sir,

Yours very truly,

R. THOMSON,

July, 1846. FRANCIS JOHNSTON,  
Secretaries of the Baptist Union of Scotland.

#### "SPRINKLING IS NOT BAPTISM."

To the Editor of the Baptist Reporter.

DEAR SIR,—In my opinion your correspondent A. G. M. has not yet succeeded in bringing the matter he has taken in hand to a satisfactory conclusion. Had he produced a syllogism in accordance with the principles of reasoning, or logic, proving that "sprinkling is not baptism," the matter, for me, should have rested here, but as this is not yet done, I cannot but trouble your readers again on the subject.

1.—He speaks of my "voluminous defence." Why does he not reply to that defence, or own that it is right? But he thinks of cutting it all short by referring to Whateley's Logio.

2.—His illustration from Whateley seems to me quite inapplicable to the matter in dispute, and that for two reasons:—1st., It is based on the same mistake into which A. G. M. fell in his first paper: that of making dipping, and sprinkling, species of baptism, just as quadrupeds and birds are species of animals. This, I suppose every baptist will deny. 2nd., He still overlooks what was already stated—that dipping is a mere translation of the word baptism, and consequently that dipping and baptism are convertible terms, terms in which the predicate may change places with the subject without altering the

sense. But this is not the case with quadrupeds and animals, inasmuch as the one is only a species of the other. We can say, all baptism is dipping, or all dipping is baptism; but we cannot say all animals are quadrupeds, while we can say all quadrupeds are animals. This clearly shows that the illustration is perfectly inappropriate and inapplicable.

3.—The syllogism which he has brought forward as an amendment, is, in my opinion, an entire failure, and that for two reasons:—1st., As before, in proposing the addition of the word "alone," so now, in adding the word "all," it must be evident that the whole question is begged. This surely is not reasoning; at least it cannot be called logic. 2nd., The proposition "all baptism is dipping" can never form either the major or minor term, but must be in the conclusion, this being the very thing to be proved. As before, so now we say again, where is the baby-sprinkler who will grant that "dipping alone is baptism," or that "all baptism is dipping?" A. G. M. himself sees that this requires first to be proved, before the conclusion be acknowledged. Why, then, bring it forward as the first proposition of a syllogism?

In conclusion, we add, that if A. G. M. still insists that the syllogism which he controverts comes under the rule which he quotes from Whateley, and consequently that it is wrong, and if no better syllogism can be produced than his proposed amendment, then one of three things must undoubtedly follow: either that A. G. M. is wrong—or that the subject does not admit of a syllogism—or that a syllogism is an artificial department of logic, which ought to be entirely repudiated, as some eminent names have already done. A. B. C.

## Christian Activity.

### Attempts to do Good.

RAILWAY LABOURERS.—We are very anxious to call the attention of our active friends to these men. We need not say a word on the necessity and importance of their peculiar case. We had rather direct attention to the following remarks, which, although made a year ago, will be found deserving serious regard. We only add, in explanation, that Mr. Peto is an eminent railway contractor, and connected, reli-

giously, with the baptists. The quotation is from the *Patriot*.—"These men, navigators as they are called, are a peculiar class of people, rough and lawless, attached to no locality, severed from domestic influences, and supposed to be, more than others, intractable and wild. Their habits are, of course, very unfavourable for the purposes of instruction, either religious or secular. Mr. Peto, however, not daunted by the difficulties of the case, has employed an

especial and most efficient instrumentality for the purpose of overcoming them. He has carefully selected persons whose station and qualifications are similar to those of our city missionaries. These, as our readers know, are men of humble rank, but of fervent piety, who, with much zeal, and something of the success of the apostles, instruct from house to house, and from day to day, the poorest and most ignorant of our population in the truths of religion. The efficiency of these lowly but useful preachers is very remarkable, and is to be attributed to several causes. They are, in the first instance, most scrupulously chosen by the society by which they are employed; their station in life gives them both a readier access and a greater influence among the poor than any gentleman could obtain; and they are enabled to give personal and reiterated counsel to those whose ears are closed to every other channel of instruction. Their mode of teaching is desultory, but in many cases more useful, because more acceptable on that very account. The employment of this sort of agency has quietly, but obviously, been working a moral revolution among the most degraded classes in our large towns. Five such missionaries have been employed and maintained by Mr. Peto, on the Norwich and Brandon line, during the past year, at a cost of 300*l*. Upwards of 200*l* have been expended in books for the men, each of whom has been provided with a Bible. All cases of sickness have been relieved with great liberality. The result of this benevolent care has been most remarkable and gratifying. To say nothing of the directly religious effect produced on the minds of these sturdy navigators, of which, however, much might be said, we have striking evidence in their general good behaviour, that this generous expenditure of time, labour, and money, has not been made in vain. The apprehensions which had been excited of dangerous violence from these men, and which led in some places to the appointment of an additional police force, have been disappointed. No complaint, we believe, of any kind, has been made in Norfolk, before a magistrate, against any of them. Such remarkable success has already stimulated others to follow Mr. Peto's example. We understand that the directors of the Chester and Holyhead line have resolved to pursue the same course. Our readers have heard, with pleasure, the tribute of respect paid by the excellent Bishop of Norwich to the efficiency of this scheme of benevolence, and to the character of its originator; a tribute which confers honour as much on the liberality of the prelate by whom it was given, as upon the philanthropy of the gentleman by whom it was received." Now

cannot some of our active friends, wherever a new railway is forming, do something, though in ever so humble a way, in imitation of this noble example? May the love of Christ constrain them!

VILLAGE MISSIONS.—We have been much gratified by perusing a rather lengthy report of the "Village Preaching Society," in connection with the baptist church, Pershore, Worcestershire. This society supplies eight of the neighbouring villages with the preaching of the word of life, and although, as is generally the case in our agricultural districts, the preachers meet with the most determined opposition from some who claim a high relationship by direct descent from the apostles, they persevere in their efforts to teach the villagers all the words of this life, and God is blessing them. On the 10th of June the society held its fourth annual meeting. About 200 sat down to tea; after which, Mr. Overbury, pastor, and several other friends addressed the assembly, when they did not fail to expose the dangerous tendency of certain high-church doctrines—as baptismal regeneration, sacramental efficacy, &c. This meeting was decidedly the largest and best ever held in this neat and quiet little town, and all were highly delighted.

#### Open-air Preaching.

LANOASHIRE.—Late*ly*, I have been at my favourite work of out-door preaching again in the neighbouring villages. In one place I had been twice before, but owing to being *inside* instead of *out*, I could not get a congregation. On Tuesday night last, I took my stand in the centre of the village, and had soon 100 hearers. Several of them appeared to feel. I hope God was with us, and will make the word fruitful. Last night we had another service in a different place, which was also attended, I hope, with tokens of divine approval. At the close of each service, I put it to the vote, by a show of hands, to know if we should come again, when nearly all hands were lifted up for another visit, which I purpose paying them shortly. Next week, in the crowded villages in our neighbourhood, I hope to be able to spend three nights in carrying the gospel to the perishing. About three or four young men, members of the church, form my staff as supporters and singers. With these we begin, and with very many more always close. Do, dear brother, through the *Reporter*, press the ministers to turn out. They deprive themselves of a great treat, and some of our fellow-men of the means of salvation, by keeping *within* always. I wish sincerely that objectors had been present with us to have witnessed the stillness, the order, and deep interest manifested by our out-door congregations. I am sure they would have been

gratified. Aged men and women, rough-looking young men, and many mothers with infants in their arms. These were our hearers. The fields are white unto harvest. Oh for more labourers! J. H.

PENTECOST.—I sincerely and heartily concur with what I have seen stated in the *Reporter* respecting the "necessity for open-air preaching." There are several places where I had opportunities in former years of proclaiming in the open-air the gospel of the grace of God to my fellow sinners. At these places I have lately had a similar opportunity. One of these, distant twenty miles, I visited a few weeks ago. It is a place much neglected by evangelical preachers, and yet the people come out exceedingly well to hear the gospel. Here I had a large congregation, which listened very attentively, and expressed their most cordial gratitude for the service. On a small island at the village of K—— I lately preached to an open-air meeting, better attended than I ever saw there on former occasions. I observed some whom I never saw before at our meetings when held in houses. This should stimulate us to persevere in open-air preaching. I had another very cheering opportunity of speaking the word of life to a great multitude of people who listened with serious attention. They

assembled at the side of a river, whose waters gliding softly by, made the scene truly pleasing, reminding us of the place where prayer was wont to be made, whither certain women resorted. At these meetings there have been some who appeared concerned for their souls' welfare. May the Lord grant that all may result in his glory. I think there is much need to urge on ministers the necessity of bold preaching, which is too much neglected. J. C.

*Near Aberfeldy.*

RAILWAY LABOURERS.—A few weeks since, I attended with a few temperance friends to assist at a meeting of the above class convened in the open-air. Such was the number and order, that I was induced, at the close, to announce, that if they were willing to hear, I would come and preach to them on the following Monday, and, if agreeable, they would hold up their hands. Nearly all did so. On the Monday evening I went, and though in consequence of having to work later, the number was not so great, the order and attention was as good as I have witnessed in many meeting houses. I preached from, "I shew unto you a more excellent way." Cannot some other brethren in the line of new railways go and do likewise? T. C.

*Fenny Stratford.*

## Baptisms.

AN AGED DISCIPLE.—Let the reader imagine himself in a baptist chapel at the close of a midsummer's day, witnessing the ordinance of believers' immersion. At our baptismal services it is customary for hundreds of persons to come together, either from curiosity, or from better motives, and serious impressions are often made on the minds of candid spectators: but in the present instance comparatively few were made acquainted with the circumstance, some of these being members of the established church, who had never seen the ordinance administered according to the scripture mode. After singing and prayer, reading and expounding the scriptures, the minister and the candidate went down into the water, as Philip and the eunuch had done in the first and purest age of christianity. Dear reader! behold the sight! there stands in the water a woman of venerable appearance, who has come a long journey in search of christian baptism, having overcome no ordinary difficulties in the attainment of her object—eighty-four summers have bleached her hair—her hands are clasped in prayer—her eyes are shut to everything around—her attitude is calm and

devotional—there is a death-like stillness among the spectators—hearts are full of emotion—tears are in every eye—sighs are but half suppressed—the scene is solemn and deeply affecting—and all present seem to feel that it is "the house of God—the gate of heaven."

"Sweet the sign that thus reminds me,  
Saviour, of thy love for me;  
Sweeter still the love that binds me  
In its deathless bonds to thee;  
Oh, what pleasure,  
Buried with my Lord to be!"

*From Obedience & Happiness, by T. Pottenger.*

MELBOURNE.—Two individuals, mother and daughter, were baptized by Mr. Wallis, tutor of the G. B. academy, April 10. And on June 14, the same minister "baptized into Christ" a husband and wife, the husband's brother, and another friend. One had been a member of the Odd Fellow's society nearly ten years, but dissolved his connexion with that body, in order that he might cast in his lot among the people of God. In relating his experience, he stated it to be his conviction that an Odd Fellow ought not to be a member of a christian church. J. H. W.



**GREENWICH, Lewisham Road.**—The ordinance of believers' baptism was administered on Friday, June 10, by Mr. Russel, the pastor, to seven persons—six females, (two are scholars,) and a young man, formerly a scholar. It is a great encouragement to the teachers that there are other enquirers amongst the scholars. We have a day-school on the British system for girls, which has so well succeeded that the school-rooms have to be enlarged, and much good is the result of the excellent manner in which it has been conducted. A similar school is conducted in the neighbourhood, the teacher of which is a member with us, and God's blessing has followed her instructions in the conversion of several of her charge, shewing the importance of religious instruction both in day and sabbath-schools. J. T.

**HOBBS POINT, Hephzibah, Pembroke.**—Mr. Morgan baptized four candidates, June 28, in the presence of a large and attentive audience. We have no little opposition from some who ought to know better. They want, they say, more fire and less water! Some of these were so anxious that they contrived to meet our candidates on the road, and used every means of persuasion to induce them, "for their souls' sake," to forego attending to the ordinance! T. L.

**WOODSIDE.**—Three believers were baptized on Lord's-day morning, July 5, by our minister. The place was crowded with hearers, who were very attentive. A very heavy thunder-storm was rolling over us at the time. May the Holy spirit deepen and fix the impression of eternal things then made! R. F.

**IPSWICH, Stoke Green.**—We have had two baptisms since I last wrote you. On May 3, four; one had been an Independent, and the other three were young persons. July 5, three more were immersed. These also were young. W. P.

**PROVIDENCE CHAPEL, Shoreditch.**—On Thursday evening, April 30, two females were baptized by our pastor; and on sabbath evening, June 21, three females followed the Redeemer in the same ordinance. One of these had long been a member of an Independent church, and another was the sister of our pastor. C.

**P. S.**—We have lately held a series of revival services, which were well attended, and produced good effects.

**BIRMINGHAM.**—Mr. O'Neil has had a third baptism. This was at Heneage-street, on Wednesday evening, June 17, when seventeen believers were baptized. W. H.

**PEMBROKE DOCK.**—Mr. Pughe baptized two believers in the sea, June 28. It was not quite so pleasant as on the last occasion, a sharp breeze being up at the time. W. R.

**PRINCES RISEBOROUGH.**—On Monday evening, June 22, after a special prayer meeting, held on behalf of the Baptist Foreign Mission, Mr. Dawson, our pastor, baptized seven females; and on the Wednesday evening following, after an appropriate address on the subject of baptism, three males and two females also followed the example of Christ in the same ordinance. Amongst the twelve persons baptized there were a husband and his wife, a mother and her son. Three are teachers in the sabbath school, seven were formerly scholars, and five are children of our members. There are many others in the congregation who are inquiring the way to Zion, and they will, we hope, soon thus follow Christ. J. D.

**QUANTON, Bucks.**—Our home missionary for Grendon, baptized seven candidates at Quanton, June 28. Five of them were the fruits of his ministry at Grendon. One of the females, 70 years of age, who had been cradled in Mother Church, attended to the ordinance with fortitude and holy joy.—Five believers were lately baptized at *Haddenham*, and nine at *Watford*. P. T.

**KNARESBOROUGH.**—Four persons have been baptized in the river Knid, by Mr. A. Pitt. The ordinance was administered at eight o'clock on sabbath morning, June 14. The utmost decorum was observed throughout, though this was the first public baptism in this town.

**ROCHDALE, West-street.**—The ordinance of christian baptism was administered by Mr. Burchell, July 5. The candidates were both sons of baptist ministers; one was the eldest son of the former respected minister of the place. It was both affecting and delightful to see the son buried beneath the baptismal waters in which his honoured father had often administered the same solemn rite. The congregation was much impressed by the scene, and many wept, but they were tears of joy! J. W.

**BUNFLEY.**—On Friday evening, June 19, the ordinance of believers baptism was administered in the General Baptist chapel by the pastor, Mr. Gill, when six young persons were immersed. May we still continue to enjoy manifestations of the power and presence of the Head of the Church! We obtained nearly £30 at our school sermons this year. J. S.

**CONINGSBY, Lincolnshire.**—On Lord's-day, May 31, we had a baptism here. The candidate was an interesting and well informed Sunday-schooler, thirteen years of age, who dates her first convictions from the conversation of her teacher. Others are desirous of following their Lord in the same scriptural ordinance. M. T.

**AARBY-DE-LA-ZOUCH.**—We baptized two candidates June 21st, and have several inquirers.

**CALNE, Castle Street.**—Mr. Middleditch baptized two disciples of Jesus Christ on a profession of their faith, in the presence of a large assembly, on Lord's-day, July 5. The discourse Mr. M. delivered made considerable impression. It is pleasing to add, that we shortly expect another addition. J. P.

**Bow, London.**—Mr. Cubitt, of Bourton-on-the-Water, baptized two believers here, on Thursday, July 2.

**WALSALL.**—In our last, it was stated by W. H. that Mr. Barker was "lately pastor of the Independent church in Walsall;" and no doubt W. H. was so informed, for from other quarters we had similar information. Mr. Williams, baptist minister, Walsall, has kindly communicated to us the facts of the case, from which it appears that Mr. B. was

not "in any way" connected with the Independents at Walsall. He preached in a room in the vicinity six or eight months to an Independent congregation, but there was not any church. Before it was known that any change had taken place in the views of Mr. B. on baptism, it had been arranged that his services, which were engaged for six months, should cease, as the congregation he supplied was about to be put under the direction of the Independent church at Walsall. The complaint, therefore, of abrupt dismissal was unfounded. Mr. W. very properly mentions these facts in justice to the esteemed pastor of the Independent church at Walsall, and at the same time honours the decision of Mr. Barker, and wishes he may enjoy the divine blessing in his new relations.

## Baptism Facts and Anecdotes.

**A PREDICTION.**—I venture a prophecy. Ere long, the Pædobaptists, at least the Protestant Pædobaptists, will change their ground, and become no baptists at all! Driven from every position, and yet resolved not to have adult immersion, *they will deny the perpetuity of the ordinance altogether.* This question will therefore come into warm debate. The faith of those who have not thought on the matter will be startled by the novel attack, and unless we would be for a time foiled, we must review our ground, and prepare. If in ten years this be not the state of the controversy, I will acknowledge, and permit you to affirm, that the mantle of prophecy hath not fallen upon S. G. G.

**IGNORANCE OF THE BAPTISTS.**—A fellow apprentice of mine had lately occasion to go home to see his friends at King's Bromley, Staffordshire, and in his visitations to his friends called on an aged man ninety-two years of age, and in the course of conversation said something about the baptists in

Birmingham, on hearing which, the old man said, "Baptists! what are they—men, cattle, or what?" And on being told that they were a body of professing christians, he expressed his surprise and said, "Well; I have lived in the world now ninety-two years, and never heard of the baptists before!"

W. W.  
[We hesitated when we received the above, as to its insertion. But when we recollected that, when sixteen years of age, we ourselves had scarcely heard the name of "baptists," and knew nothing at all of their peculiar doctrines and discipline, we decided on admitting it. Where baptists have long existed, they may smile at such ignorance. But we have resided in districts where great ignorance of the baptists still prevails; to dispel which, was one of the leading motives which impelled us to publish this periodical, and the numerous tracts and papers that have, for the last twenty years, issued from our press.]

## Religious Tracts.

**SOMERSETSHIRE.**—I gave a deacon of an Independent church a baptism tract, written by brother Bates, of Ballina, (now of Dunganon,) Ireland. But he could not read it through, for he soon tore it in pieces and threw it away. Afterwards, the same person found one of these tracts on his daughter's work table, which he no sooner discovered than he served it after the same manner. Now this was not fair, for I was only return-

ing a compliment which he and his minister had paid to our friends, by distributing Thorn's "Dipping not baptizing," amongst them. And not only have they done this but they have also obtained that slanderous book—"Confessions of a Convert." Now, is it not in vain that our Independent brethren protest so strongly against Popery and Puseyism, whilst they thus support that which is the main pillar of those

systems—viz., infant sprinkling? I regard the *Reporter* as a powerful instrument to pull down this pillar and tumble it in the dust. S. R.

## APPLICATION FOR TRACTS.

LINCOLNSHIRE.—The baptist meeting-house here had been almost closed, before I came, for nearly twelve months. I have been here about three months, and have commenced preaching in the open air. Within this three months I have preached sixty-five sermons, eighteen of which have been in the open air. Yesterday, I spoke five times—three times in-doors, and twice out. Our congregations are increasing, and we have hope that some will soon put on Christ by baptism. As you make grants of tracts to sustain such efforts as these, we should be glad to receive a parcel. They are much needed here and might do much good. R. B. B.

SOMERSETSHIRE.—We shall feel greatly obliged by receiving a grant of tracts. We can make good use of them, as we dwell under the shade of a cathedral! Beside, the baptists have been in a low state here for several years past. We have lately obtained a minister, and have recently opened a room in a destitute part of the city as a preaching place and sabbath school, and we also contemplate visiting some of our dark villages in the neighbourhood. Our object is to do good; at all events we shall attempt it. J. M.

YORKSHIRE.—From a populous village into which the baptists have recently entered to preach the gospel, a friend writes—"In

looking over the *Reporter*, I find you make grants of tracts. We shall be glad to receive a supply. Our room is crowded, and we intend to have preaching in the open-air. Many attend our place who were not in the habit of attending anywhere before, and some have said that they never heard the gospel before."

SUFFOLK.—As the agent of the Home Mission at this place, you would greatly oblige me by a grant of tracts on baptism, as I am surrounded by a population which is, I believe, almost altogether ignorant of the subject. J. R.

WILTS.—We are much in want of Tracts on baptism. Our late revival has aroused the clergy. I see you make grants. Will you favour us with a parcel? T. M.

## DONATIONS of Invitations to Worship have been sent to

Wellington, Somerset .....	1000
Monkwearmouth .....	1000
West Bromwich .....	1000
Wirksworth .....	1000
Wolstone .....	1000
Lynn .....	1000
Leeds, Joys Fold .....	1000
Stourbridge .....	1000
Southwell .....	1000
Walsall, Goodall-street .....	1000

## DONATIONS of Tracts have been sent to

	Handbills.	4 Page.
Sutton Ashfield .....	500	25
Calne .....	500	25
Alford .....	500	25
Newton .....	500	25
White Stone, Hereford	500	25

## Sabbath Schools and Education.

## HALIFAX.

THE third commemoration of the Sunday School Jubilee was held in the Piece Hall, Halifax, on Tuesday, June 2. The day was fine, and a vast multitude of children, teachers, parents, and friends, were gathered within this spacious enclosure. The following is a list of the various schools, as reported in the *Guardian* newspaper:—

	Schools.	Teachers.	Scholars.
General Baptists .....	3	180	526
Particular do. ....	3	202	860
Independents .....	23	1116	5477
Unitarians .....	1	30	100
Wesleyan Methodists	23	1273	4498
New Connexion do..	12	070	2507
Association do. ....	2	140	410
Primitive do. ....	8	355	1203
Various .....	5	101	387
Total....	80	4017	16,983

Of these, the largest school was Sion (Independent) which contains 144 teachers, and 1020 scholars; and the smallest, the school at the Union workhouse, which contains forty-eight scholars and two teachers.

The doors were opened at ten o'clock, and the time, until three in the afternoon, was occupied in hearing the performances of various bands of musicians, the children occasionally singing a hymn, to whom refreshments were distributed. But "the effect of crowding 16,000 children, and 4,000 teachers, in an area surrounded by perhaps 10,000 spectators, beneath a burning sun, and on a day when there was hardly a breath of air stirring, and with the thermometer in the shade at from seventy to eighty, and from eighty-seven to ninety-two in the sun, may be better imagined than described."

At three o'clock, as the children were singing their last hymn, Lord Morpeth, for

whom they had been waiting several hours, arrived. The hymn was in praise of Jesus Christ, and which, after enumerating the children of Jerusalem of old, and now of various lands, negro children among others, thus concludes,

"English children, free and blest,  
We should sing above the rest,  
We ten thousand voices bring  
As a free-will offering."

The proceedings terminated with three verses of the National Anthem. The trumpet then proclaimed silence, and Lord Morpeth addressed the assembled multitude. He said, that as his voice was not as strong as forty trumpets, he was afraid it would be in vain to attempt to make himself heard. He only wished to tell them that he was glad to see them all; that was the finest sight he ever saw. After the long time they had been kept under a broiling sun, he would only add one sentiment more,—that the whole of their future lives might exemplify the sentiments they had expressed in their hymns that day. Those sentiments, he perceived, were—loyalty to their sovereign, good will and harmony with each other, humility and gratitude to God. Such be their feelings, such their conduct, and might the rest of their lives be as bright as the June day sun then shining upon them. Good bye, and may God bless you all!

The little folks joined heartily in the loud expressions of applause which followed this short address by the warm-hearted, and we believe we may add, pious nobleman. In the evening the teachers took tea in a spacious hall, which was twice filled, after which Lord Morpeth, in an excellent speech, addressed a delighted audience, with some extracts from which we shall gratify our readers next month.

CARDIFF.—The friends of education in this town, have redeemed the pledge they made some fifteen months ago, to attempt

the establishment of day-schools on the British system. Two convenient school-rooms have been erected in Millicent-street, which were opened on Tuesday, June 2. Mr. Jack, of Bristol, preached in the morning. In the afternoon Mr. Turner lectured on the system; which he illustrated by the performances of a class of boys which he brought with him from Bristol for the purpose. In the evening a public meeting was held, at which our active friend, Mr. Nicholson, of Lydney, presided. Several ministers and gentlemen also addressed the meeting. Two-thirds of the expenses are raised, and the whole, it is expected, soon will be. From the opening address of the chairman we extract a few valuable sentences. After advocating education for all, Mr. N. observed:—"Cardiff had entered upon this work on sound principles. It had accomplished the work, or nearly so, itself. The school would not be a government school, and would be free from the visits of a government inspector. He was glad to find they did not touch government money. His belief was that the people ought to instruct the government, which would be much better than the principle some wished to have adopted—'government instructing the people.' He hoped to live to see the day when government would confine its attention to its own business, and leave education and religion alone, which, like commerce, ought to be as free as the air we breathe."

A PLEASING FACT.—I have just heard of an instance of sabbath school success; a child taught in our school gave evidence of internal light and life, and died happy. His mother, now about to join a baptist church, dates the commencement of her serious thoughts from an interest awakened in her by her son's zeal. H. L. D.

London.

## Intelligence.

### Baptist.

#### FOREIGN.

AMERICAN SABBATHARIAN OR SEVENTH-DAY BAPTISTS.—The brethren composing this section of the baptist body differ in nothing from their brethren that form the two grand divisions of the denomination, (the General and Particular Baptists) except in their firm belief in the perpetual obligation of the seventh-day sabbath. They therefore assemble for divine worship on the Saturday, rather than the first day of the week. Sab-

batarians are found principally, if not entirely, among the baptists. There were, both in England and the American colonies, during the Commonwealth, and throughout the Protectorate of Cromwell, individuals who held their principles; they however were incorporated chiefly with the baptists and Independents until the year 1671, when the first church of this persuasion was formed in the town of Newport, colony (now state) of Rhode Island.\* About the same

\* Benedict's History of the American Baptists, and Baptist Reporter for 1846, page 93.

time a sabbatarian church was formed in the town of Westerly, in the same colony; subsequently Seventh-day Baptist churches have been formed in most of the other North American States. The following statistics shew the number and state of the Sabbatarian churches in the year 1792, in the State of New Jersey alone—

Number of churches .....	8
Aggregate number of members.....	240
Ditto of the three congregations	1100
Ministers ordained.....	5
Ditto Licentiate.....	1
Chapels .....	8

The church members being in the proportion of two-ninths of the whole.† In 1813 the number of communicants in the Seventh-day Baptist Churches in Rhode Island State exceeded one thousand; at the same time, eleven Sabbatarian churches in the States of New Jersey, Pennsylvania, Virginia, and South Carolina, were united in one association, under the name of the Sabbatarian Conference—their number of communicants was then nearly two thousand.‡ Their historian, Mr. Clark, estimated that the seventh-day sabbath was observed by not less than fifteen thousand persons when he wrote, in 1813. The published accounts of the number of baptists in the United States of North America in 1844 gives the following syllabus of the Seventh-day Baptists§—

No. of Sabbatarian Baptist churches	59
Aggregate number of members.....	6077
No. of ministers ordained and licentiate	69

If then we estimate the 6,077 members as two-ninths of the aggregate number of the fifty-nine congregations, there cannot be less than 27,360 persons at this time in America, who observe the seventh-day as the Sabbath of the Lord our God! We however believe their number far exceeds that amount.

SORUTATOR.

#### DOMESTIC.

**BRAMLEY, near Leeds.**—The new baptist chapel was opened on Friday, the 19th, Tuesday, the 23rd, and Lord's-days the 21st and 25th of June; when sermons were preached by the Revds. E. Carey, of Camden Town; J. E. Giles, of Bristol; J. Everett, of York; H. Dowson, of Bradford; and Dr. F. A. Cox, of London. The services were very interesting, and the congregations very large—so much so, that the old chapel was opened for separate services on two occasions. The cheerful liberality of our friends deserves more than usual notice.

† Edwards's Materials towards a History of the Baptists in the State of New Jersey.

‡ Benedict's History of the American Baptists, and Clark's History of Sabbatarian Baptists in America.

§ Baptist Reporter for 1845, page 60; and New York Baptist Almanack for 1845.

On the first day of opening, though the congregations were not so large, £81 were obtained; and on the last Lord's-day, £48 in the morning, £47 in the afternoon, and £65 in the evening. The whole sum realised during the services amounts to £405.—a noble instance of the sufficiency of the voluntary principle to supply resources for the religious instruction of the people, and shewing what may be effected by the exertions of a willing and united people. The building itself, which will accommodate from 700 to 800 persons, occupies a remarkably eligible and commanding site, is very chaste and beautiful in appearance, and in architectural proportions and arrangements is considered a great improvement on our usual style of chapel building. It is intended to convert the old chapel into two schools, which will furnish ample room for day and sabbath school instruction. The premises, when completed, and which stand on nearly two acres of ground, laid out and planted as a burial ground, will altogether form a most commodious and valuable property. It is earnestly to be hoped that this very noble effort to enlarge the boundaries of the Redeemer's kingdom, and extend the interests of the denomination, may meet with the divine approbation, and be followed by manifest and gracious tokens of spiritual prosperity, in an enlarged attendance on the ministry of the word, in numerous conversions of sinners to God, and in the establishment and edification of those who have believed through grace.

We have been put in possession of a few further facts which certainly ought not to be withheld. When the present minister resided at Salendine Nook, he saw, completed and paid for by the people on the spot, a noble new chapel which cost £1600. Here, at Bramley, during the course of the erection, nearly £1000 was subscribed, followed by £405 at the opening. Does not this show that the baptists of the West Riding can do great things! On the day of the opening, the church people had three sermons, which was considered something like attempting to prevent their people from going to hear the dissenters. In the evening a converted Jew from Jerusalem preached; and what do our readers think the place of the *Squires* and *carriages* produced by its three collections? Under the *rose* and under the *steeple* be it spoken not—£7. Such is stated as the fact. The voluntary principle, then, say we. Again, the former times were not better than these. When the old chapel was opened some thirty-eight years ago, under the ministry of that excellent man, Mr. Trickett, afraid of offending the people, there was no collection at all! Now *nine*, and every one delighted, and the last the best!

**THE ANNUAL SESSION OF THE BAPTIST UNION** was held at Cannon-street, Birmingham, June 30, and July 1. A number of ministers and delegates met on Tuesday, at five o'clock. The public service was introduced in the evening by Dr. Steane. The Rev. J. E. Giles, of Bristol, preached from 1 Timothy vi. 16, "Whom no man hath seen, nor can see." Mr. Morgan, sen., concluded. Mr. Giles presided in the meetings for business; and on Wednesday evening, Mr. Morgan occupied the chair at the public meeting, when the Revs. Messrs. Peggs, Hinten, O'Neil, Stovel, and Roe, addressed the audience. An abstract of the report was read, from which, in duo time, we shall furnish information. The next annual session is to be held at the city of Norwich. W. H.

**GENERAL BAPTISTS.**—The seventy-sixth annual meeting of the representatives of the evangelical G. B. churches was held at Heptonstall Slack, Yorkshire, June 30, and July 1 and 2. Mr. John Stevenson, of London, chairman. As we shall have occasion to refer to this meeting again, as well as to that of the Baptist Union, at Birmingham, we only add that the whole proceedings were marked by the utmost cordiality and brotherly affection. An excellent epistle from churches of similar faith in the United States was read, and the association appointed the first sabbath in October, and following evening, for humiliation and prayer for the revival of religion.

**DAY FOR HUMILIATION AND PRAYER.**—From all the Reports of associations which we have received, and more particularly, by private information, we hear sad accounts of the low state of religion in our churches. We hesitate as to the publication of some of them. But the truth must come out. One thing, however, we are urgently requested to do, and that is, to recommend the setting apart of a day for humiliation and prayer. The Committee of the Baptist Union, we respectfully suggest, should meet forthwith, and consider this serious question. It will be seen that one section of the body—the General baptists—has resolved to attend to this solemn duty.

**ASHTON-UNDER-LYNE.**—The foundation stone of a new chapel was laid in Welbeck-street, on Tuesday, June 26, by H. Kellsall, Esq., of Roohdale, when Mr. Birrell of Liverpool, delivered an address. The friends then retired to tea in the Town Hall, when several animated addresses were delivered. The building is estimated to cost about £1800, about half of which is already promised. W. W.

**MR. W. J. BARKER**, whose baptism, at Birmingham, we noticed in our last, has accepted an invitation to supply the baptist church at Cradley, Worcestershire.

**SPALDWICK, Hunts.**—The old building in which our fathers worshipped, was one of the oldest in the county. Our former pastor, who is still living and much beloved, laboured here upwards of fifty years. When he first came, the place was nearly deserted. Lately, through the divine blessing on the efforts of his servants, it has become too strait for us and our increasing sabbath-school. We consulted two eminent architects, who agreed that the old place was past mending. These gentlemen generously gave us their advice gratuitously, and promised £10 each for a new erection. So we all laid our shoulders to the work, and have raised £300 towards the £500 which the place will cost. The foundation stone of the new building was laid June 9, by Mr. Manning, our former pastor, now in his 86th year, assisted by Mr. J. Barnard, the senior deacon, who has attended the old place nearly seventy years. Our present minister, Mr. R. Edmonds, who was formerly an Independent home missionary, commenced his labours amongst us in February, 1845. J. B.

**P. S.**—I ought to add that our friends have agreed to carry the materials for the new building free of all charge.

**CHARLTON.**—The neat and commodious chapel, erected in this village, which is in the parish of Cropthorne, by the friends in connexion with the baptist church meeting in Mill-street, Evesham, was opened for public worship on Wednesday, June 24, when two sermons were preached by Mr. Smith, of New Park-street, London. In the afternoon, the service was held in the chapel, which was well filled; but in the evening, the congregation being more than double that of the afternoon, the service was conducted in the open-air. Mr. Hayercroft, of Saffron Walden, Mr. Crumpton, of Atchlench, and Mr. Casewell, of Evesham, took part in the devotional exercises. The greatest order prevailed, a good impression appeared to be made, and the collection was liberal.

**LONG HORR.**—The new meeting-house at this place was opened on Tuesday, July 7, when sermons were preached by Messrs. Lewis, of Cheltenham, Hyatt, (Ind.) of Gloucester, and Hall, (Wes.) of Gloucester. In the afternoon, the place being full, Mr. Jenkins, (Ind.) of Little Dean, preached in the open-air also. Next sabbath, brother Wright, of Coseley, preached. This neat and substantial building, including vestries and burial-ground, cost about £300, and will seat about 200 persons. About £170 were subscribed. The collections were £45. Ministers of various denominations kindly took part in the services, which were very cheering, and full of promise and hope for days to come. J. J.

**RETURN OF AMERICAN MISSIONARIES.**—We understand that the missionaries from the East were to return to the field of their labours in three different companies in June. One company to embrace seven individuals—Dr. Judson, Mr. Beecher, and Mr. Harriss, with their wives, and Miss Lydia Lillybridge. Mr. Dean was expected to go in another vessel, and Mr. Shuck and his associates in a third. Mr. Jenks, the representative of Maine Baptists, to go with one of the companies.

**BIRMINGHAM.**—On Lord's-day afternoon, June 21, a new baptist church, of about sixty members, was formed at Livery-street chapel, by brethren Swann and Roe. Mr. Swann administered the Lord's Supper. Several members and officers of other baptist churches sat down with them. W. H.

[Our correspondent does not say, but we presume, that this church is composed chiefly of the friends of Mr. O'Neil.]

**GLADESTRY.**—We had our chapel anniversary on June 14 and 15. At our tea-meeting, on Monday, above 200 sat down. The place was crammed, the speeches lively, the day favourable, and the object contemplated wonderfully realized. W. P.

**RECENT ORDINATIONS.**—*Wainsgate.*—On Wednesday, June 24, Mr. J. Smith was set apart to the pastoral office. We had a prayer-meeting before breakfast. Brethren Hollinrake of Birchsoliff, Stewart of Keighley, Crook of Hebden Bridge, Robertshaw of Lineholm, and Foster of Farsley, were engaged in conducting the services. It was a day of satisfaction and delight. On July 5, Mr. Smith baptized six believers. We trust the Lord is with us, and are much encouraged. J. H. S.

*Hertford.*—Tuesday, July 14, Mr. Samuel Whitehead was recognized as the pastor of the baptist church in this town. Brethren Upton of St. Albans, Curtis of Hemerton, Moyle of Artillery-street, London, Smith of New Park-street, Borough, Hodgkins of Bishop's Stortford, Smith of Ware, (Ind.,) and others, engaged in conducting the services, which were well attended, and marked by an excellent spirit. May great good result from the engagement. J. S.

*Taunton.*—Mr. T. B. Holman, of the Baptist College, Bristol, was publicly recognized as pastor of the baptist church in this town, June 26.

*Maldon, Essex.*—Mr. T. S. Baker was set apart to the pastoral office over the "United Baptist and Independent church and congregation" at Cromwell-hill chapel, July 8. Several baptist and Independent ministers were engaged in conducting the service.

**REMOVALS.**—Mr. Goodliffe, late of Chesham, to Rothley and Sibley—Mr. W. Dovey, to Midhurst—and Mr. Smith, to Coalville.

## Missionary.

### WESTERN AFRICA.

The latest intelligence I have from Fernando Po is dated April 7. The schooner "Warro" had just reached Clarence with her band of missionaries from the Scotch Secession Church, and was going that evening to Old Calabar, where they purposed commencing their labours. Our brethren of the Scotch Secession took out stores and letters for the baptist mission, which would serve as a kindly introduction for them to our brethren in Africa, and, I trust, be a prelude to their future harmony. The "Warro" has been placed at their disposal by the liberality of a gentleman of this town, a merchant; thus there will be two missions, and two missionary vessels on that part of the African Coast. May the spirit of peace, union, and brotherly love be poured out upon them, so that, like two divisions of one army, their efforts may meet in the achievement of one great object!

Old Calabar was the locality selected by brother Sturgeon, to which he designed to remove the church under his care. He had been there previous to the arrival of the Secession brethren, but when he knew that they were going thither, he frankly gave up to them three of the towns he had selected, and where he had made arrangements with the chiefs for land to build upon.

Mr. Clarke writes in great distress, arising from bodily and domestic grief. Trial upon trial had come upon him, but he is not in despair, and hopes soon to rise above this flood of afflictions.

Mrs. Clarke had been very ill, rendering it, in all probability, necessary for her to return to England with her widowed sister, Mrs. Thompson. One night, after dark, a fearful tornado came on, which partly took off the roof of their dwelling. The rain poured in, and the house shook as if it would fall. Mrs. Clarke at the time was confined to her bed with fever—from thence she had to be carried for safety to Mr. C.'s study, by which she took a severe cold. Blisters were applied—when these ceased innumerable running boils appeared. Dr. Prince was absent.

I must now give you a few opinions of the brethren respecting the future prospects of the mission. On this they are all agreed, that their "trials have been permitted of God" for the accomplishment of some gracious purpose. They have been humbled and abased thereby; they have been led to seek and realize more of that faith which is "the evidence of things not seen;" they have

been driven closer together, for the enemy had been attempting to sow seeds of discord.

They felt themselves to be in the position of Abraham when he was told to go forth, not knowing whither he went; their faith, however, could mark the finger of God pointing them to the interior, bidding them to penetrate its hidden regions. Brother Clarke writes—"These are trying, sifting times. I glory in suffering for my Lord; I rejoice in the prospects of Africa. The Lord is very tender, very gracious. His ways are wonderful! Now we will penetrate, with a few, the *vast unexplored*, and by the chosen heralds of mercy, Africa shall be saved and blessed." Dr. Prince writes—"Our nest is disturbed, but it is only to make the eaglets take wing. Our branches have been shaken by rude blasts, but their motion shall send out a sweet perfume, attracted by which, many more shall seek and find shelter under the wide spreading branches of the Tree of Life."

My dear and valued friend, Mr. Sturgeon, who first induced me to become a sabbath school teacher, appears to be deeply impressed with a sense of the responsibility of his position. He only is permitted to preach and administer the ordinances. He only is allowed, with his native assistants, to teach the people. He only has a church and flock to remove. He and his beloved partner have witnessed the transforming power of the gospel upon the town and people of Clarence for the last five years. Soon they must leave the scene of their past labours to be blighted, and perhaps entirely blasted by the withering influence of error. Hundreds of children have flocked to their schools, and many have been taught to read and write—but they must leave them!

Mr. Sturgeon had nearly completed building a neat capacious chapel by voluntary subscriptions. Already he has commenced taking it down again. If such trials did not make him feel, what would? But he is supported. He has confidence in God. He has faith in His word, and he believes in the progressive principle of the gospel of Christ. The faith and courage displayed by most of his native members also cheer him onward, and brighten his prospects. They will go where he goes, and proclaim to their brethren the message of salvation. Like the first converts at Jerusalem, these natives, composed of nearly twenty tribes, now that persecution scatters them, will go "everywhere preaching the word." May we not hope that Providence is thus preparing them to be a blessing to Africa?

In contemplating the future condition of Africa, our brethren also look with much hope upon those portions of Holy Scripture and elementary books, already translated

into several of the native tongues. As regards their future health, they expect to suffer much from more direct and constant exposure in that deadly clime. Yet are they not disheartened, but are determined to press forward, trusting to the protection of Jehovah; without whose permission no evil can befall them. Their resolution still is—if they fall, to fall in the battle field.

Old Calabar, whither brother Sturgeon is going, is reported as exceedingly fatal to European life. The captains who sail there, and who frequently lose the greater part of their crews, are repeatedly telling me so. Bimbia, where brother Merriok is, and whither brethren Clarke and Prince intend going, is much more healthy. Concerning Bimbia Mr. Clarke writes, "The work here is going on steadily—the hammer continues its strokes—marks are visible, but no rent—the stone will probably fly to pieces of a sudden, to the surprise of the labourer, and of those who rejoice in the success of his faithful attempts."

The fervent prayers of *all*, are invoked on their behalf.

And may we not hope that, although this interesting mission has been baptized into the deep waters of affliction, it shall emerge therefrom more pure, and healthy, and strong, and altogether better fitted for the discharge of its important duty, of making known, in these dark and populous regions, the knowledge of God and of Jesus Christ.

Liverpool.

JOHN NEAL.

P. S.—A gentleman just arrived from Fernando Po, states that the Catholic priest left by the bishop is dead, and that another official connected with the Spanish mission, declares he will not stop.

A GOOD BEGINNING.—The first contribution from any London church toward the 100,000 shillings required by the Baptist Missionary Society, was paid in on Friday evening, July 10, by the church at Camberwell, under the care of the Rev. Dr. Steane. The collectors met to tea at half-past six, and handed over upwards of £150, as the gift of themselves and friends. Dr. Steane, W. L. Smith, Esq., Rev. J. Angus, and Rev. E. Carey, afterwards addressed the meeting. The whole plan has been carried out in this locality with admirable efficiency and success. Respecting the plan generally, Dr. Cox says—"I have every reason to believe the subscriptions are going on with a 'hearty,' and, I trust, 'general response.' I hope, with the continued co-operation of our churches and congregations, to be able, at no distant period, to announce that I have in hand the noble amount of *one hundred thousand shillings*. This will be alike honourable to the denomination, and encouraging to all our friends, both at home and abroad."



**Religious.**

**INTERESTING CIRCUMSTANCES.**—The Free Presbytery of Edinburgh met on Monday, when, after probationary trials had been gone through, very much to the satisfaction of the Presbytery, six young men were licensed to preach the Gospel of our Lord Jesus Christ. It is a very singular and deeply interesting circumstance connected with these young men, thus licensed at the same time, that they belong to six different nations. One is a Scotchman, another an Englishman, another an Irishman, another an American, another a Parsee from Bombay, another a Jew from the Continent.—*Edinburgh Witness.*

**ANNUAL CONFERENCE OF THE PRIMITIVE METHODISTS.**—The twenty-seventh Annual Conference of the Primitive Methodist Connection commenced its sittings at Tunstall, in the Staffordshire Potteries, on June 3, and closed them on June 12. The number of members in 1845, was 85,897; in 1846, 86,208. Increase for the year 411. Deaths, 903; travelling preachers, 405; local, 7,877; leaders, 5,202; connexional chapels, 1,157; rented chapels and rooms, 3,500; Sunday-schools, 1,080; scholars, 79,497; teachers, 15,534.

**INDIA.**—We have been credibly informed that the anti-missionary body among the natives have it in contemplation to establish a daily newspaper, somewhat larger than our own sheet, for the more extensive dissemination of their own infidel opinions, and to counteract the labours of the missionaries in the cause of christianity. This is a herculean task, but we shall be glad if it be carried out. For it is our firm conviction that truth can never suffer by sober discussion.—*Calcutta Standard.*

**PARIS.**—The opening of the church formerly called "Eglise de St. Vincent de Paul," for the Wesleyan ministry, in the French language, in Paris, is recorded in the *Watchman*. The church as it is now fitted up, will hold about 800 persons, and has connected with it a large school-room and vestry. There, in case of necessity, can all be added to the church, at a very small expense, and then it would seat 1500 persons. On Sunday, July 5; the chapel was opened.

**General.**

**CHURCH RATES.**—We have recently had seizures made in the parish of St. Martin, *Leicester*—the only parish in which a rate can be had here. At *Kettering*, about thirty persons, brethren Robinson and Jenkinson, baptist ministers, among the rest, have had their property seized and sold. At *Smethwick*, six Windsor chairs, one arm chair, two deal tables, and a "Family Bible," were taken and sold for a rate of twenty-three pence halfpenny!

**CLAMOUR—CORN LAWS—CHURCH!**—A Duke in the House of Lords, when discussing the Corn Law, said, "No class would suffer more by this *clamour* than the parochial clergy—the next attack *clamour* would make would be on the Irish Church—when that was done, why not get rid of the English Church? He thought before many years he should see both churches attacked?" Perhaps his grace is a true prophet!

**THE CORN LAWS ARE REPEALED!** And thus, within one short year, Providence has accomplished for us what many thought it would take several years to secure. May this interposition be received with gratitude, and never be abused!

**SIR ROBERT PEEL**, on securing his great measure of Corn Law Repeal, retired from office as Prime Minister. Lord John Russell has succeeded him.

**THE CORN LAW LEAGUE** has been dissolved, and the *League* newspaper is discontinued—their work being done!

**ONE HUNDRED THOUSAND POUNDS**—It is proposed to make Richard Cobden a present to this amount, for his services in obtaining the repeal of the Corn Laws.

**GOOD!**—There was not a single prisoner for trial at the late sessions for Cambridge—an unprecedented fact.

**THE POTATOE DISEASE** is reported as having already appeared again in Ireland.

**THE POPE OF ROME** is dead, and another has been elected, who is said to be more liberal than his predecessor.

**SUGAR.**—The reduction of the duties on this now necessary "sweetener" of our daily cups, is under discussion in Parliament.

**GATHERCOLE versus MILL.**—This vicar of Chatteris has brought up another action for libel against the editor of the *Nonconformist*, and claims £5,000 damages!

**THE GREAT CLOCK** at the London General Post-office, which regulates post-office time throughout the country, has just been cleaned and renovated. It has not varied one minute in eleven years.

**A SLAVE GIRL** has been hung up and strangled in America, under the most atrocious circumstances, for striking her mistress.

**PENNY POSTAGE.**—£15,000 have been subscribed as a present to Mr. Rowland Hill, the inventor of this excellent system.

**ENGLAND AND AMERICA.**—The dispute between these nations respecting the Oregon territory has been settled. We shall not have war. But the Americans are quarrelling and fighting with the Mexicans.

**SEVERAL SERIOUS ACCIDENTS** have recently occurred—on a new railway in France—by fire in a theatre at Quebec—by shipwrecks—and in mines.

**THE KAFFIRS** in South Africa have again broken in upon the British settlements, and done much mischief.

## Marriages.

June 2, at Hamilton, New York, by Rev. N. Kendrick, D.D., professor in the Madison University, Rev. Adoniram Judson, D.D., of Maulmain, Burmah, to Miss Emily Chubbuck, of Hamilton.

June 2, at Edinburgh, by the Rev. J. Watson, the Rev. E. Trickett, baptist minister, Bridlington, to Henrietta Young, daughter of the late Mr. Archibald Young, Edinburgh.

June 4, at Toronto, at the residence of Dr. Rolph, by the Rev. R. A. Fyfe, the Rev. A. Lorimer, A.B., Kingston, to Ruth, youngest daughter of the late G. H. Haines, Esq., formerly of Leicester, England.

June 13, at Spencer-place baptist chapel, London, by Mr. Peacock, Mr. John Clark, to Miss Croot, both of Clerkenwell: and July 18, Mr. Thos. Clark, Clerkenwell, to Miss Damp of Portsea.

June 14, at Lays Hill baptist chapel, Herefordshire, by Mr. T. Wright, Mr. Thomas Powell, to Miss M. Peacock, both of Ross.

June 15, at the baptist chapel, Rawdon, by Mr. J. Acworth, president of Horton College, W. W. Howieson, Wakefield, to Miss Ellen Taylor, youngest daughter of Mr. W. Dickinson, Bedlington, Northumberland.

June 24, by Mr. T. Jones, baptist minister, Mr. R. Bennett, of Her Majesty's Dockyard, to Miss M. A. Terry, both of Chatham.

July 5, at the baptist chapel, Wokingham, Berks; by Mr. C. H. Harcourt, Mr. James Day, to Mrs. Maria Creed.

July 6, at Salem chapel, Great Marlow, Bucks, by Mr. R. Cooper, Mr. E. Taylor, to Elizabeth, third daughter of Mr. I. W. Burnham, baptist minister, Great Marlow.

July 7, at the G. B. chapel, Ashby-de-la-Zouch, by Mr. Yates, Mr. L. Hayes, to Mrs. E. P. Haywood, both of Newton Burgoland.

July 7, at the G. B. chapel, Heptonstall Slack, by Mr. Butler, Mr. T. Horsfield, G. B. minister, Sheffield, to Miss Elizabeth Ingham, of Broad Stone.

July 8, at King-street baptist chapel, Maidstone, by Mr. H. H. Dobney, Mr. George Booth, of Chatham, to Miss Emily Bentlif, of Maidstone.

July 9, at the Independent chapel, Barking, Essex, by Mr. Jas. Cubitt, of Bourton-on-the-Water, Mr. George Reynolds, of Bothal Green Road, to Mary Keebell, eldest daughter of Henry Kilvington, Esq., of Ilford.

July 9, at the G. B. chapel, March, by Mr. Jones, Mr. G. A. Pailthorpe, Camberwell, to Rebecca Charlotte, daughter of Mr. C. Halford, March Fen.

At Silver street chapel, Taunton, by the Rev. J. Jackson, the Rev. O. E. Pratt, baptist minister, Bampton, to Miss J. Wickenden, of Taunton.

## Deaths.

May 29, the Rev. C. Mills, aged 32, formerly the pastor of the baptist church, Upwell, Norfolk, and lately the beloved and devoted pastor of the baptist church, Bourne, Lincolnshire, the charge of which he resigned on account of protracted affliction. He died exclaiming, "I do not fear death; my heavenly Father is not far off."

June 16, at Loughborough, aged 83, Ann, the wife of Mr. John Yates, of that place, and mother of the late Rev. W. Yates, L.L.D., for many years connected with the baptist mission in Calcutta.

June 19, suddenly, aged 39 years, Ann, the beloved wife of John Westall, Esq., of White Ash, near Accrington, and daughter of the late James Bury, Esq. She had been upwards of fourteen years an exemplary and consistent member of the baptist churches of Accrington and Little Moor End; to which latter place, she, along with twenty-one more, were dismissed about six years ago, to form another church. By her decease her husband and four children have sustained a serious bereavement, and the church, the sabbath-school, and the needy, have lost a kind and benevolent friend.

June 19, Mr. J. Barlow, baptist minister, Macolesfield, after a short illness, aged 41.

Mr. B. had preached the gospel of Jesus Christ at Black Road chapel nine years.

June 27, after a few days illness, Mrs. Goozee, the beloved wife of Mr. T. D. L. Goozee, Spitalfields. She was an active and consistent member of the church at Providence chapel, Shoreditch. Her husband, with seven bereaved children, have sustained no common loss. Their consolation is, that she lived and died to the Lord.

June 29, at Walworth, aged 32, Martha, the beloved wife of Wm. Gill, and daughter of the late Mr. Leonard Ellington, baptist minister, West-row, Mildenhall, Suffolk. Resting her hopes of salvation simply on Christ, she was enabled to meet the last enemy with composure.

July 3, at Burnley, Sally Hodgson, in her 73rd year. She had been forty years an honourable member of the G. B. denomination.

July 5, of rapid consumption, in his 22nd year, Alfred, second son of Mr. T. P. Webb, Saffron Walden. Cheered by the consolations of the gospel, his end was peace.

July 16, at Leicester, aged 73, Mr. Thomas Bailey, many years a worthy member of the G. B. churches at Barton and Archdeacon-lane, Leicester.

## BAPTIST REPORTER.

SEPTEMBER, 1846.

**Essays, Expositions, and Biography.****A REVIVAL OF RELIGION.  
ITS NATURE, AND THE BEST MEANS  
OF PROMOTING IT.***Read at a Conference of Ministers.*

As the object of this paper is intended to give a tone to our conference on the best means to be adopted at the present time for a revival of religion in the churches, it will not be out of place if we inquire in what consists the prosperity of a religious body; for until this be determined, so wide a field for discussion may be laid open to us as to preclude any practical results of our meeting.

At the present time there seems to be great stress laid upon numbers. It is, therefore, worthy of being examined how far this enters as an element into prosperity. That any church can be in a healthy state, and supine as it regards the accession of converts to the Redeemer, is so contrary to all our views of divine truth, as not to require a refutation; but that great numbers ranging themselves under our banners is a certain sign of it may admit of some doubt, for a slight inspection of the religious world at large will convince us that in many instances the greater the numbers, the deeper the silence of spiritual death; and if this be the test,

the Romish Church may challenge comparison with any other; nor has she been wanting in this, for she has again and again availed herself of the argument; but this can have but little weight with us while remembering that John had foretold that so it would be, for he says, "all the world wondered after the beast," Rev. xiii. 3. It is worthy of our observation that this subject is not once adverted to by the Redeemer in the Epistles to the Asiatic Churches, and therefore, upon the whole, without other evidence, we may conclude that numbers are no safe criterion on this subject.

The governing principle in the church of Christ is love. What gravitation is to the spheres, love is to the church; and, therefore, if this be not in vigorous action, it matters not what other graces may be apparently there, certain it is that no real prosperity can be enjoyed. This is remarkably exemplified in the Epistle to Ephesus; how much is commended—works, labour, patience, zeal, &c.:—such a church would be esteemed healthy by those around—but no—he who walks amongst the candlesticks charges them, not with a want of love altogether, but that it had cooled, the freshness of it had passed away.

Love to God is the first and most important duty which a rational and moral being owes, and this will ever continue to be the case so long as Jehovah is infinitely good and holy, which must necessarily be for ever.

That love to Christ, as the head of the body, as he who has redeemed the church with his own blood, who has rescued us from hell, and made us kings and priests to God, should animate a christian community, is felt, is acknowledged by all—it is the life-blood of the system.

Love to the brethren is but a modification of love to God. "Every one that loveth him that begat, loveth him also that is begotten of him," 1 John v. 1; and this principle is laid down as a criterion to show the great change that has passed upon the heart. "We know that we have passed from death unto life, because we love the brethren," 1 John iii. 14, and, by our Lord, is made the distinguishing badge of discipleship. "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another," John xiii. 34, 35. This esteem for and affection to the brethren, as constituting the same body—being purchased by the same precious blood—begotten by the same Father—presenting the lovely lineaments of the Saviour's countenance in their hearts and conversation—and bound to the same eternal home, must be a lively principle in the heart of each member, constraining them, by a lovely carriage, to give no offence—to bear with the infirmities and imperfections of each—and seek to advance their best interests before it can be said that real prosperity is enjoyed. This is the real principle of union.

Sound doctrine occupies a conspicuous niche in the christian temple. Truth and error may be but little removed from each other in the estimation of some, and moralists are not wanting who affirm that it matters but little what a man be, so that his life is correct. That such a position is

equally repugnant to sound philosophy and scripture, it would be easy to prove, did our limits permit. We may only notice in passing, that if history speaks true, all the corruptions in the church, in morals, have entered by this door, corrupting the truth, making the commandments of God of none effect, by the traditions of men. Scripture is authoritative and clear upon this point—"earnestly contend for the faith which was once delivered unto the saints." Jude 3.

In the churches at Pergamos and Thyatira there was much to commend, notwithstanding the Redeemer had somewhat against them. There was faith, charity, works, patience, &c. What a lovely array is brought before us! What, then, can be amiss? They entertained unsound doctrine. "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel," Rev. ii. 14. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel; which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." verse 20.

The truth is the grand instrument in the hand of the Spirit, whereby the sanctification of the church is accomplished, which is one great end of church membership. The High Priest of our profession, when about to offer himself as the sacrifice for his church, thus pleads with the Father, "Sanctify them through thy truth: thy word is truth," John xvii. 17. It surely cannot then be a matter of indifference what doctrines are held.

In this slight survey, works must not be forgotten. The lamentable condition of a community neglecting these is graphically presented to our notice in the church at Sardis. They had a name that they lived, but they were dead; their works had been tried, not at man's tribunal, but before God; the scales of the heavenly sanctuary

had been employed, and they were found imperfect. "Hercin is my Father glorified that ye bear much fruit." Works are especially calculated to impress the mind of the worldling; men will not try christians by the purity of their creed or sincerity of their professions; they take a simpler method. They have not the knowledge requisite to decide the former; they cannot see sufficiently into the heart to judge of the latter. They, therefore, instead of digging at the roots or examining the branches and leaves to ascertain the nature of the tree, look at the fruit to decide. That this is frequently erroneous is certain, but, nevertheless, a true deportment has a winning influence on the hearts of all, and often extorts an unwilling tribute from ungodly men.

The church is the light of the world; it is the mirror of God's glory for sinful men, that it may attract them to the Redeemer; it is for those who will not peruse the volume of inspiration, that their attention may be engaged by this embodying of principles, this palpable manifestation of love, faith, and hope. If this really be the case we need not wonder when we hear those who, by their loose walks, contravene this design of God as being characterised by having a name to live, while dead.

Humility must not be forgotten. The want of it is reprehended in the church at Laodicea. "Thou sayest, I am rich and increased with goods, and have need of nothing," Rev. iii. 17. Nothing is more abhorrent to the spirit of the gospel than pride, nor is anything more natural to the human breast; it is a vice that assumes a thousand forms, but in all it is alike hateful to the Head of the church. "What hast thou that thou hast not received," may be asked, and whether numbers or gifts cause this feeling, there can never be a suitable acknowledgment returned to the Author of them. Why, it may be asked, are the labours of ministers of the greatest talents so frequently unsuccessful, but

because of the feelings of complacency and pride with which their shining parts are contemplated by their members. God is jealous of his honour, and will not divide it with any; therefore, when the creature is looked to more than he, the rains and dews of heavenly influence are withheld, to teach us that "Not by might, nor by power, but by my Spirit, saith the Lord," Zech. iv. 6.

Zeal for the honour of God is demanded from all who engage in his service. The Redeemer loathed the church of Laodicea for their lukewarmness. "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," Rev. iii. 15, 16. Zeal consists in a lively feeling of interest in all that concerns Immanuel's kingdom, with a laying out of oneself, by the use of influence and talents, to increase the number of his subjects. That this must ever dwell in our hearts, is evident from the fact, that the first petition in the formula of prayer that Jesus taught his disciples, was—"Thy kingdom come."

By a reference to the messages to the churches at Smyrna and Philadelphia, patience under the persecutions and afflictions consequent upon our profession of attachment to the Redeemer, is a grace to be cultivated with all due care and diligence. By the exemplary conduct and lovely demeanour of the primitive christians, under great persecutions and injuries, many of their persecutors were brought to admire the principles which actuated them, and finally, to submit themselves to their influence. We are to imitate him "who, when he was reviled, reviled not again."

From this short induction of facts, our labour will now be brought speedily to a close. We conclude that the real prosperity of a church consists in the purity and life of each individual member; and, therefore, the means to be employed for the revival of religion in our midst, are simply those

which are requisite for the strengthening of those things which are ready to die, and the growth in grace of each member in particular; and it is incumbent on each, as they must answer on the last day, to begin by self-examination; to ascertain their true situation; to see with which church, He who has his eyes as a flame of fire, would range us, that so the necessary work may be commenced.

The closet is the true thermometer of our christian heart, and if this stands at zero our case is deplorable. Still, here the reformation must be commenced; here the struggle must be maintained; from between the cherubims must proceed that heat and those fructifying showers that will turn the wilderness into a fruitful field, and change each barren heart into a garden which the Lord hath blessed.

A close and regular attendance upon the means of grace is incumbent upon all members of churches—it is lamentable to see what trivial obstacles detain from the house of God many from whom we expected better things. Such persons should consider the baneful influence which their conduct spreads around them. The hands of ministers are weakened; their brethren look on with distrust and suspicion; and it gives occasion for the enemies to rejoice.

To this should be added a careful watching over each other in love; not from a spirit of captiousness, which shows itself by a delight in looking for failings and weaknesses, to magnify and make the most of them. This is directly opposed to that charity which hopeth all things, which believeth all things, which rejoiceth not in evil but in the truth; it is a watchfulness to excite to every good word and work, which, as christians, we are called to exercise.

It is not only the duty of members to be regular in their attendance on the means of grace, but to induce as many as they can to accompany them; not that we would inculcate a spirit of proselytism, but let each look around

and see who does not attend any place of public worship, where Christ is preached, and endeavour to get such under the sound of the gospel, at the same time lifting up their hearts for a divine blessing to accompany the word. If members acted thus, from a conviction of the duty they owe to Christ, we should not have so often to complain of the thinness of our assemblies.

If soundness of doctrine be so important, then, how great is the responsibility resting upon ministers, that they should feed the people with knowledge; that that which is profitable, rather than that which is curious, should form the stamina of their addresses; that Christ in the loveliness of his person and character, the efficiency of his offices, and the infinite value of his work, should have the same prominence given them, which they occupy in the word of God.

## "THOSE IGNORANT BAPTISTS."

(From the *Montreal Register*.)

SOME time since a friend of mine in the country was thus addressed by an influential Pædobaptist:—"Those ignorant Baptists! Do you not know that no person well versed in the languages supports their views of baptism by immersion?" Now, sir, a statement so utterly false as this, requires to be exposed—a charge so unfounded, to be met and disproved.

The opinion of the baptists as regards immersion, is supported—

I. By the concurrent testimony of the most ancient versions.

The Syriac and Latin versions of the second century, the Coptic of the third, the Ethiopic and Gothic of the fourth, and the Armenian of the fifth, all employ words which signify *immersion*. Some, indeed, with a degree of recklessness and a want of thorough research, which speaks but little for their scholarship, have attempted to set this testimony aside, in defiance alike of Lexicons, and of the evidence afforded by the *rituals, commentaries, and practice* of those churches for

which these versions were made. Such persons, forsooth, know Coptic better than the Copts, and Syriac better than the members of the Syriac churches! Peculiarly modest, this.

II. By the testimony of the early church, as contained in its rituals, in its acts of councils, and in the writings of its distinguished members.

*Its rituals.* That of the Nestorians, made probably in the seventh century, gives the following directions:—"They bring them (the children) to the priest, who, standing on the western side of the baptistry, turns the face of the child to the east, and *dips* him in water." In the ritual of Severus, patriarch of Antioch, the following passages occur:—"John mixed the waters of baptism, and Christ sanctified them, and descended that he might be baptized in them. Altitude and profundity imparted glory to him,"—"Who hast immersed thy head in the waters." The old Abyssinian ritual contains the following words:—"And the priest shall take them and immerse them three times." The sacramentary of Gregory the Great directs that persons to be baptized should be immersed. All the ancient Greek rituals require immersion. In the *Manuale ad usum Sarum*, published in England in the twenty-first year of Henry the eighth, is a direction to the priest to take the child and *dip* him in the water. In the Smalcald articles, drawn up by Luther, it is said:—"Baptism is nothing else than the word of God with immersion in water."

*Its acts of councils.* The Apostolic Constitutions, probably written in the fourth century, declare that, "*immersion* denotes dying with Christ, *emersion* a resurrection with him." So also in sect. iv. of the fourth council of Toledo, it is said, "*Immersion* is like a descent to the grave, and *emersion* from the water as a resurrection." The decretals of Leo speak of a trine *immersion* as resembling the three day's burial, and the *emersion* from the waters as a resurrection."

*Its writers.* Tertullian, who died A.D. 220, speaking of the mode of baptism in Africa, tells us that a baptized person is "let down into the water, and dipped between the utterance of a few words." "I do not see," confesses Professor Stuart, "how any doubt can well remain, that in Tertullian's time the practice of the African church, to say the least, as to the mode of baptism, must have been that of trine immersion." Gregory of Nyssa, says:—"Coming into the water \* \* \* we hide ourselves in it;" and Basil speaks of three immersions. Thus, then, in Asia Minor, for there these two bishops lived during the fourth century, the custom was like our own. Chrysostom, on the third chapter of John, informs us of the manner in which baptism was administered in Constantinople during the same century. His words are, "We, as in a sepulchre, immersing our heads in water, the old man is buried, and sinking down, the whole is concealed at once; then, as we emerge, the new man rises again." Ambrose, archbishop of Milan at the same period, says, "Thou saidst, I believe, and thus wast immersed, that is, thou wast buried." Cyril of Jerusalem, and Jerome in Bethlehem, likewise gave the same testimony. Thus, then, as late as the fourth century, immersion was still customary in Europe, Asia Minor, and Africa. The Oriental and Greek churches have always practised dipping, as they yet do. Even as late as the year 850, W. Strabo speaks of immersion as being general. Nay, more, in the twelfth century Rupertus tells us that this was the custom in Germany; while the Ecclesiastical Wall confesses that, "in the times of Thomas Aquinas (thirteenth century) and Bonaventure, immersion was in Italy the most common way." Such, according to Fuller, was the practice of the English church from the beginning,—a statement borne out by the language of Tyndale, who, at the eve of the Reformation, speaks of it as the general practice;

and by the autobiography of bishop Chappell, who states that he was immersed, as was the custom in the parish in which he was born. With respect to Scotland, we find the following language in the *Edinburgh Encyclopedia*, "In this country, however, sprinkling was never used in ordinary cases till after the Reformation."

Well may Augusti say that this mode is "a thing made out;" and well may the upright and erudite Congregationalist Stuart, whose truthfulness contrasts most favourably with the blind zeal and incorrect statements of Dr. Miller, add—"So indeed all the writers who have thoroughly investigated this subject, conclude. I know of no one usage of ancient times, which seems to be more clearly or certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this."

III. By the testimony derived from the places in which baptism was anciently administered.

Clement of Rome speaks of a river, fountain, or the sea as suitable for the performance of this rite. Tertullian tells us that "it mattered not where a person was baptized, whether in the sea, or in standing or running water, in fountain, lake, or river." Subsequently, baptistries were built for immersion, large enough for ecclesiastical councils to be held in them, as indeed was sometimes the case. More recently still fonts were erected, that in them the subjects of baptism might be dipped. Hundreds of these fonts are yet in existence. The fathers, in speaking of the place of baptism, frequently call it "the bath." All these statements point to one result.

IV. By the testimony of the modern Greeks.

In an important Greek work, published 1757, the following statement occurs—"And again, the word baptism will not express any other thing besides dipping." Strong proof, this! The most able scholar among the modern Greeks, Dr. Cory, who died 1834, in the "Synopsis of Ortho-

dox Doctrine," published for the use of the schools in Athens, says that the baptized person is "plunged into the water." Indeed the members of the Greek church call those of the western churches "sprinkled christians," by way of ridicule. Pity that those Greeks had not the valuable assistance of one Canadian scholar. They might then perhaps better understand their own language.

V. By the testimony of the most celebrated scholars.

The Reformers Luther, Beza, and Calvin own that immersion was the practice of the primitive church. Luther's own words are—"I would have those that are to be baptized, to be altogether dipped into the water, as the word doth sound, and the mystery doth signify." Milton, Seldon, and Johnson all confess the same. Seldon says—"In England, of late years, I ever thought the parson baptized his own fingers rather than the child." The testimony of Bentley and Porson, the two most celebrated Greek scholars England ever produced, may be cited in our favour. The former in his discourse on Free Thinking, defines baptism "dipping." The latter affirms that *Bapto* signifies "total immersion," and candidly confesses, "the baptists have the advantage of us." Dr. Campbell's language is to the same effect. Dr. Chalmers, in his Lectures on Romans, states that "the original meaning of the word baptism is immersion." Allow me now to refer to the evidence afforded by German critics, who do not themselves practice immersion, and who are confessedly the masters of the world in matters of philology.

Schleusner, Bretschneider, and Wahl, the celebrated New Testament Lexicographers, limit baptism as a religious ordinance to immersion; while Rost and Passow, in their admirable classic Greek Lexicons, give information as much in our favour.

Bingham, Augusti, Winer, and Rheinwald, the most celebrated authors on Christian Antiquities, affirm



that baptism was originally administered by dipping. Augusti expressly states that "the word baptism, according to etymology and usage, signifies to immerse, submerge," &c., and that "the choice of the expression betrays an age in which the custom of sprinkling had not been introduced."

Noander, Gieseler, and Guerike, confessedly the most learned church historians alive, all add their testimony to the foregoing. Noander says—"There can be no doubt whatever, that in the primitive times it (baptism) was performed by immersion." Even the Episcopalian historian Waddington has moral courage enough to avow the same thing.

The latest and best commentators are clear upon this point. Tholuck, on Romans vi. 4, says that "the candidate in the primitive church was immersed in water, and raised out of it again," and declares from the Professor's chair in Berlin, that "*baptism always means immersion in the New Testament.*" Olshausen affirms the same in his commentary. Hahn, the celebrated editor of the Hebrew Bible and Greek New Testament, asserts that baptism takes place "through the immersion of the whole man." Knapp and a host of other equally learned men, state the same. Even the Episcopalian Bloomfield says:—"I agree with Koppe and Rosenmuller, that there is reason to regret it (immersion) should have been abandoned in most christian churches."

Indeed, to use Professor Sears' own language, "the reasoning adopted in this country by the abettors of sprinkling, is openly ridiculed in the German universities."

Now Sir, in view of all that has been said, what are we to think of our Canadian critic?

If we in this matter are "ignorant baptists," the translators of the most valuable ancient versions of the Bible were ignorant, the most learned fathers of the church know not the meaning of their own language, or

the mode in which they administered their own rites, the most professed scholars of the present day are a set of ignoramuses! Alas! what a conclusion of the whole matter. Were it not better and safer, and more just, to regard our learned friend as being ignorant of "what he affirmeth?"

It is a source of consolation to us to know, that while we are suffering under the charge of ignorance at the *ipse dixit* of a pedant, there are some who, with the Bishop of Kentucky, believe "that God in his Providence has permitted the rise of the baptist denomination, in order to restore, in America at least, the long lost primitive mode of immersion."

ONE OF THE "IGNORANT BAPTISTS."

## LIFE AND TIMES OF MENNO.

(Concluded.)

MENNO was now thirty years old. With a heart subdued and simple as a child at the feet of his Saviour, he had a manly understanding, enriched by study, and ripened by reflection. His knowledge of languages, ancient and modern, was considerable. He was in the full vigour of his faculties. His mind, indeed, had been greatly expanded, strengthened, disciplined, and purified by the struggles through which it had passed for five years in the pursuit of truth—and more recently, of the transforming Spirit of truth. That truth he had now found. That Spirit he now felt; and had given himself up, perhaps beyond any other man of his time, to its transforming power. With the yoke of sin, he had renounced the yoke of human authority in religion; and the liberty which he claimed for himself in the name of Christ, he as freely conceded to others. This generous spirit was not exclusively his; but with no other great man of his age was it, as with him, the fundamental principle of a consistent system of action—a principle drawn in all its

transparent purity from the word of Christ, and controlling all the decisions of his judgment, all the feelings of his heart. Affectionately attached to the great life-principles of the Reformation, he differed from the other Reformers chiefly in this,—that he would not, and in conscience could not, in any circumstances whatever, justify the use of *force* to defend, support, or spread them. This was his grand distinction; and it should be distinctly understood. It is not sufficiently considered, that infant baptism is in every instance the exercise of *force*, of *compulsion in religion*. Disguise it as we may, this is its real character. Fitly was it described by the ancient Waldensian christians, as the first-born error of anti-Christ. "He teaches to baptize children into the faith, and attributes to this the work of regeneration; thus confounding the work of the Holy Spirit in regeneration with the external rite of baptism; and on this foundation bestows orders, and indeed grounds all his christianity." Bold words these for the twelfth century! No wonder that anti-Christ bitterly revenged "them by the horrible extinction of the nation and language where they were publicly proclaimed." But the bold words lived still in myriads of martyr hearts—to purify the church, and redeem a subjugated world. The word of God had deeply engraven them on the meek heart of Menno. For a long time after his baptism, he declined all public engagements, and devoted himself to the study of the scriptures, reflection, and prayer. From that retirement, where his days flowed on in serene communion with God, he looked out on the busy world, with a calm eye, and a melting heart. He saw an immense work to be accomplished; but it seemed beyond his power. He saw many able men attempting to lay anew the foundations of the church; but he saw one fatal error—the fruitful source of many more—laid in the very corner stone of the new foundations. This

error was the union of the Church with the State—the incorporation of one with the other, by means of infant baptism and adult confirmation—the supremacy of the State over the Church, conceded by the reformers, and exercised in the legal establishments of creeds and liturgies, stipends and church-rates, and uniformity enforced by pains, and penalties, and persecution. He saw that all this was as really foreign to the true idea of the christian church, as the fanaticism of Munster—that the one error indeed was but the natural reaction from the other. He saw that *both errors grew from one and the same root*—the false notion that the kingdom of Christ is a *worldly kingdom*—to be propagated by schemes of civil policy, and supported by the sword of civil power. These dragon's teeth were sown in the reformation of the sixteenth century, to spring up in the hosts of armed men; and drench the battle fields of Europe, for three centuries, in blood.

After the fearful experience of three centuries, the world is at last awakening to this great truth, that the union of the Church and the State is the certain corruption of both. Even a century ago, Mosheim confessed there was no discipline in the Lutheran Church. Calvin struggled with but temporary success, to enforce a rigid discipline in the Churches of the Reformed. In our own time, Archbishop Whateley owns that there is no government in the Church of England. And in truth there can be none, where Christ is not sole king in his own kingdom. All national churches are, by necessity, as really anti-christian as the Church of Rome herself. Indeed they are so, in *Protestant states*, more openly and more offensively in theory, if not in practice; and of this the Romanist, in *this country especially*, well knows how to take advantage. How strange that the keen eyes of Luther and Calvin could not see this! That men who translated, studied, and commented upon the

scriptures, with a depth of penetration unrivalled among biblical scholars since the days of Jerome, Chrysostom and Augustine; nay, who in many points greatly surpassed those great men of the fourth century, should overlook a truth so obvious and so fundamental, that no pious day-labourer in the United States could be cozened into a doubt of it for an hour. Yet for maintaining that single truth *in express terms*, in the twelfth century, and the sixteenth, baptists were charged with mysticism, fanaticism, sedition, heresy, and high treason. And the most celebrated reformers of the sixteenth century conceded to the prince and the magistrate the very supremacy in ecclesiastical affairs they had so justly and earnestly denied to the Pope. It was as if the apostles, after solemnly disclaiming the authority of the high priest and sanhedrim, had submitted the control of the christian church to Festus and Agrippa. As if they had ceased to be Pharisees, only to become Horodians! There is a blind veneration attached to the names of the reformers, that needs to be broken up, in order that we may more worthily honour their memory, and more justly estimate the man whose meek humility received at least one ray of heavenly wisdom denied to them. Great divines they were; and yet we do but speak the simple truth of history when we say, that not one of them comprehended the pure idea of the Church of Christ. They stumbled at the threshold. Alas! are our great moderns—our Tholucks, our Rankes, our Arnolds, our Maurices, any wiser? Has Chalmers abandoned even yet the old *principle* of church establishment? Has Whateley cleared himself in *practice*, as he has so well done in theory, of Erastianism? Has Neander, or Milman, or D'Aubigny, notwithstanding the admitted peculiar, rare, and admirable qualities of each, comprehended the unalterable *spiritual constitution* of that christian church, whose history they have so long studied, and zealously sought to

unfold? We ask these questions from the sovereign necessity of truth, and with unfeigned sorrow of heart. We speak as unto wise men. Judge ye what we say.

The principles of Menno, derived from the New Testament, equally forbad him to exercise his ministry without a lawful call; or to regard the call of a pope or a Protestant prince as of lawful authority. He waited, therefore, the indications of the divine will in a more scriptural form. Dead with Christ to all worldly ambition, the shade of devout retirement was sweet to his soul. His entrance into the ministry, therefore, among the persecuted baptists, was not a work of vain glory, or hot haste, or zeal without knowledge. It was a step on which hung weighty consequences, reaching far beyond himself, or his own times. The destinies of myriads of immortal souls were involved in it—as the event has shown. The whole matter was with him a concern of deep conscientiousness; and furnishes a most remarkable and edifying example. The account is too characteristic to be given in any other than his own words:

“Perhaps a year afterwards, as I was silently employing myself upon the word of the Lord, in reading and writing, there came to me six or eight persons, who were of one heart and soul with me; in their faith and life (so far as man can judge) irreproachable; separated from the world, according to the direction of the scriptures; subjected to the cross of Christ; and bearing a hearty abhorrence, not only of the Munster, *but also of all worldly sects, anathematizings and corruptions*. With much kind entreaty they urged me, in the name of the pious who were agreed with them and me in one spirit and sentiment, that I would yet lay a little to heart the severe distress and great necessities of the poor oppressed souls, (for the hunger was great, and very few were the faithful stewards,) and employ the talent, which, unworthy

as I am, I had received from the Lord. "As I heard this I was very much troubled; anguish and fearfulness surrounded me. For on the one hand, I saw my small gift; my want of erudition; my weak and bashful nature; the extremely great wickedness, wilfulness, perverse conduct, and tyranny of the world; the powerful large sects; the craftiness of many spirits; and the heavy cross, which, should I begin, would not a little press me. On the other side, I saw the pitiable extreme hunger, want, and necessity of the devout pious children; for I perceived clearly enough that they erred, as the simple forsaken sheep when they have no shepherd.

"At length, after much prayer, I resigned myself to the Lord and his people with this condition. They were to unite with me in praying to him fervently, that if it should be his holy pleasure to employ me in his service to his praise, his fatherly kindness would then give me such a heart and mind, as would testify to me with Paul, "Wo is me if I preach not the gospel!" but should his will be otherwise, that he would order such means as to permit the matter to rest where it was. "For if two of you agree," &c., Matt. xviii. 19, 20.

As their entreaty continued, and his own conscience at last became satisfied of his duty, he gave himself entirely to the work, body and soul; determined, by divine grace, to conform all his ministry to the word of God, and commit himself to the divine protection amidst the deadly perils that environed him on every side, for at that time every baptist was an outlaw, *as such*, in every State in Europe. No where could they claim civil protection. Everywhere they were called "Anabaptists," and that name was then identified with the outrageous conduct of the men of Munster. It was the very year when that city was retaken by its military bishop, and the bodies of the miserable leaders in the insurrection there were hung up

in iron cages on the tower of the cathedral. It was, as Mosheim himself observes, "While the terrors of death in the most dreadful forms, were presented to the view of this miserable sect, and numbers of them were executed every day, without any proper distinction being made between the innocent and the guilty." If the courage of Luther is celebrated for appearing at the Diet of Worms, supported by so many powerful friends; and under the safe conduct of the Emperor, what shall we say of the public appearance of Menno as a baptist minister, under circumstances so desperate and appalling? Does all history present a more glorious example of moral courage?

This was in 1536, and it is a memorable year. It was the year Menno's celebrated countryman, Erasmus, expired at Basle, leaving as a legacy to posterity his last work, "On the Purity of the Christian Church," a comment on the fifteenth Psalm. It is the year that brought the innocent Anne Boleyn, Queen of Henry VIII., and mother of the great Elizabeth, to bleed beneath the headman's steel. It is the year that saw the flames of the stake kindle around the martyr Tyndall, at Villevorde, in the Netherlands, and that heard his dying prayer, "Lord, open the eyes of the King of England." It is the year that Calvin, then a persecuted fugitive from Ferrara, first entered Geneva, afterwards so celebrated as the scene of his labours, and centre of his wide spread fame.

From this period to the end of his days, that is, for the space of twenty-five years, Menno travelled from one country to another, under every conceivable difficulty, danger, and hardship, preaching the kingdom of God, and winning souls to Christ. At what time he married we know not; but he speaks of his anxieties being increased by the sufferings of his "feeble wife and little children." What a picture for the imagination is presented in these simple words! If

over a man's whole ministry was a living martyrdom, it was his. Yet it had glorious fruits. Even the stately Mosheim condescends to something almost like praise, one-sided as he is, in narrating the facts. "East and West Priesland," he says, "together with the province of Groningen, were first visited by this zealous apostle of the Anabaptists; thence he directed his course into Holland, Guilderland, Brabant, and Westphalia; continued it through the German provinces, on the coast of the Baltic sea, and penetrated as far as Livonia. In all these places his ministerial labours were attended with remarkable success, and added to his sect a prodigious number of proselytes. The success of this missionary will not appear surprising to those who are acquainted with his character, spirit, and talents; and who have a just notion of the state of the Anabaptists at the period now under consideration. The nature of the doctrines considered by themselves, the eloquence of Menno which set them off to such advantage, and the circumstances of the times, gave a high degree of credit to the system of this famous teacher. And thus it was in consequence of the ministry of Menno, that the different sects of Anabaptists agreed together in excluding from their communion the fanatics who had dishonoured it; in renouncing all tenets that were detrimental to the authority of civil government; and, by an unexpected coalition, formed themselves into one community."

To this great success, Menno himself alludes in what he calls his "Forced Apology," from which we have so often quoted. It was published in answer to the calumnies of Gellius Faber, in 1554. His modest words are peculiarly valuable, not only as characteristic of the man, but as revealing the real inmost character of the work accomplished, which the learned Lutheran does not seem to comprehend. "And through our feeble service, teaching, and simple

writing, with the careful deportment, labour, and help of our faithful brethren, the great and mighty God has made so known and public in many cities and lands, the word of true repentance, the word of his grace and power, together with the wholesome use of his holy sacraments; and has given such growth to his churches, and endowed them with such invincible strength, that not only have many proud hearts become humble, the impure chaste, the drunken temperate, the covetous liberal, the cruel kind, the godless godly; but also for the testimony which they bear, they faithfully give up their property to confiscation, and their bodies to torture and to death; as has occurred again and again to the present hour. These are no marks or fruits of false doctrine (with that God does not co-operate); nor under such oppression and misery could anything have stood so long, were it not the power and word of the Almighty. Whether all the prophets, apostles, and true servants of God, did not, through their service, produce the like fruits, we would gladly let all the pious judge."

All the peculiarities which distinguish the Mennonites from other evangelical christians in Europe, Mosheim justly remarks, flow from their views of the *Nature of the Christian Church*. Holding fast the great scriptural principle, that the true Church is a body of visible saints—they of course deny the baptism of infants; the use of force in religion; the authority of magistrates in the church; capital punishments for heresy; the necessity of oaths and wars; the necessity of university learning for the ministry of the gospel, and the support of ministers by the State. Though offered such support by the present Government of Holland, they have politely, but firmly, declined it. From first to last they adhere to the voluntary principle—or in other words, to the pure and noble sentiments of religious liberty, taught by Christ and his apostles. In vain would Dr.

Mosheim represent this, their fundamental principle, as "fanatical"—as the source of anarchy, turbulence, and sedition. Not only common sense, but the experience of the whole world, is against him. The opposite principle is proved to be the real fountain, from which have ever flowed the waters of strife and bitterness. The life and labours of Menno closed seven years after the date of the pamphlet above quoted. His ashes rest near the beautiful town of Oldesloo, on the river Trave, in the Dutchy of Holstein—a German Dutchy now belonging to the Kingdom of Denmark. Hamburg, the residence of our own Oncken, (the man who more than any other now living seems to inherit his spirit,) is but a few miles distant from the burial place of Menno. He died in peace, in 1561, at the age of fifty-five, at the house of a nobleman, who, moved with compassion at the sight of the snares daily laid for his life, generously took him, and several of his brethren, under his protection.

It may be well to remember, that five years after his death, the people of the Netherlands revolted from Philip II. of Spain, in consequence of the atrocities with which he endeavoured to enforce over them the Decrees of the Council of Trent, and the Inquisition. Of the vast multitudes put to death by the ferocious Duke of Alva, "a great proportion, (says the *Encyclopædia Americana*) were Anabaptists." The republic of Holland, which sprang from that glorious revolution under William I., Prince of Orange, was the first state in modern times where the baptists, under the name of Mennonites, received a legal toleration. It was with difficulty, however, that even "the Father of his Country" could overcome the resistance of the clergy to this noble feature of the new constitution. To a descendant of the same illustrious family, William III., of England, the baptists of that country are, under God, indebted for the same blessing as we in this country are, to

Washington. Thus 1579, 1689, and 1789, are eras in baptist history, not to be forgotten. In 1830, the Mennonites in Holland amounted to 115,000. This government return, we presume, includes the whole baptist population. The members of the churches in 1821, nine years before, were reckoned at 30,000. Their total number in other parts of Europe is greater than in Holland. They are described by two distinguished writers of the Dutch Reformed (Presbyterian) Church, in 1819, as "certainly the most pious christians the church ever saw, and the worthiest citizens the State ever had." This testimony was published on the spot where they are most numerous and best known, and should outweigh all injurious insinuations to the contrary.

The writings of Menno, were published at Amsterdam, in one folio volume, in 1651. A copy, we believe, is in the Library of the Newton Institution. It is singular that we have no more of them translated into English. We hope our Professors at Newton will favour us with a selection, at least. It is no credit to us as baptists, that we have suffered them to sleep so long in oblivion.

We shall not attempt here to sum up the character of this great reformer. We leave that noble task to some future competent biographer. The character of his labours more resembles those of Whitefield and Wesley, than those of the other reformers of his time; yet it seems to us he is before them all in purity, meekness, and self-sacrifice; in consistency and prudence; in heroic, yet humble zeal. Indeed, of all the illustrious names recorded in church history, for the last six hundred years, we know of none superior to his. Others may think differently. But for ourselves, taking all the circumstances of his times into account, we know of none whose place in heaven we should prefer, to that which his faithful Lord has marked out for MENNO SIMON.

*Baptist Memorial.*

## Poetry.

## THE CHRISTIAN TRAVELLER.

"And he led them forth by the right way, that they might go to a city of habitation."—Pa. cvii. 7.

LEARNER divine! I'd follow thee,  
 Whate'er my lot betide,  
 Whilst toiling o'er life's rugged waste,  
 A wilderness so wide;  
 Assured that all will issue well,  
 If thou be still my guide.  
 Though densest clouds obscure my way,  
 A pillar bright I see;  
 Thy word shall chase the gloom and make  
 My dark forebodings flee:  
 Thine arm, though Amalek assail,  
 Obtain the victory.

If on my path the sun-beams shine,  
 And 'neath the flowers that spring,  
 The poisonous serpent lie concealed,  
 And thence protrude his sting;  
 I still am safe for thou art there,  
 Deliverance to bring.

More frequent when the brambles grow,  
 And gall the pilgrim's feet;  
 When on his head the lightnings flash,  
 And tempests roughly beat;  
 Thy feeble charge thou'lt not forsake,  
 Nor be destruction meet.

Whate'er befall—gloom, danger, pain—  
 Conducted by thy hand,  
 'Tis the right way thine Israel tread,  
 To Canaan's promised land;  
 There Jordan's parted stream pass'd o'er  
 On Zion's mount to stand.

And though the waters of the flood  
 Be deep, and dark, and chill,  
 I soon shall warm amid thy love,  
 On that green, sunny hill;  
 A city find which thou hast formed  
 Each aching void to fill.

Nor does the pilgrim's barren way,  
 All fit supplies prevent;  
 A spring is in the desert found,  
 And manna round the tent;  
 A pledge and taste of Esheol's grapes,  
 Are with earth's bitters blent!

Then, fraught with courage, let me press  
 Onwards to reach my home,  
 Nor e'er by sloth or toil be stopped,  
 In devious paths ne'er roam;  
 Till, all the journey o'er, unto  
 My Father's house I come.

COOMBS

## AROUSE THEE SOUL!

AROUSE thee soul!  
 God made not thee to sleep  
 Thy hour of earth in doing nought,—away;  
 He gave thee power to keep.  
 O! use it for his glory, while you may.  
 Arouse thee, soul!

Arouse thee, soul!  
 O! there is much to do  
 For thee, if thou wouldst work for human  
 kind—  
 The misty future through,  
 A greatness looms—'tis MIND, awakened  
 MIND!

Arouse thee, soul!

Arouse thee, soul!  
 Shake off thy sluggishness,  
 As shakes the lark the dew-drop from its  
 wing;  
 Make but one error less,—  
 One truth—thine offering to MIND's altar  
 bring!

Arouse thee, soul!

Arouse thee, soul!  
 Be what thou surely art,  
 An emanation from the Deity,  
 A flatter of that heart  
 Which fills all nature, sea, and earth, and sky,  
 Arouse thee, soul!

Arouse thee, soul!  
 And let the body do  
 Some worthy deed for human happiness  
 To join, when life is through,  
 Unto thy name, that angels both may bless!  
 Arouse thee, soul!

Arouse thee, soul!  
 Leave nothings of the earth;—  
 And, if the body be not strong, to dare;  
 To blessed thoughts give birth,  
 High as yon heaven, pure as heaven's air.  
 Arouse thee, soul!

Arouse thee, soul!  
 Or sleep for evermore,  
 And be what all nonentities have been,—  
 Crawl on till life is o'er:  
 If to be aught but this thou e'er dost mean,  
 Arouse thee, soul!

NICHOL.

## Reviews.

**AUTOBIOGRAPHY OF THE LATE WILLIAM JONES, M.A. :** author of the "History of Waldenses," &c. By his Son. London: Snow.

WILLIAM JONES is a name dear to lovers of biblical literature, and will be had in affectionate remembrance by all who value sterling integrity of character and fearless avowal of the truth. His name is associated with our earliest recollections of religious movements, in which, in those days, he took a leading and active part. Mr. Jones was the first to break the ice, which so smoothly but firmly bound down religious periodical literature. What a crackling noise was heard when the first number of his "*New Evangelical Magazine*" appeared, adorned with the portrait (without his permission too) of a popular preacher yet living! And though he did not succeed himself, the good old man lived long enough to see some wonderful things done in the way of cheap periodical publication. That, however, was not his *forte*. More weighty matters occupied his hands; and we all know how well his work was done—with what skill, and labour, and patience, he executed it. Here we have his own Autobiography. We welcome it, as we would gladly have done its author, to the best accomodation of our heart and our home. For though we do not always agree with our departed friend, either in his views of doctrine or discipline, yet, upon the whole, we cannot take down an author from our shelves whom we consult with greater confidence. We shall take an early opportunity of furnishing a sketch of the life of this eminent christian scholar, and faithful historian of the Church of God.

**MEMOIR OF THE REV. RICHARD INGHAM,** late pastor of the General Baptist church, Belper, with a brief Memorial of Miss Louisa Ingham. London: Houlston & Stoneman. Sheffield: Ingham.

OF our departed friend it might be said with considerable propriety, "he was a good man"—a good christian—"a good minister"—a good husband and father, and a good friend. This brief memoir

of his life will be perused with much interest by all who knew him, and those who knew him not, may be much benefited by its perusal. Though remarkably meek and humble in his deportment, he was a man of considerable ability and decision. Hence he was frequently chosen to preside over the annual meetings of the body. His disinterestedness was great.

"Considering his superior understanding, his early education, his situation at Oxford college, and the high esteem in which he was held by Dr. Vaughan, we cannot doubt that, had he chosen for himself Episcopalianism, he might have had some lucrative benefice in the Church of England. His love of wealth, however, of applause, of all earthly advantages, were in perfect abeyance to his love of truth. Hence, having had explained to him, and having examined, the religious sentiments held by the General Baptists, and having been convinced that they were those of divine truth, he gave up his advantages at the university, in demonstration of his disinterested regard to God's revealed will. The same magnanimous principle seems to have actuated him throughout the whole of his life."

Twenty-one neat sketches of sermons follow the memoir. And a very pleasing memorial of the life and happy departure of his beloved daughter Louisa is appended.

**THE MOTHERS OF THE WISE AND GOOD :** with Select Essays on Maternal Duty and Influence. By JABEZ BURNS. London: Houlston and Stoneman.

MR. BURNS seems resolved, as far as he is concerned, that the declaration of the preacher shall not be a dead letter—"of making many books *there is no end*." Our friend has himself published a "pretty considerable" *quantity*. We have sometimes wished that the *quality* had been better. But in this instance we do not complain. We rather think we discern indications of more care and labour; and we are gratified in being able to recommend this as a very valuable book, and wish it may find its way into the hands of every Christian Mother in these lands. Were that the case, and its examples imitated; what amazing results might follow!



## Baptist Church History.

### COLCHESTER, ESSEX.

THE first introduction of baptist principles into Colchester, took place as far back as the early part of the reign of Charles the first. One of those who at that early period joined the baptists at Colchester, and who zealously exerted himself in promoting the spread of their doctrines, was that distinguished ornament of the baptist denomination, the able, indefatigable, and apostolic Mr. Thomas Lamb, subsequently the founder and pastor of the baptist church, Bell Alley, Coleman-street, London, which was formed some time previous to the commencement of the civil wars in 1640. While Mr. Lamb was labouring in his Divine Master's cause at Colchester, he was seized, at the instigation of that tyrannical prelate, Laud, at that time Bishop of London, and dragged in chains from Colchester to London for dissenting from the national church, and preaching to a separate congregation. He was arraigned before the Star Chamber, and required to confess that he had administered the Lord's Supper, the penalty for which was banishment. Mr. Lamb, however, pleaded his right as an Englishman, and refused to criminate himself, he was therefore remanded to prison. His wife solicited the bishop to take pity on a mother and eight children, and to release her husband and their father; but the unfeeling priest was untouched by her afflictions, and roughly ordered his servants to "*take away that troublesome woman.*" Some time afterwards he obtained his liberty, and resumed his favourite employment of preaching the gospel. This brought him into new troubles, from which he was no sooner delivered, than he returned to his sacred work. Thus he pursued what he considered to be the path of duty, till he had been confined in almost every prison in London and its vicinity. He frequently observed that that man was not fit to preach, who would not preach for God's sake, though he was sure to die for it as soon as he had finished.

Another celebrated baptist minister who laboured and suffered imprisonment for Christ's sake, at Colchester, was that eminent and eloquent preacher, and most expert disputant, Mr. Samuel Oates.

The extraordinary popularity and success which attended the ministry of this worthy man, excited the bitterest chagrin of the splenetic and choleric *gangrene* Edwards, whose pitiable wallings and rancorous effusions respecting Mr. Oates, as well as others, exhibit a degree of bigotry and malignity disgraceful alike to religion and to human nature. While, however, the intimations we have in various publications furnish abundant evidence that the baptists increased, flourished, and were numerous at Colchester from about the year 1630, until long after the restoration of the unprincipled Stuarts, yet the records of ecclesiastical nonconformity furnish no specific or consecutive account of their church, or churches, in that town throughout that extended period. It is, however, certain that they became extinct some time previous to the revolution, and that the nonconformists of Colchester who bore up under the severe trials and fierce persecutions inflicted upon them, though with occasional divisions and contentions among themselves, were, nevertheless, accustomed to commune together, as one body, at the Lord's table, until the year 1689. In that year the first general assembly of Particular Baptist churches was held in London, and, agreeably with one of their resolutions, several ministering brethren were sent throughout the country, the same year, to preach the gospel, to collect and set in order the scattered flocks, and to reorganize dissolved churches. The deputation that visited Colchester was Mr. Richard Tidmarsh, who formed the present church during his stay, which he constituted on strict communion principles. In the following year, Mr. John Hammond, a native of the town, was chosen their first pastor. He is said by Crosby, in his History of the Baptists, to have been pastor of a church at Oxford, and subsequently of one at Tiverton; and, in 1690, of that at Colchester, where he finished his course in 1694, and was succeeded, in 1695, by Mr. Cornelius Rayner.

The church at Colchester has, throughout the greater part of its existence, been a truly missionary church; in the year 1702 it had twelve assistant preachers employed itinerating among the towns and villages of Essex and Suffolk. In

1707 the number of members was ninety-four; the same year, the church renewed their covenant engagement, when each member signed his or her name in the church-book—Cornelius Rayner, pastor; male members forty, female members fifty-three. In May, 1708, two preaching elders were chosen to assist their aged and infirm pastor; four deacons were also chosen at the same time. It was likewise determined to hold a church meeting once every month, and to make a collection for the poor monthly. Mr. Rayner died at an advanced age in the following August, after having vigorously and successfully conducted the affairs of the church for a period of thirteen years—at the time of his death the number of members was one hundred. In 1710 Mr. John Vickers was chosen as successor to Mr. Rayner in the pastoral office; he however survived his election only nine months. The church then chose Mr. John Rootsey, who, subsequently, with eleven others, purchased their meeting house, which stood on the site of the present burial ground, previous to which they had assembled for worship in a house on North Hill, now occupied as a brewery. At that time the church was in a very flourishing state, the number of members being 174, which included branches at Earl's Colne, and Langham, in Essex; and Bildestone, Woodbridge, and Woolverstone (now Stoke Green, Ipswich), in Suffolk; places supplied by the elders, and at each of which, the pastor occasionally administered the Lord's Supper. The people at Woodbridge were once set in order as a distinct church, but in 1732, prayed to be reunited with the church at Colchester, which took place. Those at Bildestone were originally gathered by Mr. Rootsey, but afterwards became Independents. Some dissensions unhappily arose, which terminated in the exclusion from the church of twenty-nine members, who formed themselves into a separate church, and elected a Mr. Dunthorne, as their pastor; but, upon the death of Mr. Rootsey, a union of the two churches took place, and Mr. Dunthorne became the pastor of the whole; he was then sixty-six years of age, and lived to be eighty-four.

At this period (1740) there were also two other baptist churches in the same neighbourhood, both in a flourishing condition. One of these was a General

Baptist church, under the pastoral care of a Mr. Instance, which met for worship in Mersea Island; this church subsequently declined so greatly, that their last pastor, and the few remaining members, discontinued their church state, and joined the church at Colchester, in the year 1770. The other was a Sabbatarian church, which also fell into a low condition, and was ultimately united with the church at Colchester; in the communion of which, the last of its members died in 1784. A Mr. Ridley had long presided over the Sabbatarians.

Mr. Dunthorne's pastorate, though not distinguished by many additions to the church, was nevertheless useful and honourable. The churches at Wolverstone (now Stoke Green, Ipswich), Suffolk; Langham, Essex; and Woodbridge, Suffolk, were formed by him, from those members of the church at Colchester, who resided at those places. After the decease of Mr. D., the church invited Mr. Thomas Eisdell, originally a member of the baptist church, Walgrave, Northamptonshire, but at that time supplying the Independent church at Newport Pagnell. He was ordained over the church at Colchester, in 1758, and died in 1772, aged forty-eight. Mr. Shymmons supplied the pulpit till the end of the following year (1773). At this time the church was reduced to the lowest state of depression recorded in its history. The number of members, though nominally between forty and fifty, was actually but thirty-four. From the death of that zealous, laborious, and successful minister Mr. Rootsey, to this time, scarcely any had been added to the church, which, with the dismissions to form the churches of Woolverstone, Langham, and Woodbridge, and the deaths of other members that had occurred, had considerably reduced the number of members at Colchester.

In the early part of 1774, the destitute church chose Mr. Thomas Stevens as their pastor. He was a man of eminent piety, superior ministerial abilities, and remarkable gentleness and affection of disposition. He presided over the church twenty-seven years, during which, 156 persons were added to it. But neither the gentleness of his disposition, nor the success of his ministry, could prevent some troublers of the church, from exciting many painful contentions, and divisions among the brethren. Mr. Stevens's observations often discover how

deeply and keenly these things wounded his spirit. The minutes recorded by him in the church-book are deeply interesting, they display much affection for his flock, and a spirit of true devotion. He died suddenly in 1801. The number of members at that time was 115. During his ministry the church at Earl's Colne, Essex, was formed by nine members dismissed for that purpose from the church at Colchester. This took place, August 18th, 1786. In 1795, the meeting-house at Colchester was enlarged. Such were the popularity and success which attended the labours of this devoted and distinguished servant of Christ.

The discordant elements of which the church was composed, and which had, during the life-time of Mr. Stevens, been in some measure controlled, were now thrown into a state of lamentable confusion through a supply, which ended in the secession of sixteen members. At that time the church deputed three of their members to obtain the advice of the baptist ministers in London, through whose recommendation the Rev. G. Pritchard was, in 1803, invited to accept the pastorate of the church at Colchester. In 1812, some unhappy disputes arose in the church, which terminated in the separation of the malcontents, and ultimately in Mr. Pritchard's removal. His ministry was eminently successful at Colchester, and his departure sincerely regretted by a numerous circle of friends. The pulpit was then supplied for a length of time

chiefly by brethren from the church in Little Alie-street, London, one of whom, Mr. George Francies, was invited in 1814, to take the oversight of the church, which he accepted, and held until December, 1836, during which time many additions were made, so that the number of members, on the resignation of Mr. F., amounted to one hundred and fifty-nine.

The pastorate of Mr. Francies was also distinguished by the numerous and munificent benefactions of Benjamin Nice, Esq., who gave a dwelling-house for the minister, and a considerable piece of ground for the site of a new and commodious chapel, which will seat one thousand persons. The same generous donor also defrayed nearly two thirds of the cost of the building, in addition to which a school-room has since been built, which will seat between two and three hundred persons; and both the school-room and the chapel have been endowed by Mr. Nice with christian liberality.

In 1837, Mr. Cyprian Rust, a member of the church in Meard's Court, Wardour-street, London, was chosen to the pastoral office, which, from ill health, he was compelled to resign at the close of 1842, after a short but honourable and successful course of five years and a half. He was succeeded by the Rev. R. Langford, of Sible Headingham, the present pastor. The number of members at this time is 209; of village stations, three; of sabbath-school children, 136.

ESSEXENSIS.

## Christian Experience.

### Conversions.

JAMES TAYLOR,

Who died at Hinckley, on the 18th of August, 1845, was, for many years, an eminent General Baptist minister. His father, John Taylor, of Queenshead, was brother of the celebrated Dan Taylor. From the *Repository* we extract the following account, written by himself, of his conversion to God.

"He says, 'The advantage of pious and prudent parents, I richly enjoyed. Brought up in habits of morality and religion, I thought of nothing else. Christianity, however, differs greatly from out-

ward profession.' He proceeds: 'I was conscientious, yea, scrupulously conscientious, of acting justly towards my fellow-creatures.

'Highly favoured as I was with peculiar circumstances, it was not wonderful that, when I was about sixteen or seventeen years of age, I thought seriously of my state, and made more than ordinary profession: no wonder, however, I found myself a pharisee—a legalist, trusting to my own good works. I was more abstemious than those who now make so much profession of temperance; for I also abstained from animal food altogether, and think now, if I could easily have obtained food without it, I should have continued

to abstain to this day. I promised myself great intellectual improvement from this conduct, and doubt not that it was useful. But still I was no christian, though I could talk about religion!

'It was not soon that I obtained correct ideas of religion; for I clearly remember that, in thinking about Christ in connection with myself, I could not tell what to make of him. Hoping to equal the demands of the law, I saw no immediate need of an atonement. Though my father was a very plain, faithful preacher, yet I do not remember, though assiduous and constant in hearing, any real convictions of my sinful state under his sermons. This did not arise, I am certain, from any impropriety in his discourses, but from the state of my mind; for, being fortified with good works, I could bear the thunder of the law till it was impressed on my mind by a superior power. At a social meeting for singing and prayer, a good old man, Mark Noble, gave out the following verses of a hymn by Fawcett:—

'With melting heart and weeping eyes,  
My guilty soul for mercy cries!  
What shall I do, or wither tree,  
To 'scape the vengeance due to me?

Till now I saw no danger nigh;  
I lived at ease nor feared to die.  
Wrapt up in self-deceit and pride,  
I shall have peace at last I cried.'

The hymn is uncommon; but I must attribute the impression which it made on my mind to the influence of the Holy Spirit, for I must have before heard such ideas from the pulpit unmoved; now every line seemed to come with additional weight and conviction to my mind.

'How dreadful now my guilt appears,  
In childhood, youth, and growing years!  
Before thy pure-discerning eye,  
Lord, what a filthy wretch am I!'

I saw sin in another light, and my own sins to be innumerable: instead of thinking that I had done nothing materially wrong, I saw plainly that I had done nothing right.

'These convictions never totally forsook me. My profession was now very different from what it had been. It was by slow degrees that I attained to confidence in Christ: yet I never was so cast down as some have been; for, though my convictions were strong, my knowledge of scripture supplied me with antidotes against despair. The Lord was pleased, by his Spirit and Word, gradually to draw me from my own works, and to lead me to view the purest of them as filthy

rags; whilst the finished righteousness of Christ appeared most complete. In Him I was enabled to trust, and to give up myself to him. I found the exorcise of faith very comfortable and supporting. For a considerable time I lived enjoying repose of mind, being regular in attending, and diligent in improving, both public and private means of grace.'

From his youth to old age Mr. T. served God in the gospel of his Son. His last words were—

"O glorious hour! O blest abode!  
I shall be near, and like my God;  
And flesh and sin no more control,  
The sacred pleasures of my soul."

### Brief Memoirs.

MR. ANDREW MALLOCK.

DIED, June 12, 1846, at his residence, Millbank-street, Westminster, after a short illness, Mr. Andrew Mallock, for upwards of seventeen years a deacon of the baptist church, Romney-street. Our deceased friend was originally from Scotland, and at an early age was impressed with religious convictions, under a casual sermon by the late Rowland Hill.

Naturally of an ardent disposition, in his renewed character he evinced an equally zealous spirit, by becoming an earnest advocate for the truth as it is in Jesus. Renouncing his connection with the Established Church, which at that time was so completely conformed to the world, as to present the mere semblance of religion, he became the honoured instrument, in God's hands, of founding, and for many years almost solely supporting, the dissenting cause in his native city, Dunkeld, Perthshire.

This was no easy task to effect upwards of half a century ago. It subjected its promoters to obloquy, reproach, and pecuniary loss. Yet a little band, with our dear departed friend at their head, animated with holy zeal, and ardent in their great Master's cause, having themselves tasted that the Lord is gracious, and anxious that others might enjoy the benefit of a gospel ministry, boldly contended for the truth, and had the satisfaction of seeing their self-denying efforts crowned with the smiles of heaven, in the establishment of a christian church, and the consequent enlightenment of many benighted souls. Called by the providence of God to settle in London, he became a hearer of the late Mr. Paice, of

Lewisbam-street, Westminster. Under his teaching he was led to see the scriptural nature of adult baptism, and joined the church under his successor, Mr. Woollacott.

Shortly afterwards, he was elected to the office of deacon, and in this he verily "obtained a good report." Though fervent in spirit, our dear friend was also active in business. His customary saying was, "What thy hands find to do, do quickly." He did not, like some good men, separate the life of the christian from that of the citizen. He strove to carry the spirit of christianity into every act of daily life. He was a strenuous reformer—a constant and tried advocate of civil and religious freedom—and was regarded by the liberal-minded and benevolent of the locality in which he resided, as the originator of many important public improvements. One prominent trait of our departed friend's character—a trait, which as far as our intimate knowledge of him extended, he followed to the very letter—was the observance of our Redeemer's injunction, "Render good for evil." This divine precept he daily inculcated on every member of his affectionate family, and the blessed effects of it were visible both during his life and at his death. He lived without an enemy, and died universally regretted. Mr. Mallock held almost every important office in the parish in which he resided. These public duties he was reluctantly compelled to discharge at the united

request of his fellow-parishioners, and he invariably fulfilled them in such a manner as to gain, not only the approbation, but the affectionate regard of all who knew him. His advocacy of the poor was constant and unflinching. By them his loss will be severely felt, as it is now greatly lamented. His illness, which was painful, he bore without a murmur. From the moment he understood that its issue would probably be fatal, his mind became calm and serene. His sun went down without a cloud. The God in whom all his life long he trusted, was faithful to his promise. He did not desert him in the hour of trial. Like his servant of old, the land lay clearly and brightly before him. Not a shadow darkened his prospects of immortality. His faith partook of the character of fruition. He appeared to enjoy the beatitudes of heaven by anticipation. While his earthly tabernacle was dissolving, he was enabled, by grace, to say, "Thanks be to God who giveth us the victory." "We have a house not made with hands, eternal, in the heavens." "Absent from the body, present with the Lord." "None but Jesus is the sinner's unfailing refuge in a dying hour." "Come, Lord, come quickly." In this dependant, though exulting frame, did our much-loved friend depart from us, for a short season, to join the redeemed above, and the general assembly of the first-born in heaven. Oh, may we die the death of the righteous: may our last end be like his!

## Characteristic Sketches.

DESIGNATION OF AMERICAN BAPTIST MISSIONARIES.—DR. JUDSON.—This interesting scene is thus described by S. S. C., in the *New-York Recorder*, who dates, "Boston, June 30, 1846."

"A long, long night on the Sound, on no matter what steam-boat, for I paid my fare like other people—and a long, long ride in the cars, and at twelve o'clock this day, I was safely landed in the metropolis of New England. At three o'clock I had gone with the multitude to the house of God, Baldwin Place, where an immense audience was gathered to witness the designation of missionaries about to embark for the East. There was the veteran missionary who had seen

more than thirty years of service amid the paganism of Burmah, and leaning on his arm, in modest attire, his young bride, who leaves the companionship of early friends and the pleasant paths of literature, to be the successor of illustrious women in the sympathies of his home, and the labours of missionary life. There were two young soldiers of the cross going forth to the conflict, the Rev. John N. Beecher, and the Rev. Norman Harris, with their wives, and there too, was another, going as the companion of Mrs. Judson, Miss Lillybridge, whose countenance betokened extraordinary fitness for missionary labour, and from whom, if her life is spared, we shall hear in the

records of her successes. Seven missionaries in all—a goodly sight—assembled to be commended to God's care and blessing by the prayers of the great congregation, and those who were recruits in the service, to receive their instructions."

After solemn prayer by Dr. Ripley, Baron Stow delivered a most appropriate and impressive address, in which he traced marks of the guiding hand of divine Providence in the origin and progress of the mission, and then deduced lessons of faith, hope, and expectation.

"God, he remarked, has been said to be in history—he had been especially present in the history of our missions. And here he showed how Judson was called to his work in another denomination—how he embraced our views, and how his appeals which came to our fathers from the distant East, passed through our ranks like the rallying cries of battle, and awakened to their duty a denomination which had hitherto slumbered. He went into details and showed the guiding hand of Providence in the mysterious paths which led the Judsons to plant themselves on the banks of the Irrawaddy.

Mr. Stow then named, as a mark of Providential co-operation and favour, the fact that our missionaries have generally been of high character and worth. No Committee could have selected such missionaries. The Spirit of God had preceded the action of the board.

He next remarked, that the benignant interposition of the Divine hand was manifest in the severe discipline through which the Burman mission had been called to pass. He alluded to the vexations and difficulties to which the missionaries were subjected,—to the doubts of the timid, and scoffings of the profane, and the deaths of missionaries who followed close on each other's steps to the tomb. But he showed how darkness had given place to light, and how even the deaths of Mrs. Judson, and Mr. Boardman and others, had accomplished even more than their lives. He then spoke of missionaries who had been compelled to return to their native land, and showed that even these dark providences had been overruled to the greater advancement of the cause of missions.

Finally, he traced the hand of God in the results of our missions. Different measures of success had been manifested in different stations, but none had been abandoned. The Bible had been trans-

lated—more than 8000 converts had been won to Christ! Then there was the influence of the cause of missions on the churches at home. This he illustrated, and then asked where was the vandal hand that would put back the churches into the condition in which the rise of this cause found them? But greater triumphs were to be won, and these he portrayed from the prophets in a most glorious manner.

Mr. S. then made kind and brotherly allusions to the missionaries present, bidding them go to lands hallowed by the toils of their predecessors, and to go cheered by the prayers of those left behind. His allusion to Dr. Judson was particularly touching: 'Go,' said he, 'finish the revision of the Scriptures, and bow before God as when you completed the translation,—bow, and we will bow with you in thankfulness and joy. Then may we hear of you again at Ava—not a prisoner tracking the desert with your blood, but received as an ambassador of Christ.'

A Hosannah was now sung, and the Rev. Dr. Sharp commended the missionaries to the care and blessing of God in earnest prayer.

The *instructions* to the missionaries were read by the Rev Solomon Peck, Corresponding Secretary. Like all Mr. Peck's writings, there was a finish and beauty in this production, which recommended it at once to all present. But it had other and more important qualities to recommend it. It indicated an intimate acquaintance with the field, and abounded in passages which manifested a deep sympathy with the missionaries, and a cordial interest in their work. The notice given of Dr. Judson was perfect.

Singing followed, and then Dr. Judson came forward to address the audience, now hushed in breathless silence. He spoke nearly as follows:

'It has been announced that I am to make an address, which I exceedingly regret. It is well known that I am unable to sustain my voice through more than a few sentences, and I have therefore requested the Rev. Mr. Hague to read a few remarks which I have written.

I wish, however, with my own voice, to praise God for the proofs which he has given of his interest in missions, and to thank you, from the bottom of my heart, for the kindness which I have received from you. I regret that circumstances be-

yond my control have prevented my being much in this city, to make more intimate acquaintance with those whom a slight acquaintance has taught me so much to love. I am soon to depart, and, as is in the highest degree probable, never to return. I shall no more look upon this beautiful city—no more visit your temples, or see your faces. I have one favour to ask of you:—pray for me, and for my associates in the missionary work; and though we meet no more on earth, may we at last meet where the loved and parted here below, meet never to part again.'

Dr. Judson spoke these words with perfect distinctness, and so as to be heard over the entire assembly. His tones indicated the deepest emotion, and those who witnessed will never forget the scene.

Mr. Hague then proceeded to read the address of Dr. Judson, written in a neat and beautiful style—remarkable, like all Dr. Judson's writings, for great precision and perfectness, and more touching than anything we have seen from his pen, excepting those productions which related to his domestic afflictions. We here give it to our readers:

'There are periods in the lives of men, who experience much change of scene, and variety of adventure, when they seem to themselves to be subject to some supernatural illusion, or wild, magical dream,—when they are ready, amid the whirl of conflicting recollections, to doubt their own personal identity,—and, like steersmen in a storm, feel that they must keep a steady eye to the compass, and a strong arm at the wheel. The scene spread out before me, seems, on retrospection, to be identified with the past, and, at the same time, to be reaching forward and foreshadowing the future. At one moment, the lapse of thirty-four years is annihilated; the scenes of 1812 are again present; and this assembly—how like that which commended me to God, on first leaving my native shores for the distant East. But, as I look around, where are the well known faces of Spring, and Worcester, and Dwight? Where are Lyman, and Huntington, and Griffin?—And where are those leaders of the baptized ranks, who stretched out their arms across the water, and received us into their communion? Where are Baldwin and Bolles? Where Holcomb, and Rogers, and Staughton? I see them not. I have been to their temples of worship,

but their voices have passed away. And where are my early missionary associates—Newell, and Hall, and Rice, and Richards, and Mills? But why enquire for those so ancient? Where are the succeeding labourers in the missionary field for many years—and the intervening generation, who sustained the missions? And where are those who moved amid the dark scenes of Rangoon, and Ava, and Tavoy?—Where those gentle, yet firm spirits, which tenanted forms,—delicate in structure, but careless of the storm—now broken, and scattered, and strewn, like the leaves of autumn, under the shadow of overhanging trees, and on remote islands of the sea?

No; these are not the scenes of 1812, nor is this the assembly that convened in the tabernacle of a neighbouring city. Many years have elapsed; many venerated, many beloved ones have passed away to be seen no more. 'They rest from their labours, and their works do follow them.' And with what words shall I address those who have taken their places, the successors of the venerated and the beloved—the generation of 1812?

In that year, American christians pledged themselves to the work of evangelizing the world. They had but little to rest on except the command and promise of God. The attempts then made by British christians had not been attended with so much success, as to establish the practicability, or vindicate the wisdom of missionary enterprise. For many years, the work advanced but slowly. One denomination after another embarked in the undertaking;—and now American missionaries are seen in almost every land and every clime. Many languages have been acquired; many translations of the Bible have been made; the gospel has been extensively preached; and churches have been established containing thousands of sincere, intelligent converts. The obligation, therefore, on the present generation, to redeem the pledge given by their fathers, is greatly enhanced. And it is an animating consideration, that with the enhancement of the obligation, the encouragement to persevere in the work, and to make still greater efforts, are increasing from year to year. Judging from the past, what may we rationally expect, during the lapse of another thirty or forty years? Look forward with the

eye of faith. See the missionary spirit universally diffused, and in active operation throughout this country,—every church sustaining, not only its own minister, but, through some general organization, its own missionary in a foreign land. See the Bible faithfully translated into all languages,—the rays of the lamp of heaven transmitted through every medium, and illuminating all lands. See the sabbath spreading its holy calm over the face of the earth,—the churches of Zion assembling, and the praises of Jesus resounding from shore to shore,—and, though the great majority may still remain, as now in this christian country, without hope and without God in this world, yet the barriers in the way of the descent and operations of the Holy Spirit removed, so that revivals of religion become more constant and more powerful.

The world is yet in its infancy; the gracious designs of God are yet hardly developed. Glorious things are spoken of Zion, the city of our God. She is yet to triumph, and become the joy and glory of the whole earth. Blessed be God, that we live in these latter times—the latter times of the reign of darkness and imposture. Great is our privilege, precious our opportunity, to co-operate with the Saviour in

the blessed work of enlarging and establishing his kingdom throughout the world. Most precious the opportunity of becoming wise, in turning many to righteousness, and of shining, at last, as the brightness of the firmament, and as the stars, for ever and ever.

Let us not, then, regret the loss of those who have gone before us, and are waiting to welcome us home, nor shrink from the summons that must call us thither. Let us only resolve to follow them who through faith and patience inherit the promises. Let us so employ the remnant of life, and so pass away, as that our successors will say of us, as we of our predecessors, 'Blessed are the dead that die in the Lord. They rest from their labours, and their works do follow them.'

'When shall we meet again'

was then sung, after which the Rev. James B. Taylor, of Richmond, prayed, and Dr. Judson pronounced the benediction.

But the assembly still lingered. Hundreds pressed forward to take the missionaries by the hand, and to obtain, even for a moment, a sight of Mrs. Judson.

The clock strikes twelve, and it is time for me—perhaps for my readers—to rest."

## The Spiritual Cabinet.

**TEMPER.**—Some consider a good temper a natural felicity which some enjoy, but for want of which, others are not morally culpable, nor accountable to God; and hence the opinion has sometimes prevailed, that a bad temper might be consistent with a state of grace. If this were true, it would overturn that whole doctrine of which the gospel is so full, that regeneration, or change of nature, is the essential characteristic of a christian—and it would suppose that grace might dwell amidst malevolence and rancour, and that heaven might be enjoyed by such as are strangers to charity and love. Now it will readily be admitted, that some, by the original frame of their mind, are more favourably inclined than others towards certain good dispositions and habits; but this affords no justification to those who neglect to

oppose the corruptions to which they are prone. Let no man imagine that the human heart is a soil altogether unsusceptible of culture; or that the worst temper may not, through the assistance of grace, be reformed by attention and discipline. Settled depravity of temper is always owing to our own indulgence. If, in place of checking, we nourish that malignity of disposition to which we are inclined, all the consequences will be placed to our account, and every excuse from natural constitution be rejected at the tribunal of heaven.—BLAIR.

**SINFUL ANGER.**—Our anger is sinful when we are displeased with the providence of God—when we are angry with his laws, or with the doctrines of the gospel—when we are angry with the good we see in others—when we are angry with those who differ from us in religious



sentiments—when we are angry at reproof—when our anger provokes us to wish or desire anything unlawful—when we use forbidden means to avenge ourselves—and when our anger unfits us for the discharge of duty to one another.—

FAWCETT.

EFFECTS OF SINFUL ANGER.—Sinful anger destroys our own peace of mind—hurts the unity of the Spirit among brethren—blocks up our way to the divine throne—exposes us to danger—makes work for bitter repentance—fires the mind of others—makes us unlike the meek and

lowly Jesus—causes us to resemble madmen and devils—and is cruel and murderous.—FAWCETT.

FOLLOW PEACE AND LOVE.—The entertainment and increase of christian love, of due esteem of one another, and affection one to another, is no matter of empty compliment, but is the very stamp and badge of Jesus Christ upon his followers: it is, therefore, most carefully to be preserved entire, and unhappy are they that do by any means willingly break it. Oh, let us beware of doing so, and follow peace even when it seems to fly from us.

LEIGHTON.

## Narratives and Anecdotes.

OLIVER CROMWELL'S DEATH.—Here are ejaculations caught up at intervals, undated, in those final days: "Lord, Thou knowest, if I do desire to live, it is to show forth Thy praise, and declare Thy works!" Once he was heard saying: "It is a fearful thing to fall into the hands of the living God!" Thrice over he said this, looking into the eternal kingdoms. But, again, "All the promises of God are in Him, yea; and in Him, amen; to the glory of God by us,—by us in Jesus Christ." "The Lord hath filled me with as much assurance of His pardon, and His love, as my soul can hold." "I think I am the poorest wretch that lives: but I love God; or rather am beloved of God." "I am a conqueror, and more than a conqueror, through Christ that strengtheneth me!" Thursday night, the writer of our old Pamphlet was himself in attendance on his Highness, and has preserved a trait or two, with which let us hasten to conclude. To-morrow is September Third, always kept as a thanksgiving day, since the victories of Duubar and Worcester. Maidstone heard the wearied one, that very night before the Lord took him to his everlasting rest, thus with oppressed voice speaking: "Truly God is good; indeed He is; He will not"—then his speech failed him, but as I apprehended, it was, "He will not leave me." This saying "God is good," he frequently used all along, and would speak it with much cheerfulness and fervour of spirit in the midst of his pains.

Again he said, "I would be willing to live to be farther serviceable to God and His people: but my work is done. Yet God will be with his people." When the morrow's sun rose, Oliver was speechless; between three and four in the afternoon he lay dead. Friday, 3rd September, 1658. "The consternation and astonishment of all people," writes Fauconberg, "are inexpressible; their hearts seem as if sunk within them. My poor wife,—I know not what on earth to do with her. When seemingly quieted, she burst out again into a passion that tears her very heart in pieces." Hush, poor weeping Mary! Here is a Life-battle right nobly done. Seest thou not—

The storm is changed into a calm,  
At His command and will;  
So that the waves which raged before  
Now quiet are and still!  
Then are they glad,—because at rest,  
And quiet now they be:  
So to the haven he them brings,  
Which they desired to see.

A VISIT TO JAMES MONTGOMERY.—I had no difficulty in finding my way to the Mount, the name of his residence, and was fortunate enough to find him at home. We had a pleasant walk together, and after dinner he accompanied me to the literary institutions of the neighbourhood; and it was quite delightful to observe with what marked attention and respect he was everywhere received. I noticed this to him, and said he must feel highly gratified by it. "I am, of course," he replied, "but I have enemies.

Not long since some rascals broke into my house, one sabbath, while I was delivering an address at a chapel in Sheffield, and stole, among other things, a silver inkstand which had been given me by the ladies of Sheffield. However," he added, "the loss was but for a time, and proved to be the occasion of the greatest compliment which, in my opinion, I ever had paid me. A few days after my loss, a box came directed to me, and, on opening it, lo ! there was, uninjured, the missing inkstand and a note, in which the writer expressed his regret that he had entered my house and abstracted it. The thief said his mother had taught him some of my verses when he was a boy, and on seeing my name on the inkstand, he first became aware whose house he had robbed, and was so stung with remorse, that he could not rest until he had restored my property, hoping God would forgive him."

**DARING ROBBERY!**—A very daring robbery was committed last sabbath in one of the chapels in ——. Mr. —— preached a capital sermon, and more

than five hundred impressions were distributed about in the house. But a large number were stolen almost immediately after coming into possession of the hearers. Others were robbed of theirs before the benediction was pronounced, and others before they reached home. It is believed that of the large number of the impressions of that sermon, the greater portion have been irrecoverably lost. This is most deeply to be regretted, as the discourse was one of great value, and might have been of greater advantage to the owners, if retained, than any other species of property in their possession. And, what is more strange, there was no commotion made on the occasion. The thief managed the thing so adroitly, that he got clear off with his spoils without any "hue and cry" being raised after him. The police, as far as I can find, have had no notice of the robbery, and the papers say nothing about it. Indeed, I have learned that the people robbed, have said nothing to one another about their losses, and it seems doubtful whether many are aware yet of the greatness of their loss.

## Arts and Sciences.

**MUSIC.**—One of the world's great men, Martin Luther, had a revelation of this truth, amongst others which have changed the fate of empires. He bestirred himself to establish the study of music in all the communities founded on the evangelical creed; and this, not in any degree as a direct ally in his warfare against the Roman Catholics. He believed that music was a gift of God: that its use was especially becoming in praises of its Author; but was also, by itself, of excellent value at all times. In the education, therefore, of all who followed him, he was careful to provide the means of exercising this divine art; and laid down a system of musical tuition, enjoined in every Lutheran parish school, which has continued in force throughout nearly three centuries. What fruit this seed has borne, all educated persons know. In Germany alone, of all countries, is music a common domestic friend, instead of being, as elsewhere, an outcast, a prostitute, or a mountebank. Its cultivation is thought no folly, its practice introduces

no excess, is exposed to no peculiar temptations; the whole land is filled with its cheerful voice, and with a grateful feeling of its value, as a heavenly companion, amongst the cares of daily life. At the same time, its highest creations have silently grown, in that country, to a perfection elsewhere unknown. It is needless to name Bach, Handel, Haydn, Mozart, and Beethoven; authors of the greatest works that music has yet produced, and the genuine offspring of the soil on which Luther's powerful hand had cast the first seed. For, although of these great composers some were born Roman Catholics, in Catholic states, it was at an era when the original growth, fostered by Luther, had already spread over the whole land, and shed its fruits over regions which were remote enough from the root which gave them birth. Such virtue is there in the true thought and the genial insight of a single man;—and such is the stature to which an art may rise, when it is sustained by the understanding love of a whole people.—**ART.**

## Temperance.

**MADAGASCAR.**—In the history of Madagascar, by the Rev. William Ellis, compiled chiefly from original documents, there is the following interesting account given of the beverages used by the natives:—"The general, and indeed almost universal beverage of the natives is water. A distilled spirit, under the general name of 'toaka,' is occasionally used throughout the island, but only as a luxury, not as a common beverage. To the parts of the coast visited by Europeans, rum and arrack have been principally imported, and sold to the natives by the bottle or cask. These drugs are also taken in exchange for rice, and have involved many families in want and ruin. The use of ardent spirits is prohibited at the capital; the law, however, is frequently evaded. Considerable quantities are used there, though, for the most part, within the precincts of the palace-yard, whence the laws emanate, and whence any indulgencies are obtain-

ed, since in a state of society resembling that prevailing in Madagascar legislators do not always feel bound by their own oaths. The habits of life among the Masslyga, being in many respects exceedingly simple, exempt them from much disease, and favour the duration of life. It has been observed by those who have resided long in the country, that there are, in most sections of the island, an unusual number of very aged persons. Many appear, from the number of times at which the festival of Fandroana has occurred exactly at the same time (an event which takes place only once in three-and-thirty years,) and from their recital of events within their recollection, to have numbered on earth nearly one hundred years; while there are others who are supposed to have attained a still greater age, and who, free from any particular disease, seem to be gradually sinking under the accumulated weight of years.

## Correspondence.

RYDE, ISLE OF WIGHT.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Many persons have been disappointed in not seeing any notice taken by any of your numerous correspondents in the August number of the *Reporter*, of the communication from Ryde, inserted in the previous month, respecting the desirableness of making a present effort to commence a baptist cause in that town.

The population of Ryde is rapidly increasing; the Independent meeting-house there has been enlarged two or three times; the excellent and honoured minister of Christ who laboured in it so long and so successfully, and for whom the baptist members entertained very great regard, has just been called to his reward; and lastly, that we have already nineteen members residing in the town, are considerations which show that the subject ought not to be neglected.

Allow me then to call the attention of our denomination to it. Is there no

MORTLOCK DANIELL in Hampshire to take up the case of Ryde? Could not the County Association do something to aid the brethren there? Could not the Baptist Home Missionary Society lend a helping hand? It is to be hoped that help will come from some quarter. Has not Ryde been for many years the favourite summer resort of many of the London baptist ministers and members, and shall it not share in their sympathy and efforts? A MEMBER OF THE INDEPENDENT DENOMINATION, who is acquainted with the destitution of Ryde, offers FIVE POUNDS, if something be done permanently to establish a Baptist Interest there.

Yours truly, T. J. C.

[We were quite delighted the other day when we received this letter, which was accompanied by a note furnishing the address of the writer. Now this thing must go on. How shall it be done? At present it is in our hands. We have reflected on the matter, and have decided on the following course. Let some neigh-

bouring minister, or intelligent brother, draw up a case stating the situation, character, and population of the place, the various denominations and their respective numbers, and the number of baptists now residing there. Let this be done forthwith, and sent to us by the 15th of September. We will insert it on our cover, *gratis*, every month this year, with a list of subscriptions promised. Let all who are willing to aid this desirable undertaking inform us what they will give. They need not send the money, neither need their names be published at present. Their initials, as in the above case, will do, providing we have their address. We will then, at the end of this year, hand over the list to the Secretary of the Southern Association. We cannot devise a better plan than this for the present. But the few friends at Ryde must also bestir themselves directly, or it will not look well. We shall expect to hear from them immediately. If they cannot do much they must do *all* they can, and then others will be more willing to help them. We are heartily in earnest in this matter, and shall rejoice to find a neat place of worship in this beautiful town, should we ever visit that lovely little island again.]

#### ON THE CONSTRUCTION OF AMERICAN BAPTISTRIES.

*To the Editor of the Baptist Reporter.*

"A LOVER OF ORDER" asks for information as to the construction of baptistries on this continent, as he understands our plan is far superior to that adopted in Britain. Perhaps so; he and you shall judge. In the vast majority of instances our brethren baptize in the rivers and in the sea. The banks of the majestic Hudson, and the lovely Ohio, are often crowded with silent weeping spectators as our brethren immerse the "willing candidates;" and probably the strong public feeling will, for many years yet to come, compel the greater mass of our brethren to baptize in the open air; and as all classes of persons regard such services with decent, if not solemn, respect, no inconvenience can arise from it, except sometimes in winter, when the ice is too thick to be broken. In the whole province of Nova Scotia there is, at present, but one baptistry in a chapel, and that is, as some of our plainer people here say, "in the cellar." A new plan, however, has commenced, and will, I

dare say, be increasingly introduced. You know that we do not usually have your miserable pent up pulpits on this side the Atlantic, but platforms, where stands a sofa, chairs, the table used for the Lord's supper, and a small desk for the use of the preacher. On this platform we are beginning to place our baptistries, so that the ordinance is witnessed by every individual in the house without rising from their seats. I suggested this plan to my friends at Greenwich, before I left England, and I hear they have adopted it; we are doing the same thing in the chapel now building here. In the United States it works well, and is far more convenient, and more cheerful, than the old miserable mode. My own baptistry of late is a most magnificent arm of the sea, two or three miles out of the city, where, in the presence of many hundreds, if not thousands, of interested spectators, I have once and again administered the holy rite. The first time was on the first sabbath in April last, at nine o'clock in the morning, and the scene presented, in no small degree, one of the peculiarities of our climate. All appearance of winter had seemed to pass away from the city; and brightly and warmly did the sun shine; but when we arrived at "the arm," we found the snow in many instances knee deep, and the ice, which we had to break, was more than an inch thick. Such an union of winter and summer I never before saw. I will not describe the whole scene, for that is unnecessary, but you will perhaps allow me to transcribe from our "Psalmist" one of the hymns we sang, and sang too with holy delight. It was written by my friend, the Rev. S. F. Smith, M.A., of Newton, United States, and is not to be found in your books.

How calmly wakes the hallowed morn!  
How tranquil earth's repose!  
Meet emblem of the sabbath morn,  
When, curly, Jesus rose.

How fair, along the rippling wave,  
The radiant light is cast!  
A symbol of the mystic grave  
Through which the Saviour pass'd.

Around this scene of sacred love  
The peace of heaven is shed:  
So came the Spirit like a dove,  
To rest on Jesus' head.

Lord, meet us in this path of thine;  
We come thy right to seal;  
Move o'er the waters, Dove divine,  
And all thy grace reveal.

*Nova Scotia.*

J. BELCHER.

## THE BAPTISTS OF AMERSHAM.

To the Editor of the Baptist Reporter.

DEAR SIR,—In the Reporter for July, I perceive that Mr. Johnson has made some remarks on the History of the Baptist Church in Amersham, which was published in the January number. In reply, I beg to say, it was not my intention to “assert that they separated from their brethren, (who were *differently minded*) and formed themselves into a *distinct church, on baptist principles.*” The words, “who were *baptists,*” should have been in a parenthesis; and I think, was so marked, in my communication to you, and referred to *those followers of Wicliffe who were baptists.* Mr. J. says, “some of the followers of Wicliffe, and also some of the Lollards, *rejected infant baptism.*” By this, it would seem that a *few only* of the followers of Wicliffe and of the Lollards, rejected infant baptism, which they might have done, without being baptists, whereas they strenuously contended for “*baptist principles.*” From the Dutch Martyrs, fol. 774; Fox’s Acts, p. 867, 869, 918, we learn that in the reign of Henry IV., and Henry VI., the followers of Wicliffe and the Lollards were very numerous, and were cruelly persecuted and put to death, because they contended for “*baptist principles.*”

My authority, for the formation of the church referred to, will be found in an appendix to the life of Mr. Richard Morris, first pastor of the baptist church assembling in the Lower Meeting, Amersham. By Dr. B. Godwin. As respects the existence of a General Baptist church in Amersham, in the year 1626, I would observe, Mr. J. admits that in Mr. Adam Taylor’s History of the General Baptists, there is an account of the existence of a “Church Book belonging to that ancient church.” If then, a church book existed in the year 1626, does it not imply that a church had been formed? However *imperfect* the entry might be, or whatever “circumstance or event” it might refer to, I think it proves that a General Baptist Church did exist at that period. Respecting the church referred to by Mr. J. formed in the year 1675, if Dr. Godwin be correct, it was a *separation* of seventeen members from a much larger body; and the parent society must have existed some years, as they were a regular church. J. C.

Amersham.

## “THE ORIGIN, ANTIQUITY, AND CLAIMS OF THE BAPTISTS.”

To the Editor of the Baptist Reporter.

DEAR SIR,—Your correspondent, A. B. C., appears to have misunderstood one or two of my expressions. Allow me to explain them.

First, then. In my former paper I said in substance, that “to disprove the validity of the syllogism in question was all that I had to do, when of course A. B. C.’s voluminous defence would fall to the ground”—i. e., would be sufficiently replied to. This I then endeavoured to do by references to Whateley. Scarcely, I think, could A. B. C. have noticed this, when he asked why I did not reply to his defence, instead of quoting from Whateley.

Secondly,—A. B. C. apparently thinks I maintain “dipping to be a species of baptism:” this I never thought of saying, but I did say (what I think no one will deny) that the expression “dipping is baptism” was so ambiguous, that it might very reasonably mean that “dipping is a species of baptism,” as well as that all “baptism is dipping.”

Now, if we take the proposition in the former meaning, the syllogism is plainly untenable; and it was in this sense that I compared with an illustration drawn from Whateley. (And, I think, that logically and strictly speaking, it could not be made to bear any other meaning, although it might in common life.)

If, however, we take the expression in the latter sense, the syllogism would be logically correct; and in the syllogism I proposed to substitute, I gave this form, as it was *plain* and *explicit*.

Now, A. B. C. confessedly understands the expression “dipping is baptism” in the latter sense, (viz.: that all baptism is dipping,) while, at the same time, he says, that “no baby sprinkler will grant that all baptism is dipping.” And, therefore, since according to A. B. C.’s own confession, he and his opponents are not agreed about the premises, and consequently cannot be agreed about the conclusion to be drawn from them, it is most plain, I think, that the syllogism in question cannot be applied to any practical purpose.

It is altogether unnecessary here to enter upon any discussion of the merits of syllogistic reasoning, for it appears to me to be altogether foreign to the sub-

ject. I shall have done all that I at first proposed to myself, if I have succeeded in pointing out the ambiguity and logical fallacy of A. B. C.'s syllogism. And now, in conclusion, I have only to say this, should any expressions have dropped

from my pen inconsistent with the spirit of that religion which we, I trust, profess in common, I hope they will be forgiven as readily as I now retract them.

I am, dear sir, Yours truly,  
A. G. M.

## Christian Activity.

### Attempts to do Good.

**REDHILL, Reigate.**—About a year ago our number was three—myself, and wife, and a christian brother, who had professed his faith by immersion that same month. There being no baptist church near Reigate, and our views of the ordinance of the Lord's supper being that it was designed only for those who have received the word, and have been baptized, we agreed to shew forth the Lord's death together every month in a private house, inviting other friends to behold our order. In September, another friend expressed his wish to be baptized and unite with us in church fellowship; he was accordingly baptized in Borough-road chapel, London, by Mr. Stevenson. There being now four of us, and the neighbourhood being in much spiritual darkness, we thought it our duty to open a place for public worship, as one of our number was able to conduct the service. We accordingly took a large room, and commenced preaching every sabbath. Our congregation now averages between sixty and seventy. Our parent church in Borough-road assisting us, we also established a sabbath-school, and although, as might be expected, the State-church party opposed us with all their might, yet he who first influenced our minds to commence this work has crowned it with success. We have now about seventy children, and eight teachers, and we have six tract districts, visited every sabbath. Since the opening of the room, we have had one added to us by baptism, and have now one candidate. We pray for the Holy Spirit to bless and prosper our work abundantly. J. H. A.

### Hints of Usefulness.

**PASTOR'S ADDRESS.**—*For presentation on the admission of a member.*—My dear brother, —You are now a member of the church of Christ, and entitled to all the privileges of the household of faith. As your pastor, I do sincerely desire that the union may advance your usefulness and religious enjoyment. But permit me to say, that the attainment of so desirable a result will depend much on a strict regard to your covenant engagements. Deny yourself and take up your cross daily. Confess Christ

before men. Live a holy and devoted life. Attend to closet and family prayer. "Search the Scriptures." Be careful not to give offence. Be slow to wrath. Confess your faults. Be ready to forgive those who offend you. "Love the brotherhood." Attend the meetings of the church as far as practicable. Do all you can to exalt your Saviour by the gifts with which you are endowed, and by the property which you hold as your Lord's steward. Should a time of adversity come and the aid of the church be required, it will be cheerfully given. When sick or afflicted in your family, your pastor and brethren will ever be ready to visit you. Should you be called to leave the church for a season, take with you a certificate of your standing, and fail not to report your residence and state as oft as convenient. "Pray for the peace of Jerusalem." "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; to whom be glory both now and for ever. Amen."

Your affectionate pastor.

### MORNING THOUGHTS.

Looking for divine aid, I will strive this day,—

To act as if in the sight of God.

To obey my Fathers will with resignation and gratitude.

To seek for a spirit of fervent prayer.

To exercise faith, humility, self-denial, and zeal.

To take heed to the words of my mouth that I sin not.

To abstain from the appearance of evil.

To be instant in season and out of season, in my Saviour's work.

To aspire after holiness of heart, that the power of sin may be destroyed, remembering who has said, "*My grace is sufficient for thee.*"

### EVENING THOUGHTS.

Well, my soul, how hath it gone with thee to-day?

Art thou nearer the kingdom of God?

Art thou enjoying sweet communion with thy Heavenly Father?

What fresh victories hast thou gained over thy sins this day?

Have any unhallowed feelings been encouraged in thy heart?

Have any unholy expressions escaped from thy lips?

Hast thou let thy light shine before men, to the glory of God thy Father.

Art thou still pressing forward, joyfully bearing the cross that thou mayest wear the crown?

### Rebukes.

**REVIVAL PREACHING.**—Much has been said about revival preaching, and various are the opinions which are held concerning it. But one thing is clear, if revival preaching is of that kind which the Holy Spirit owns and blesses to the conversion of souls, then revival preaching is very much needed in those days. There was revival preaching on the day of Pentecost, because the Apostles, having spent ten days in prayer and supplication with one accord in one place, were all filled with faith and with the Holy Spirit. And if God freely gives the Holy Spirit to them that ask him, why may there not be that kind of preaching in these days which shall produce similar results. Let any pastor seek by prayer and supplication the presence and power of that Spirit till his heart burns within him, and will he not become a revival preacher? Revival preaching is the preaching of a faithful minister, quickened by the influences of a revival—differing from the ordinary preaching of a skilful and faithful minister, in the degrees of skill and faithfulness. Perhaps no man, in modern times, is better entitled to the name of revival preacher, than Jonathan Edwards. When amid revival scenes, he had, as his printed sermons show, a pungency, directness, and burning power of thought, not usual with him at other times. It is these qualities that make the peculiarity of the revival preacher. But what was the cause of this peculiarity? He had embraced no new doctrines, no new theory of preaching, no new system of rhetoric, of homiletics, or dialectics. He had found no new nor more inspiring themes of discourse. He took all his weapons from the magazine of the old, Everlasting Gospel. Whence

then was the change? We answer; it came from the quickening of his heart, and through that of all his powers, by the sanctifying power of the Spirit, given in larger degrees. He became a revival preacher by being a preacher revived. His intellectual and moral powers had assumed a new energy and quickening from the Holy Spirit, impressing the heart and invigorating the spiritual affections. New life, infused into the heart by a rapid circulation, pervades the whole man. Truth is embraced with greater clearness, compass, and strength, and flows forth in the utterance in a deeper current of feeling. Realizing eternity more thoroughly, he speaks of it more effectually. Knowing the terrors of the Lord more fully, he persuades more earnestly. The power operating on his own affections pervades his intellectual frame, and with his whole energy roused, he exerts abilities of which he was before unconscious. His reasoning faculties assume new strength. His imagination plays with the greatest freedom, embodying forth apt conceptions and illustrations of divine things. And even memory is quickened in bringing forth the materials gathered in former study and experience.—*New York Evangelist.*

**ROTTERHAM.**—We have had a visit from Mr. Pulsford, the baptist evangelist, who found us in a very depressed condition. After labouring in the face of much coldness and apathy, for three weeks, ten candidates came forward and offered themselves. These were "baptized into Jesus Christ" on Lord's day, August 16. We trust the labours of brother P. will not end with these results, but that others will give themselves to Christ and his people according to his will.

T. H.

**STAFFORDSHIRE.**—An esteemed minister observes:—"The Lord is doing great things for us here. Next Lord's-day I expect to baptize seven. Several more are on the way. My little daughter, seven years old, was found weeping excessively last night by the servant, a pious girl, because, she said, 'I am a great sinner.' I am delighted. To God be all the praise!"

## Baptisms.

**PRUSSIA, Stettin.**—One hundred and twenty believers have been immersed upon a profession of repentance towards God, and faith in the Lord Jesus Christ, since January, at Stettin, the capital of the province of Pomerania, where considerable excitement now prevails on the subject of believers' baptism. Mr. Oncken says, "Could we place a humble, zealous, and judicious brother at Stettin, with its population of 92,000 souls, an immense amount of good might be

effected, as the truth is extending mightily in the country around; many, also, of the baptized live from five to twenty-five, and even forty miles distant from Stettin, so that if we had a hundred colporteurs and missionaries, we could employ them all."

**BURMAH.**—Accounts have reached this country and America, that upwards of 650 Karens have been baptized during the past year, in Burmah Proper, in addition to those previously reported.

**IRELAND, Ballina.**—In a recent communion, from Mr. Hamilton, he says, I lately baptized a woman, who has been graciously led through the deep waters of affliction, and yesterday I baptized another; these, and one who had been a member of the church at Coolaney have been added to our number. Thus has God in his goodness filled up the vacancies recently made in our church, by death and removals. Another has applied for baptism, of whom we hope favourably; but having left the church of Rome, we wish to wait a little longer; being anxious for the most full and satisfactory evidences of piety.

**Newtownards.**—Mr. Dennis Mulhern states that he baptized three persons, at Conlig, on the previous week, who are the fruit of his labours at Newtownards, where he says, "I preach the gospel once a week, and one of our brethren, Mr. Wright, our teacher, holds a meeting every Lord's-day evening."

**TROWBRIDGE, Bethesda.**—On Thursday evening, July 30, our pastor, Mr. Gwinnell, baptized a young man who was brought to God amongst the Independents, in the town of Marlborough. But he could not sit down with them until he had followed his Lord through the watery grave; and therefore he travelled fifty miles to be baptized in the place where his father and mother were. And, on Lord's-day morning, August 2, eleven believers were baptized by Mr. Gwinnell. Seven were in the bloom of youth, and three were teachers in our sabbath-school. Our large chapel was crowded, and we all felt it to be "the house of God, and the gate of heaven." D. D.

**NEWBURY.**—Our pastor, Mr. Drew, baptized five believers, April 20, and five more July 20. Others are enquiring the way to Zion, and there is much in our present state to encourage and excite gratitude to God. B. F.

**STONY STRATFORD.**—On the evening of May 27, our pastor baptized eight persons. On August 2, eight more were immersed. Two of these are the most *public characters* in the town; one of them is the *letter-carrier*, and the other the *bellman*. Both of them have been much addicted to intemperance, but are now total abstainers, and are consistent and respected members of society. We are happy to be able to state, that the revival with which we have been graciously favoured is going on amongst us. Nine more were proposed at our last church meeting. The members of the church meet every morning at six o'clock, except Saturday, to pray for the extension of religion amongst us.

[Ah! there's the secret. Our friends are in earnest. They wish to win souls, and they get up early to tell God so altogether. No wonder they succeed.]

**BISHOPS' STROTTFORD.**—On Lord's-day morning, August 2, pastor B. Hodgkins baptized an aged pilgrim, seventy-two years of age, who had been a Wesleyan. As he had been under medical treatment, some entertained doubts on the propriety of his being immersed until he was improved in health; but he was anxious to honour his Lord without any delay. He was baptized, and went through the divine ordinance well. When his pastor called to enquire after his health the next morning, he exclaimed, "I'm better both in soul and body," and it may now be said of him that "he goes on his way rejoicing."

**BOTESDALE, Suffolk.**—On Tuesday, July 28, John Dyer, Esq., of Botesdale Cottage, was baptized by Mr. Richardson. Mr. D. has been connected with the Independents for many years, and has been a warm and liberal supporter of the various institutions of that denomination. A few years ago he gave to the London Missionary Society a munificent sum. Mr. D. has also instituted and endowed several day-schools in the neighbourhood.

**PENKNAP, Westbury, Wilts.**—Sabbath-day, July 20, was a delightful day with us, when our pastor, Mr. Evans, immersed seven persons on a profession of faith in the Lord Jesus Christ. Among the candidates were an old man in his eightieth year, and his wife; another husband and wife, two sisters, and another female; the last three have taken upon them the Saviour's gentle yoke in their youth. E. C.

**COSTESSEY, Norfolk.**—On Lord's-day, July 5, seven persons were baptized, by Mr. Ivory, in the newly constructed baptistry, at the baptist chapel. The place was crowded to excess, and many could not gain admission. The day was one of peculiar interest throughout, and will be long remembered by many. Six of the baptized were received into the fellowship of the church the same day; the other joins the church at Felthorpe.

C. N. P.

**NEWCASTLE-UPON-TYNE, Providence Chapel, Marlborough Crescent.**—One candidate was baptized, August 11, by Mr. Joseph Redshaw, deacon. Mr. R. B. Sanderson, of West Jesmond, the pastor, conducted the devotional services, and Mr. William Palmer, of Chatteris, preached an able discourse in explanation and defence of the institution, to a numerous and respectable audience. J. P.

**HITCHIN, Herts.**—Sixteen believers were buried with Christ by baptism, at Hitchin, by Mr. Broad, on the first sabbath in July.

H. H.

[We wish our friend had given us some particulars of the baptized, it would have made his pleasing communication still more interesting.]



**RISHANGELES, Suffolk.**—On Lord's-day, July 12, the significant ordinances of believers' baptism was administered in the open air, by Mr. Collins, of Grundisburgh, when six believers were immersed in a water in a meadow, near the parish church of Rishangeles, in the presence of not less than a thousand persons. The service was felt to be deeply interesting and very solemn, and the greatest attention and order distinguished the numerous auditors. G. H. R.

**ELGIN.**—Since I wrote you in May, five believers have been baptized. One in June, another this day week, and this evening I have just returned from witnessing the immersion of three. The chapel was crowded. Our congregation is still steadily increasing, and from the conduct of some, we hope the waters will soon be troubled again.

**SPALDING.**—Five candidates were immersed in the General Baptist meeting-house, July 20, by Mr. J. C. Jones. We had a very interesting service, and a good feeling evidently prevailed. H. B.

**LONDON, New Park-street.**—Ten believers were baptized by Mr. Smith, July 28. The place was full—the attention rivetted—and the impression made appeared to be deep.

**CARLEW.**—We had a public immersion in our favourite old baptistry—the river Severn, just below our fine bridge, on Lord's-day, July 10, when Mr. Nicholas led down into its waters and buried by baptism two believers. A large crowd of spectators witnessed the scene. We had a happy day. E. E.

**ASHTON-UNDER-LYNE.**—We rejoice that God is again causing his face to shine upon us. On Lord's-day, August 2, after a discourse by Mr. Walters, of Horton College, two candidates were immersed. We have several other inquirers, and feel as if we were now recovering from long depression. T. W.

**BIRMINGHAM, New Hall Street.**—Mr. O'Neil baptized fifteen disciples of the Saviour, after an impressive discourse, July 23. This is the fourth public baptism which Mr. O'Neil has administered. Still there are many inquirers. May they all be preserved by divine grace, in purity and holiness of heart and life!

**FOLKESTONE.**—Mr. Perkins baptized four young females, June 11. Two of these were twin-sisters—seventeen years of age. They all absorbed their conversion to Sabbath school instruction. This was the first baptism in the new meeting-house. M. E.

**LLANDYSIL, Carmarthenshire.**—We have had two public baptisms at Ponypont. On July 5, Mr. Brown baptized four candidates; and on August 2, four more.

**DEVONPORT, Morice-square.**—Mr. Horton baptized two candidates, June 5,—five, June 28,—and five, July 20.

**HATCH BEAUCHAMP, Somerset.**—Lord's-day, August 9th, was a day of hallowed rejoicing with us. Three females were buried with our Lord in baptism, after giving pleasing evidence of repentance towards God, and faith in our Lord Jesus Christ. The assembly was large and attentive. Our pastor, Mr. H. W. Stembidge, replied to the inquiry, "Why baptizest thou?" Many seemed to feel the power of the word. We hope for many more such days.

**LIVERPOOL, Soho-street.**—Our pastor, Mr. Lancaster, baptized a young man, a Sunday-school teacher, August 2, making the ninth person baptized within the last few months, one of whom was from the Wesleyan Methodists, and another from the Independents. We have more candidates for admittance into the church by public immersion. T. H.

**PETERBOROUGH.**—Mr. Pontney says, "Since I wrote you last, two more have been baptized—one July 20, and one August 2—and united to the G. B. church here. We hope soon to baptize again. I have had a few open-air services, and expect next week to commence a village station."

**NEWCASTLE-UPON-TYNE, Tuthill Stairs.**—Mr. Sample administered the ordinance of baptism to one candidate, on July 30, when the institution was sustained and advocated by citations from Matt. iii. 13, xxviii. 19; Mark xvi. 15; Acts viii; Romans viii; which were explained in an able and satisfactory manner. J. P.

**SAFFRON WALDEN, London Road.**—Mr. Player baptized an individual, July 19, who had been for some years a member of an Independent church in Cambridgeshire. And on Thursday evening, August 13, another believer was baptized.

**CALNE, Castle-street.**—Mr. Middleditch baptized three believers, August 2, in the presence of a large congregation. Twenty have been thus added within the last three months, and we are expecting others. J. P.

**KINGSBRIDGE, Devon.**—On Thursday, June 18, our pastor, Mr. Clarke, baptized five believers, one of whom is a trustee of the Independent chapel, in Kingsbridge. We expect more shortly. J. H.

**RUSHDEN.**—Our pastor, Mr. Whittemore, baptized two aged females, July 26, who have been waiting outside the fold for a great number of years, but now have been led to follow in the footsteps of the flock. J. K.

**HIGH WYCOMBE, Union Chapel.**—On Lord's-day, August 2, three believers were baptized, when Mr. Green delivered an address from "Christ sent me not to baptize, but to preach the gospel." J. S.

**ALFORD.**—Mr. Buck immersed two candidates, August 8. One was young, the other 70 years of age. We have other candidates.

LANGLEY, *Essex*.—Mr. Charles Player, the worthy pastor of this church, immersed a young man, a teacher in the sabbath-school, on Lord's-day, June 30. The service was felt to be deeply interesting and edifying.

FRATER.

STALEY BRIDGE, *Cross Leech-street*.—Two young men, teachers, were baptized by Mr. Neale, of Horton College, August 9. More are on the way.

J. M.

BUCKS, *Risborough*.—Mr. Dawson baptized three believers, May 3.—*Asket*.—Mr. Thompson baptized seven, one a teacher, May 31.

MONKWEARMOUTH, *Look-out-Hill*.—Since our last report, three more, who have trusted in Christ, have been "buried with him by baptism into death."

J. G.

HULL.—On Friday, June 5, two persons were immersed at Hull, by Mr. T. Crumpton, pastor of the third baptist church in that town.

G. H.

PUDSEY, *Yorkshire*.—Our prospects are very pleasing. We baptized one in June, and have several more inquirers. We want a better and larger place of worship.

J. H.

WARWICK.—Two were baptized here May 3; one an aged man, the other a teacher. Mr. Winslow baptized one at Leamington on the same day.

T. N.

KEYSCE, *Beds.*—A man and his wife, the former a teacher in our sabbath-school, were baptized here, July 10.

T. G.

STOCKTON-UPON-TEES.—On the 5th of July, we baptized an aged man of threescore and ten, who has been standing upwards of thirty years by the pool.

BRIGHTON.—At *West-street*, June 28, three—at *Robert-street*, June 30, three—and at *Bond-street*, July 1, Ave.

### "BURIED WITH HIM BY BAPTISM."

In Jordan's waters Jesus lay,  
Inter'd beneath the wave;  
And thus we joyfully obey,  
And sink in Jesus' grave.

Buried with Him: then to the world  
E'en whilst we live we die;  
Its sorrows we would learn to bear—  
Its joys we crucify.

Buried with Jesus into death—  
Death to a life of sin,  
By Jesus we regain our breath,  
And a new life begin.

Rising with Jesus from the wave,  
By faith we view the sign  
Of resurrection from the grave,  
By his own power divine.

Come christian, follow Christ your Lord,  
Nor longer now delay;  
Saints shall rejoice and angels hail  
Your consecration day.

M. E.

## Baptism Facts and Anecdotes.

"IS DR. WARDLAW ALSO AMONG THE BAPTISTS?"—In a memoir of the late Rev. J. Reid, of Bellany, recently published by Dr. Wardlaw, I was somewhat surprised to find the following expression of opinion, which coincides so completely with my own, that I could not help almost involuntarily exclaiming, "Is Dr. Wardlaw also among the Baptists?" Let your readers judge. "I have many a time remarked, in the reports of missionaries, the fact that *candidates for baptism*, as they are usually designated, have been allowed to remain for a length of time, greater or less, in a state of probation, their profession being thus upon trial of its sincerity. This has appeared to me of at least questionable consistency with the divinely recorded practice of the apostles and first preachers of the cross. There may, however, be extremes on both sides. I have, for my own part, no doubt that it was on a profession of the faith *believed to be sincere* that those who did profess themselves believers were baptized; and I would not therefore be hasty in condemning delay in cases where there exists any ground for

suspicion, while, at the same time, the general practice, as exemplified in 'the beginning of the gospel,' ought merely to be to baptize upon profession, and try the sincerity of profession in the church. As to the practice of baptizing and *not* receiving on the same profession into the fellowship of the church, I am not aware of any scriptural authority for it; nor was my young friend. He acted himself on the principle of considering the same profession which warranted baptism, as warranting and requiring admission to the table of the Lord, and the full communion of his house." A note is appended, in illustration of this statement, which is too good to be omitted, and I hope you will find room for it:—"His conscientiousness on this point appears from a simple fact recorded by him in a journal which he began in January, 1836, but soon discontinued. 'General — asked me to baptize his child; and having shown him my grounds for refusing, he did not seem at all pleased with me. However the voice of conscience must not yield to the solicitations of generals, nobles, or

princes. I am thankful that the fear of the favour of man has never been able to draw me into compliances which are contrary to my view of the divine word. The notion which he entertained of the design and effect of the ordinance were sufficiently expressed by his asking me to *christen* it (the child). This is all they want for themselves and their children. The forms and the rites of religion are enough." Surely light is spreading further and faster on this subject than we had imagined.

Gloucester.

G. W.

**BAPTIST CHILDREN AND "CHILDREN OF THE COVENANT."**—In a baptismal sermon by Mr. B. Hodgkins, of Bishops' Stortford, he related the following anecdote. In asking

what benefit there was in infant sprinkling to a baby, he said:—"A deacon of an Independent church had two children sprinkled by his pastor, after which he became a baptist, and joined a baptist church. The Lord gave him three other children, which, of course, were not sprinkled. These five are now adults; the two first, which were sprinkled, are unbelievers, and the three not sprinkled have been made partakers of divine grace. Two of them have been baptized on a public profession of their repentance towards God and faith in the Lord Jesus Christ, and the youngest is ready to follow their example. The father is now present, and is a member of this church."

## Religious Tracts.

[It always affords us encouragement and gratification when we find any of our brethren, aware of their responsibilities, active and busy in the discharge of their duties. Here are a few instances. What an amount of good might be effected, under the divine blessing, if others would "Go and do likewise."]

"I have been much pleased, and I trust edified, and excited to active exertion, by your valuable monthly publication, the *Baptist Reporter*. I never heard of it till my friend Mr. D. lent me one. I was so much pleased with its piously-stirring spirit that I have taken it in regularly ever since, and am now lending it about amongst my neighbours. The baptists in this locality appear to be all asleep—but Mr. D. and I are trying to awaken them. We have formed a "Christian Baptism Tract Society," and have circulated several thousands of hand-bill tracts which we have had printed. We have now another in the press, of which we intend to print 5,000 or 10,000.

Another gentleman, in the North of England, has had an edition (5000) of Mr. Crapp's Concise View, twelve pages, printed for gratuitous circulation, besides £5 worth of various kinds which he purchased.

A young man in humble circumstances, but very zealous, has purchased several hundreds of the "Doctrine and Discipline of the Baptists," for gratuitous circulation, chiefly in London, where, he says, he finds there is great need of them.

### APPLICATIONS FOR TRACTS.

**CAMBRIDGESHIRE.**—Last sabbath evening, after preaching twice in our own chapel, I preached out of doors, in a village about two miles from us. There was a good congregation, and nearly all of them were very

orderly and attentive, while I directed them to the Lamb of God which taketh away the sin of the world. I regretted, (and the friends who accompanied me were partakers of the feeling,) that we had no tracts for distribution among the people. If you can help us in this way we shall be much obliged.

W. W. C.

**HEREFORDSHIRE.**—If you would spare a Grant of Tracts for this country station, I feel persuaded that you could not send them to any part of the kingdom where they are more needed, and where they would be more thankfully received. I will do my best to circulate them where they would be most useful.

J. D.

**YORKSHIRE.**—I have heard that you make donations of Tracts to places where our principles are not understood, and where the friends are poor. The place for which I apply is one of this kind—a new station, which I and other brethren visit with the word of life. We have thought a few tracts would aid us. We shall be thankful for a grant, and will make the best use of them we can.

J. F.

### DONATIONS of Tracts have been sent to

	Handbills	4 Page.
Newport, Monmouthshire..	500	25
Newbury .....	500	25
West Bromwich, Bethel ..	500	25
Uppingham .....	500	25
St. Albans.....	500	25

Baptist Irish Society, 4,250 four page tracts on baptism.

### DONATIONS of Invitations to Worship have

	been sent to
Walsall, Lichfield-street .....	1000
Staley Bridge, G. B. ....	1000
Diss.....	500
Rotherham .....	1000

## Sabbath Schools and Education.

**A NEW MOVE!**—The Dissenters of East Grinstead have a large Sunday School, which they support in the ordinary way. The good folks of the endowed seat there, from love to souls, or some other motive, have (rather late in the day) commenced a Sabbath School, and, as even Church people cannot conduct such institutions without money, the benevolent friends of the "poor man's church" of East Grinstead have hit upon a somewhat novel mode of obtaining "the needful." One of her Majesty's justices of the peace for the district occasionally reads a play, as a public entertainment, on behalf of the school. A considerable number of the christened and confirmed gentry of the neighbourhood attend, enjoy the precious season of amusement, and thus keep the thing alive! VERITAS.

**A SINGULAR FACT.**—In the books of a sabbath school in Bedfordshire, in connection with and supplied by teachers of the baptist sabbath school, Dunstable, stands the name of ——— who has been receiving instruction in that school from her childhood, and has continued regularly to attend as a scholar till nearly twenty years of age, and within a fortnight of her marriage! H. T.

**STOURBRIDGE.**—Mr. Francis Davis, who has for many years discharged the duties of superintendent of the baptist sabbath school with great ability, patience, and affection, was presented, a few weeks ago, on leaving the town, at a tea meeting convened for the purpose, with a handsome copy of Foster's Life of Ryland.

**SERMONS AND TEA MEETINGS FOR SABBATH SCHOOLS.**—We regret that it is not in our power to accommodate our friends with space for the insertion of these. The number would crowd us to excess; and we respectfully remind them that they could only be of local interest.

**STOCKTON-UPON-TEES.**—Much excitement has been recently felt in this peaceable little town, on the subject of education. The newly-appointed vicar has been exhibiting certain Puseyite tendencies. And knowing the importance of obtaining the direction of the education of the rising generation, he has made a bold stroke in this direction; but unfortunately for himself, his zeal has outrun his discretion, and his dissenting parishioners, awoke from their peaceful slumbers by a systematic and somewhat daring attempt on their sabbath and day schools, have, by uniting their energies and resources, succeeded in establishing an efficient British school. Although this school has been established little more than a month it now numbers upwards of 150 scholars.

**MUSIC AT ANNIVERSARIES.**—We have had our fortieth anniversary, when we collected about fifteen pounds, without having what we used to call "Grand Music and Singing." We once thought that if we did not adopt this plan for getting the people together, we should never succeed. But now, I am glad to say, we have found out our mistake. Sunday schools should be supported on christian principles. J. H.

**DAY-SCHOOLS IN AGRICULTURAL VILLAGES.**—A correspondent justly complains of a stupid custom which prevails in many villages of taking away the children from, what is called, Lady Day to Michaelmas, to work in the fields. He mentions the case of a school in a village of 2000 inhabitants which has constantly failed on this account. How inconsiderate such people must be! The loss will be their own, or rather their children's, in the end. As for the master, why he must live on the air we suppose during the summer months, or go and make hay and reap corn!

## Intelligence.

### Baptist.

#### FOREIGN.

**EUROPE.**—*Germany, Prussia, &c.*—An esteemed correspondent who has on former occasions favoured us with intelligence from the Continent of Europe, has now sent us the following interesting extract from a letter lately received from Mr. Oncken, of Hamburg. "The church at Hamburg continues to be blessed with constant additions, so

that we now number nearly three hundred members. But great as has been our success at Hamburg, we have to adore the riches of the grace of God still more, for the success of the gospel, through our instrumentality, in other parts. My great object has ever been to foster a missionary spirit among my dear people, by shewing them that they each and all possess a treasure in the knowledge of Christ, by which they can enrich the world, and that every disciple of Jesus

is bound, by the constraining influence of his love, to convey that knowledge to others. And I rejoice to add, that much has been attempted by various means, to make known the Saviour's name to perishing multitudes far and wide. Not less than twenty-seven churches have been formed since 1834, in the following German States.—Baden, Bavaria, Hamburg, Hanover, Hesse Darmstadt, Hesse, Holstein, Oldenburgh, Prussia, Wirttemberg, besides five in Denmark, and four in Holland. These thirty-six churches contain between 1,800 and 2,000 members. About fifty single brethren have left the church at Hamburgh, and have gone to most of the German States as journeymen in their various trades, with the direct view of being instrumental in spreading the gospel—not a few of these are converted Roman Catholics, who direct their efforts especially to the deluded members of that communion. These brethren are achieving great good without any charge to the church. Six dear brethren, (five of them converted Catholics) left us a few weeks ago for Austria and Hungary. We expect great things will be accomplished by them in Hungary, as the churches both at Berlin and Hamburg have taken an uncommon interest in their mission, and a spirit of prayer has been poured out upon us on their behalf. We contemplate sending two of these brethren, by and bye, as far as Jassy, in Moldavia, as there are great numbers of Germans in that part."

**AMERICAN BAPTIST ANNIVERSARIES.**—No. 1.—The accounts we have lately received of the annual meetings of the various religious societies connected with the baptist denomination in America are very gratifying; both on account of the spirit of piety and self-consecration which they evince, and the amount of success which they detail. First in order is the *American Baptist Home Mission Society*—Fourteenth annual meeting, 13th and 14th of May, at Brooklyn. Receipts, 10,288 dollars; and with auxiliaries, 40,588 dols. Missionaries and Agents, 347; Stations supplied, 1,112; Persons baptized by its Agents last year, 1,801; Churches formed last year, 33; Ministers ordained ditto, 15; Places of Worship completed ditto, 28; Ditto ditto commenced ditto, 13; fourteen churches previously aided have now become able to support themselves, and no longer need aid from the Society. Since the formation of the society its Missionaries have baptized 15,410 persons, upon a profession of their faith in Christ; have formed 504 Baptist churches: and ordained 200 Baptist Ministers! results truly astonishing when contrasted with the success of Home Missions in Great Britain. Mr. Tucker, of Wisconsin, spoke of the great efforts of the Catholics to spread

popery in the Western States, of the splendour of their processions, and the military parades accompanying their dedications. Mr. Dean, Baptist Missionary from China, said, that when he left America for China, a class-mate of his went as a home missionary to Chicago, Illinois, to a little church in a hotel; he (Mr. D.) had lately visited this church, now consisting of 200 members, and had received 200 dollars from it for Foreign Missions, thus illustrating the intimate connection which subsists between Home and Foreign Missions. Rules of a new constitution for the Society were discussed and adopted.

**SAILING OF DR. JUDSON AND OTHER MISSIONARIES.**—On Saturday, 11th July, farewell services were held on board the ship "Fmanuel Hall," at Central wharf, Boston, previous to the departure of the missionaries to Maulmain. The missionaries who sailed were Rev. Dr. Judson and lady; Rev. Mr. Harris and lady; Rev. Mr. Beecher and lady; and Miss Lillybridge. "After the services had closed," says the *Christian Watchman*, "a large number of friends passed round to shake the hand of Dr. Judson for the last time, and in a few moments the ship swung off from the shore, her sails were set, the rope was cast off from the wharf, and the noble vessel moved off on her long journey over the mighty ocean, the missionaries standing in a group on the most elevated part of the deck, waving their handkerchiefs, in token of farewell, in answer to similar greetings from the crowd on the shore. Thus have these much loved ones left their native land, followed by the prayers and benedictions of thousands. May Heaven grant them a safe and prosperous voyage, long life, and distinguished success in planting the rose of Sharon on the soil of Burmah! They are as noble a band of true hearted men and women as ever trod a ship's deck." Who will not reiterate these wishes, and make them the subject of constant and fervent prayer!

"Fare ye well! till toils are ended,  
And on earth we cease to dwell;  
Till around the throne we gather;  
Wrapt in bliss no tongue can tell;  
Friends in Jesus!  
Precious kindred—fare ye well!"

**NEW JERSEY.**—Rev. W. J. Gooding, late of Tunstal, Suffolk, arrived safe in America on the 16th of May, and is now engaged preaching in Jersey city.

**DOMESTIC.**  
**BAPTIST THEOLOGICAL EDUCATION SOCIETY.**—The number of young men under the patronage of this society is now six, two having been recently received. They are distributed as follows:—

With Rev. C. Daniells, of Melksham 2  
— G. Gould, of Dunstable . . 2  
— T. T. Gough, of Clipstone 2

JOHN BROGDEN, Esq.—This gentleman, whose death is recorded in the obituary of our present number, has bequeathed £1100 to the following baptist institutions, in the undermentioned sums, viz.,—

Horton College .....	£500
Baptist Foreign Mission .....	150
— Itinerant Society .....	40
Aged Ministers Society .....	100
Sion chapel Bradford .....	150
Westgate ditto .....	100
Baptist Burying ground, Shipley .....	60

Total 1,100

NEW BAPTIST CHAPELS.—*Caddington*.—A commodious and handsome chapel was opened here, July 28, where the friends connected with Union Chapel, Luton, have long had a sabbath-school and a preaching station. Sermons by the Rev. Messrs. Finch of Hemel Hempstead, and Aveling of London. The devotional services were conducted by Messrs. Burgess and Robinson of Luton, Gould of Dunstable, and Hume and Gilbert of Wheathamstead. The ground on which the chapel stands was generously given by Mr. Freeman, Sen., of Houghton Regis. During the public tea, the children of the sabbath-school presented to Mr. Robinson a handsomely bound Bible; and the teachers a set of hymn books as their gifts for the use of the pulpit.

*Westbury-on-Trim, Gloucestershire*.—A neat and substantial place of worship was opened in this village, on June 9, when discourses were delivered by the Rev. Messrs. Giles, Probert, and Winter; Messrs. Crisp, Gotch, Hawkins, and Thomas, took part in other services of the day. The cost of the chapel and ground, which is freehold, is about £500, £200 of which was collected before the building was begun, and £30 on the day of opening, which was delightfully fine, and its engagements both pleasurable and profitable. The pulpit will be supplied by the students of Bristol College on sabbath mornings, and by other friends in the evenings and week days, gratuitously.

*Riddings, Derbyshire*.—The baptist chapel in the village of Riddings having been considerably enlarged by the erection of two vestries, and other alterations, was re-opened on the 2nd, 5th, and 6th of July, when sermons were preached by Messrs. Stovel of London, Edwards of Nottingham, Gawthorn of Belper, Pottenger of Bradford, and Davis, the pastor. The building is neat but substantial, and capable of accommodating 400 persons. The enlargement has cost £400 towards which, £45 was received at the re-opening, and £170 previously.

RESIGNATION.—The Rev. J. Lawrence has relinquished his connection with the baptist church, Chapmanslade, Wilts., after a pastorate of five years.

REV. M. W. FLANDERS, LATH OF HAYTI. —Our readers will remember that ill health compelled Mr. Flanders to return to England, shortly after his arrival in Hayti; he has since been residing at Little Staughton, Huntingdonshire, and we are happy to say, is now again able to enter upon any ministerial engagement, which may appear eligible.

NEW BAPTIST CHURCHES.—*Banbridge, county of Down, Ireland*.—Mr. Dennis Mulhern, of Conlig, having occasionally visited the town of Banbridge, and finding his prospects of usefulness in that place encouraging, felt it his duty to continue his visits. Many persons gave evidence of having been awakened and brought to anxious inquiry about salvation, five of whom were baptized. Soon afterwards a large room was opened for regular worship; at the same time twelve believers were united in the fellowship of the gospel, and organised as a baptist church. Since then two others have been added to their number, and it is expected that three or four more will be baptized immediately.

*King's Sutton, Northamptonshire*.—Several members, honorably dismissed from the church at Middleton Cheney, were formed into a church of Christ, of the Particular Baptist Denomination, at King's Sutton, on May 12th. At the same time Mr. Simson, one of their number, was chosen and ordained as their pastor; and Mr. Blake as deacon. Nearly fifty years ago preaching was first introduced to this village by the friends at Middleton Cheney, and carried on in Mr. Blake's house. May the little one become a thousand!

*Bungay, Suffolk*.—A Strict Communion Baptist Church was formed at Bungay, on Lord's day, July 12th, consisting of nineteen members, sixteen of whom were dismissed for this purpose from the church at Beccles, two from the church at Halesworth, and one from the church at Warrwell. The Rev. G. Wright of Beccles, delivered a solemn and impressive address, and read the letters of dismission. Mr. Baker explained the leadings of Divine Providence which had induced the step taken that day. The right hand of fellowship was then given; after which Mr. Wright administered the ordinance of the Lord's Supper to the newly formed church, and about thirty members of other churches, who expressed their approval of the proceedings by communing with them. The interesting services of the day were held in the Corn Exchange, where our friends also worship, at present, on the Lord's day. Mr. Hasleton, a member of the church at Colchester, labours among them in word and doctrine.

**OSEREASY, Norfolk.**—The baptist church in this village has been formed twenty-three years, but hitherto they have had no baptistry in their commodious chapel, but have generally used the baptistries of other chapels in, which to immerse their candidates, an inconvenience that was felt greatly. Recently, however, it was determined to provide one in their own meeting-house, which has been done and paid for, and was first used on July 5.

**RIPLEY, Derbyshire.**—The General Baptists opened their handsome and commodious new Meeting House in this respectable village on Tuesday, July 28, when Mr. Burns, of London, preached twice, and a delightful tea-meeting was held. Many friends from Nottingham, Derby, and other places were present. On Lord's day, August 2, Mr. Pike, of Derby, and Mr. A. Smith, of Leicester, preached; and on Tuesday following Mr. E. Stevenson, of Loughborough. Collections, £86 12s. 9d. We have now realised £400; outlay, £750. Many thanks to those who have helped us. R. A.

**BOSTON.**—*General Baptists.*—Our friends here have been making a vigorous and successful effort. We have just received a lengthy report, but can only now state that they have not only cleared off the debt—£870; but have an excess of £40, which they devote to their new station at Witham Green. This is *manly and noble!*

**BIRMINGHAM, Mount Zion.**—This spacious edifice, after being repaired and painted, was re-opened with sermons by Dr. Cox, of Hackney, on Lord's day, August 16, from Isaiah xxvi. 2; and Psalm cxxv. 2. The congregations were large. £100 was collected, and several donations promised. A special prayer meeting was held on Monday evening, when several ministers of other evangelical denominations attended.

**DEWAOLME, Yorkshire.**—A room has been engaged at this place by the General Baptists of Queenshead, for preaching and a Sabbath School. Several have been baptized, and much good, it is hoped, will be effected through divine mercy.

**OXFORD, New Road.**—Mr. Edward Bryan, of the Baptist College, Bristol, has accepted an invitation to the pastorate of the church at Oxford, lately held by the Rev. Dr. Godwin. The chapel being closed for repairs, the congregation meet for worship in the Town Hall, which has been kindly lent by the Mayor for the purpose.

**WOODSIDE.**—Mr. Fisher wishes us to state that T. N. was misinformed. (See July, 313.) He did receive "a unanimous invitation," but after due deliberation respectfully declined it, and is still open to invitation.

**ORDINATIONS.**—*Mr. William Barnes*, a member of the Baptist church, Colchester, at Clare, Suffolk, July 16. The services were conducted by Messrs. Player, of Saffron Walden; Hoddy, of Walton; Langford and Rust, of Colchester; Cooper, of Wattisham; Collins, of Grundisburgh; and R. Barnes, of Olmeston, brother to the ordained minister. The attendance was large, and the engagements delightful.—*Mr. James Thompson*, a member of the church at Prince's Risborough, at Asket, Bucks. The Rev. Messrs. Wychorley, of Tring; Tyler, of Haddenham; Terry, the late pastor; Dawson, of Risborough, (Mr. Thompson's pastor;) Payne, of Chesham; and Green, of High Wycombe, were the ministers engaged in the services.—*Mr. John Jones*, of the Baptist College, Haverfordwest, at Porthryhyd, Carmarthenshire. The Rev. Messrs. Hughes and Spencer, of Llanelly; D. Jones; T. G. Jones, of Haverfordwest; H. W. Jones and Richards, of Carmarthen; and other ministers, took part in the truly interesting services, which occupied two days.—*Mr. N. Thomas*, of Pontypool College, at Cilfawyr, Pembrokeshire. The solemn engagements of the day were conducted by the Rev. Messrs. T. Thomas, B. Davies, D. Rees, of Cardigan; W. Thomas, of Blaenynwain; and J. Lloyd, of Ebenezer. Mr. Thomas's prospects of usefulness in this large and ancient church are very great.

**RECENT ORDINATIONS.**—*General Baptists.*—Mr. John Batey, at Charles-street, Paddington; and Mr. G. Crooks, at Killingholm, Lincolnshire.

**PORTSEA.**—The workmen have commenced pulling down the old place of worship in Meeting-house Alley, preparatory to the erection of the proposed new chapel.

**NEW GENERAL BAPTIST MEETING-HOUSES** have been lately opened—one in the neighbourhood of Heptonstall Slack, Yorkshire, and one near Bourne, Lincolnshire.

**A NEW CHURCH OF GENERAL BAPTISTS** has been recently formed at Nuneaton, near Hinckley.

**RESIGNATIONS.**—Mr. Gamble of Margate—Mr. Simonds of Mursley.

**REMOVALS.**—Mr. C. Kirtland of Newark, to Sabden—Mr. J. P. Briscoe of Boston, to Cherterton—Mr. G. W. Fishbourne of Bratton, to Bow—Mr. B. Etheridge of Hay, to Bolton—Mr. Jabez Stutterd, to Castlereare, Norfolk.

WE direct the special attention of the Baptists to an advertisement on our cover this month, offering a prize of fifty guineas for an essay on the baptism of Christ, &c.

### Missionary.

#### THE BAPTIST CHURCHES IN JAMAICA.

[We have a considerable amount of Missionary information in our hands, but this we deem of the first importance. On reading the following observations we were not surprised. We always regarded the separation as premature. But we see no serious obstacle to the reconsideration of the whole subject, and have perfect confidence in the wisdom and prudence which have so uniformly marked the deliberations of the Baptist Missionary Society.]

WHATEVER might have been our opinion a few years back, it is now our deep-rooted conviction, that Voluntary Religion here, will, for some years, require all the aid and influence that British Christians can bestow upon it. Money for the actual support of Missionaries may, perhaps, be done without; but, unless British Baptists are prepared to part with all the victories they have, by their Missionaries, won, they must see that the Baptist Missionary Society continues to exercise an influence over its agents in this island, and that when God removes those agents, their places are immediately supplied. We perceive that the London Missionary Society anticipates the saving of a large sum from the fact that "the congregations in the West Indies have now become to so great an extent, independent of the Society from whence they sprang, that they are able, in a great measure, to sustain their own ministers." We are glad to hear this, but trust the directors of the London Missionary Society will have too much wisdom than, on this account, immediately to renounce all connexion with such stations. Such a course would be as unwise as ruinous. In Jamaica we are quite sure that the agents of the London Missionary Society need, as much as we do, the influence of British Christians to enable them to maintain their position. We do not deny that large sums of money have been expended upon Missions in Jamaica. But have they been spent in vain? Is there another mission field in the world that can shew more pleasing results? To a great extent we *may* now be left to our own resources: but should any persons imagine that christian missions, either of our own or other denominations, can exist here without any connecting link with the christian public at home, they will soon find themselves woefully disappointed. The experiment has already been tried to a great extent by the Baptist Missionary Society; even against the solemn and repeated protests of the Missionaries, and the result has been of the most distressing character. Already

we have churches without Pastors; Missionaries without health or energy, and buildings, erected at an immense expense, comparatively useless; and no apparent remedy. Let the *experiment* be tried a little longer, and, with the drought and oppressive taxation on the one hand, and a rapacious Established Church on the other, and Voluntary Christianity will receive a blow from which it will not speedily recover. We are grieved to have to write thus, but stern duty compels us to ask, whether, rather than abandon a flourishing mission that the gospel may be sent to another part of the world, it would not be better to bring the churches here to maturity? or, in other words, considering the relation Jamaica bears to Africa, would it not be better so to cultivate the field here as eventually to make it the medium of Africa's Evangelization? We hope what we have written will give offence to none. It is the result of deep rooted conviction, and has been repeated to the Committee of the Baptist Missionary Society again and again, but without effect. It is our firm belief that, unconnected with the Baptist Missionary Society, the mission in this land will not, cannot exist. For a time, at least, our thinned ranks must be filled up with men from home, or our churches, many of them, will soon be numbered among things that were.—*Jamaica Baptist Herald.*

### Religious and General.

#### STATISTICS OF WESLEYAN METHODISM IN 1846.

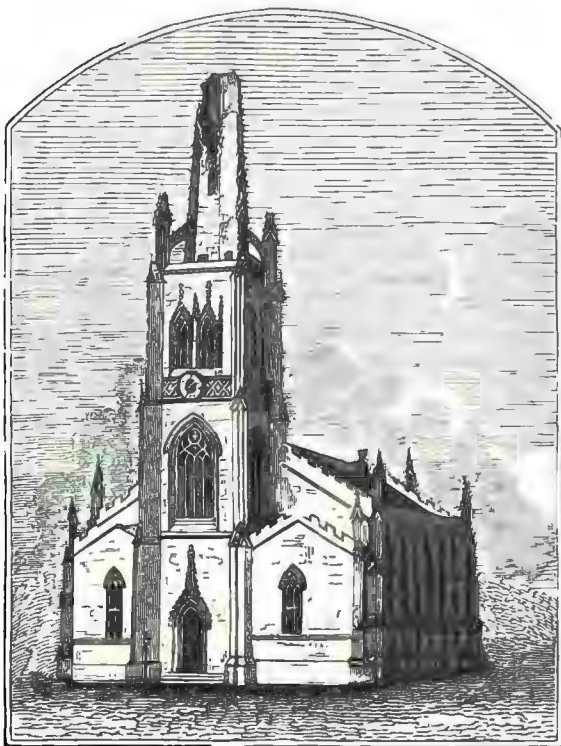
Circuits, or principal Stations....	284
Chapels and Preaching Places....	2,522
Missionaries and Assistants ....	397
Catechists, Interpreters, and Day School Teachers .....	847
Sabbath School Teachers, &c....	6,832
Full and accredited Members ...	103,160
On trial for Church Membership..	4,315
Scholars, Day and Sabbath .....	71,625
Printing Establishments .....	8

THE POTATO CROP will, it is feared, be more deficient than it was last year, especially in Ireland. Where a crop of potatoes has failed, it is strongly recommended that the ground be cleared directly, and cabbages planted.

FLOGGING IN THE ARMY.—This barbarous custom is now likely to be entirely abolished. The Duke of Wellington has ordered that the punishment shall not exceed fifty lashes, and says he hopes to live to see it abolished. We wish he may.

THE KING OF THE FRENCH.—Another attempt has been made to assassinate this aged monarch, but again happily without effect. This, we believe, is the seventh attempt. How disgraceful!





ST. GEORGE'S CHURCH, LEICESTER.

On Saturday evening, August 1, a terrific storm of lightning and thunder passed over this town. One discharge at 11 minutes past 8 was truly terrific—the flash and report were together. The sexton had been tolling the 8 o'clock bell; but, feeling alarmed, left the church only a few minutes before! The stroke demolished the upper part of the spire of this beautiful new structure, carrying down the bell, clock, &c., through the whole of the tower to the ground floor. The crash was dreadful! From our dwelling-house, only a short distance from the building, the scene was appalling. But through mercy not one person was injured. Thousands have since visited the scene. The above engraving represents the present appearance of the edifice.

## Marriages.

July 10, at the baptist chapel, Street, Somerset, by Mr. J. Little, (father of the bride,) Mr. T. Tucker, to Miss C. Little.

July 16, at Spalding G. B. chapel, by Mr. J. C. Jones, Mr. E. Lawson, of Long Sutton, to Miss C. Cave, of Spalding.

July 17, at the baptist chapel, Sharnbrook, Beds, by Mr. Williams, Mr. W. Pratt, to Miss C. Allen.

July 23, at the baptist chapel, John-street, Gray's-inn-road, by Mr. Miall, Mr. W. Bickell Steulake, of Smithfield, to Miss A. Foote, of Tavistock.

August 4, at Cross Leech-street baptist chapel, Staley Bridge, by Mr. Sutcliffe, Mr. J. Sheppard, to Miss S. Whitehead.

July 23, at the baptist chapel, Stockton-on-Tees, by Mr. Leng, Mr. T. Hacking, Wesleyan Association minister, to Anne, eldest daughter of R. Emmet, Esq., of Yarm.

August 3, at the baptist chapel, Banbury, Mr. R. Lovell, of Great Barford, to Miss C. Castle, of Hampton. [We do not insert the height of parties.]

August 9, at Stepney baptist chapel, Lynn, Mr. W. Regester, to Miss L. True, members of the church under the care of Mr. Wigner.

August 11, at the Upper Meeting, (baptist,) Saffron Walden, by Mr. Hayercroft, Mr. J. Newton, to Miss M. A. Acho, members of the church.

## Deaths.

June 9, at Jericho, St. Thomas-in-the-Vale, Jamaica, Eliza, wife of the Rev. Edward Hewett, and second daughter of Mr. William Stower, of Gracechurch-street.

June 24, at Cheetham Hill, Manchester, in her 78th year, Mary, the beloved wife of Mr. H. Pope. She was baptized in 1791, by the late amiable Samuel Pearce, and her conversation has always been as becometh the gospel of Christ.

June 26, at Eldon Place, Bradford, Yorkshire, John Drogden, Esq., a member of the 2nd baptist church in that town. One of his last acts was to give £1,100 to some of our denominational institutions, which he had liberally supported through life.

July 3, at Retford, in peace, Elizabeth Burton, a member of the G. B. Church.

July 5, at Hull, in hope of eternal life, Mrs. M. A. Harrison, only daughter of Mr. W. Fogg, baptist minister, Retford.

July 9, at Stockton-on-Tees, Mrs. Wiley, aged 73, mother-in-law of Mr. Leng, baptist minister. Her prudence, sauity, and piety endeared her to many friends.

July 12, in his 89th year, Mr. Thomas Ewen, pastor of the G. B. church at March about twenty-seven years, and more than fifty years (until 87) a preacher of the gospel. His last days were remarkably peaceful and happy.

July 18, Mrs. E. East, of Risboro', Bucks, a worthy member of the baptist church.

July 21, at Saffron Walden, in his 78th year, Mr. Joseph Watson, for upwards of fifty years an esteemed and honorable member of the Upper-meeting baptist church. Possessed of extensive and accurate information, sound judgment, eminent piety, and considerable poetic talents—qualities singularly remarkable in one who through life was only an agricultural labourer; without ever having had the advantage of a day's schooling, and who, moreover, was of very retiring habits.

July 22, at Thurstaston, near Leicester, aged 85, Mr. Thomas Hemsley, late of Melbourne, near Derby. For nearly three-score years and ten he had been a honourable member of the General Baptist connexion, and though rather singular in some of his views, every one who knew him esteemed him for his integrity, his love of freedom, his regard for the poor, and his ardent desires for the spread of education among their children.

July 23, at Cirencester, James Holmes White, solicitor, aged thirty-six, the only surviving son of Mr. D. White, baptist minister, tenderly beloved by his family and respected by all who knew him.

July 22, at Steventon, Beds., Mrs. E. Pratt, a highly esteemed member of the baptist church. She loved the house of God, and imitated her Lord in benevolence and kindness. The promises were her comfort during her long affliction, and her end was peaceful.

July 23, Harriet, the beloved wife of the Rev. C. Larom, baptist minister, Sheffield, after giving birth to twins. Seven other children are left without their mother. Mrs. L. was highly and deservedly esteemed.

July 24, Mr. Thomas Simmons, aged 20, son of Mr. J. Simmons, baptist minister, Olney, after severe affliction, borne with christian patience, and cheerful resignation to the Divine will.

August 1, aged 60, Jemima, the wife of of Mr. Daniel Belsham, of Heybridge, who was afflicted twenty years, and ten of which was entirely confined to her bed. The truths of the everlasting gospel were her support; and her end was peace.

August 2, at his residence, in Heathfield, Sussex, the Rev. John Press, aged seventy-nine, who for thirty-five years had been the esteemed and laborious pastor of the Independent church in that place. He administered the Lord's supper after the morning service, ate a hearty dinner, was very cheerful, and retired from the dining-room to another, sat down, and in a quarter of an hour expired. It had been his earnest desire to be taken home as soon as his work was done. Psalm cxlv. 10.

August 2, at Lower Edmonton, in the peace of the gospel, Mrs. L. K. Gregory, aged eighty-two, aunt of the Rev. J. G. Pike, baptist minister, Derby.

August 5, at Saffron Walden, Thomas Buck Smoothy, Esq., aged 59, for thirty-eight years a liberal supporter of the baptist Upper-meeting.

— Smilton friends

Are angels, sent on errands full of love;  
For us they sicken, and for us they die."

August 11, at Aldwinkle, Mrs. Wolding, aged 75. Mrs. W. was at the morning service at the baptist chapel on the Sabbath, became unwell in the afternoon, and died on the 11th. She was a worthy member.

August 11, at Ripley, in peace, Ann, the beloved wife of Mr. G. Argile.

August 10, at Beaconsfield, in the faith of Christ, of consumption, aged 25, James, eldest son of Mr. James Russell, late of Lymington.

At Cauldwell near Burton-on-Trent, aged 74, Mr. W. Norton. By his death the G. B. church have lost a valuable deacon, teacher, and singing-leader.

THE

# BAPTIST REPORTER.

---

OCTOBER, 1846.

---

## *Essays, Expositions, and Biography.*

---

### CHRISTIAN UNION AND CHRISTIAN PROGRESS.

THE highest interest of the church and of the world are identical. The state of the church, or, of christianity, involves the endless condition of the human race. With the progress of true religion is bound up the advancement of man's soul in virtue and piety, and meetness for eternity. Hence whatever stands in the way of the truth must be condemned as injurious to mankind, injurious to the entire species, injurious to them in the only respect in which it is of much importance to contemplate rational and responsible agents, injurious to their souls, injurious to them for ever, therefore injurious in the most momentous and fearful sense.

By the progress of religion we would not be understood to mean merely the enlargement of the boundary of the visible church, the increase of nominal christianity, or the amplification of formalism, for we could regard such progress with no delight: but what we have in view is the advancement of the kingdom of God over subjects conquered by his grace, converted by the Holy Spirit, made willing in the day of his power, and

brought into outward connexion with his people, after being inwardly and spiritually united to himself. Any other religious progress than this will be nothing more than the multiplication of proselytes without conviction, professors without principle, apostates from other creeds, who do not sincerely adopt ours. Against such success christians may well pray to be protected.

That the extent to which the Christian Religion prevails, after being so many ages in the world, is far more limited than might have been expected—from its nature, and the power engaged in its defence, and the machinery which it employs, and the solicitude which has been felt on its behalf, and the design which it has to accomplish, and the tremendous consequences which attend it every hour—will be universally admitted; but who has not sat down to hear the most opposite reasons assigned for this circumstance? And who that has thought much on the subject for himself has not had the most contrary explanatory conjectures suggested to his mind at different times? We all know that the only thing which the gospel has set itself against, is sin; and here it is pledged. Its antagonism to this accursed thing is firm, impla-

cable, eternal. What wonder then that sin should array itself against its adversary at every point? It, in fact, does so, and seeks to defeat the beneficent intentions of Heaven in every possible form. This polluted messenger from the bottomless pit confronts the angel of mercy at every step, and in consequence of the readiness with which the human breast entertains her odious rival, Religion goes away disappointed and grieved, and leaves her enemy in possession of a scene, where there are so many things congenial and sympathetic with its vile nature.

All this, however, is very crude; for were there no sin the gospel would have nothing to do, therefore would not exist; but it is of importance to be reminded that *nothing but sin* can, by any possibility, in any way oppose the least obstruction to the gospel; and hence it follows that if the multiplicity of sects in the christian church are real obstacles to the truth, it is either because they are an organised moral evil, or else have a greater amount of evil than good in them. And does the case stand thus? Then who are the *sects*, and who the *church*? Are the sects the church, or is there a church separate from all sects? If the sects are the church, then the church is an evil, for the whole is equal to its parts; but if the church be something distinct from all the sects, where shall we be sent to look for her? Is she visible? Is she tangible? May we speak to her? May we hear her speak? Perhaps it will be objected to all this, that the truly good in all the sects compose the church; and that it may be conceded that in every truly orthodox sect the good preponderates over the evil; but that were the pious and excellent united as nearly as possible into one body, the good would be greatly augmented, and the evil equally diminished. To this it may be replied, first—That history does not support the conclusion. The church was for centuries as united as the most

sanguine advocates of union can anticipate, till some mighty change takes place in her affairs; but so far from the good growing down the evil, the evil grew up and almost choked the good. The outward dimensions of the church increased greatly; but it was the wall of a cemetery, enclosing whitened sepulchres, and dead men's bones. The body became gigantic, but the spirit was as feeble as an infant's. Secondly—There is no proof that such a union would promote *individual* usefulness; and, as the church consists of individuals, nothing can accelerate her progress that does not enhance the activity and zeal of all her separate parts. Large bodies seldom act well together; they afford greater opportunities for the indolent to hide themselves than smaller ones; and the sense of responsibility is too apt to be transferred from the parts to the whole. Thirdly—You can never unite the pious and excellent, without, at the same time, uniting all the rest, and thus increasing the evil as well as the good. Who will exclude himself, as not possessing your qualifications? Will your enlarging the hive, keep the drones away? Will your driving the sheep all into one enclosure, frighten the wolves? Will the enemy desist from getting up at night to sow his darnel, because your sowers sow in concert? There is already a vital, indissoluble union between all true christians; and if this cannot be rendered visible in this world it will in the next. Fourthly—There is this further reply to be given to the above objection, that it has not yet been determined, nor does it appear easy to determine, who are the orthodox, and who the heterodox. Most persons, no doubt, know what sentiments they categorise thus; but Warburton's sarcasm will still apply to the state of this question—"Orthodoxy is my doxy, and heterodoxy is everybody else's doxy." Some platform must be raised—some test must be adopted. And here the whole subject of creed-making begins to glare

upon one. Like the enchanter's wand, it calls up countless shapes, some quaint, some sombre, some gaunt and grisly, all hideous and devilish, which pass in awful procession before the imagination. Now a noisome, gloomy dungeon presents its iron gratings, with a number of lank, bony figures, whose skulls are covered with nothing but skin and long hair, and whose bodies are covered with vermin; and these wretched beings appear to exert a dying energy in cautioning their brethren against all creeds and creed forgers. There goes a waggon load of letters and thumb-screws, and manacles, and firebrands, and other instruments of torture, for the infliction of *wholesome* and *mild* discipline on those who dare to withhold their subscription from a set of doctrines which in their consciences they believe to be contrary to the word of God. While at a little distance are seen two or three large fires, pointing their spiry flames toward heaven, and in each may be perceived forms something like our own, partly blackened by the smoke, and partly consumed by the flames; and the noise of their bursting muscles, and sinews, and bones, and the frying hiss of their dissolving flesh are heard at intervals with the fiendish yell of their persecutors. But hark! reader, every circumstance of this accursed scene bids thee beware of creeds!

This was the saddest error into which the reformers fell. They attempted to bring all the conflicting elements, which their labours had separated off from popery and from each other, to act consentaneously and together, instead of allowing the gradual development of moral affinities to draw into closer alliance those ingredients which naturally attracted one another, in accordance with the laws of mind and of human nature. There must be a creed, and all the orthodox must subscribe it; little thinking that this would be the fatal barrier against which the waters of reformation would dash and rebound,

and rush back almost as fast as they had previously flowed forward. And does it appear on review that it was wise to set about constructing a confession of faith just after emerging from the errors of popery, while the opinions of many were unformed, and of many more undigested, rather than to have left doctrinal questions as they stand in the bible, and every one to interpret them according to his own judgment, and to adopt them according to his own conscience? Have efforts to cut out the opinions of men upon one pattern ever succeeded? And who is to cut out that *pattern*? Would not the person attempting it be liable to some such rebuff as this—“And you are in the old blunder again? Strange that some persons will never be the wiser from the experience of others. Do you not know that when you retire to your study to fabricate systems which are to bind like chains of iron the consciences of your fellow men, you are reckoning without your host? The confidence which you have in your own superiority, however well-founded, you will find it difficult to communicate to others, and though you may throw your own opinions into that confessional draught, you will find when you come to make others correspond with it, that you might as well take your own portrait and tell every one you meet that it is exactly like him. Did you never consider that it is quite accidental if your coat happens to fit your neighbour; and that let it fit ever so well, he may not like the peculiarity of the make, but prefer his own taste? And why did you not consider?—Is there any want of evidence in the past history of the church that such schemes as yours are sure in the event, not only to prove abortive, but to wound the cause which they were designed to serve? Why did you not consider?—It might have been presumed, without giving you the credit of supernatural illumination, that you would have reverted to the many instances in which you have tried to convince others of the

correctness of your sentiments, in quiet, social discussion, when, if ever, you had a fair opportunity of obtaining a good reception of your views; and yet how signally you failed: and do you expect this dogmatic statement of your belief, where you have no chance of explaining your reasons for it, is likely to beget conviction in minds wholly unknown to you, and which can have no other evidence of your orthodoxy than such dogmatism affords? Why did you not consider?—A little reflection upon the difficulty with which you came to the views now occupying your mind, and on the uncertainty which sometimes you must in very frankness own, attends many of your present conclusions, might have taught you that other inquiring minds would meet with similar labour in the pursuit of truth; and will thank you but little for the tender of your services to shorten that labour by cutting the knot instead of untying it. And as for those who do not inquire, you surely cannot be complacent because they swallow your notions without ever examining them, unless you are one of those tyrants who glory in subjecting the opinions of the thinking and unthinking to their arbitrary decisions. Why did you not consider?—It might have occurred to you that others, almost as arrogant as yourself, would be found quite as anxious that you should say amen to all their utterances, and fall in with their maxims, and square all your sentiments by their rule, as you are that all should acknowledge your right to take the initiative in matters of such importance; and then it would come to a mere question of brute force, as it has already so often been, as to whose scheme should attain the ascendancy. Now do content yourself with the peaceable enjoyment of your own opinions, and the legitimate modes of enforcing them on the attention of others; and when the itch of creed-making is on you, divert it by imagining yourself in Utopia or Lilliput,

making these awkward things for a more tractable race than is to be found on this mundane sphere."

But to return to our *cui bono* argument. Experience has taught us that every man is more zealous for the propagation of sentiments which have the full consent of his own mind, than for the diffusion of those which he has received out of the manufactory of custom, or the laboratory of other men's brains; and that, in proportion as we seek to force upon any one's reception views which he cannot cordially embrace, we arouse his hostility against that which we believe to be truth; but if the force be great enough to compel a tacit acquiescence, the ardour of the mind is repressed, and it is a miracle if persons thus treated do not fall in dead conformity to whatever system happens to obtain at the time, which is the sure signal of wide-spread decay of all that is good and lovely in professors and in the church.

There is another view of this subject which must not be omitted. Every religious denomination is the representative of some *principle* which it regards as of capital importance, and it was to defend this that its members broke off from all other parties. And are not such principles liable to be overlooked, or greatly under-estimated, by those who have set their minds on some liberal scheme of comprehension? Has it not been often found that truly benevolent and right-minded men have fixed their thoughts so long on a darling project, and gazed upon it so fondly, and drank so deeply into its spirit, as to have forgotten what was due to other objects equally important? A man whose imagination has been long pregnant with a favorite plan, and has brought it to the light with much labour and travail, and nursed it with the fondness of a father, and seen it grow into maturity before time, may almost be excused if its symmetry, and beauty, and general excellence, in which he sees the embodi-

ment of what he has long admired in himself, should be permitted to absorb his own thoughts, and to engross all his complacency; but will it be criminal in others if they express some doubt whether it will be altogether proper to command all kingdoms, nations, and tongues to fall down and worship it? We can only expect the blessing of Jehovah in acting up to, and acting out our principles. Different minds have different views, or modifications of views, of truth; and the divisions so much deplored in the church are occasioned by this diversity. It consequently follows that any general plan for uniting the various branches of the christian republic, must begin either by instructing them, or else by proposing a compromise; or, lastly, by forcing them together with violence. The latter two will be shrunk from by every upright lover of the truth. The first is unexceptionable. It is, indeed, the hope of the church. Ignorance and depravity are the joint authors of error, and were there no error there could be no division. Consequently, were christians more enlightened and more holy, there would be at least far less variety of opinions than now exists. But is this the end at which it is proposed to begin? Is it not rather taken for granted that the heterogeneous mixture of persons now called christians, in nearly all sections of the professing church, except the papists, may be closely united in brotherly love and concord? That materials so opposite and incongruous may be thrown into a christian union cauldron, and come out a homogeneous and beautiful— who knows what? And would there be no consciences violated in this fusion? To what extent can a Presbyterian support Episcopacy, or an Independent Presbyterianism, or a Methodist Independency, or a Baptist any of them, without trespassing on the domain of conscience? Have all these distinctions grown unimportant with the lapse of time, so that our consciences are to be sneered at as

crotchety for taking any account of them? Be it so. Nevertheless, if any man's conscience *will* take notice of them, he cannot expect God to bless him in his labours except he obey her voice. The progress of christianity will never be promoted at the slightest expense of principle.

But, to conclude,—The question of union does not appear to us to be the *next* question the church has to settle. Others are being pushed forward by the course of events, and demand attention first. Settle this to-day, and it will be unsettled again to-morrow. The ground has to be cleared, the foundation has to be sought. Let any man survey in thought what is called christendom, and, examining minutely the state of parties, religious and political, say what prospect there is, until some tremendous revolution take place, that harmony and peace can be enjoyed. What a flood of light has to be diffused through nominally christian lands, and what a hateful farrago of senseless figments, and abominable errors, and noisome corruptions, and crying mal-practices, and ridiculous mummeries, and meretricious hypocrisies, have to be exposed and driven out before it, ere the thrice blessed day can arrive, when the whole army of the Most High can march in that delightful and unbroken order, which will be the signal of His universal conquest, and sovereign peaceful reign over all hearts. Yet let no one despair of the eventual "peace of Jerusalem." As soon as christians learn to love truth rather than party, to love God's word rather than their own prejudices and prepossessions, and to seek holiness of heart and the glory of God more than sinister ends; then will their Heavenly Father, thus honoured by them, honour them in return, and extend to his distracted, desolate church, peace as a river, and the glory of the Gentiles as a flowing stream. Meanwhile let every reader actively engage himself in the service of religion, and seek preparation for

that glorious state "where they undoubtedly, that by their labours, counsels, and prayers, have been earnest for the common good of religion and their country, shall receive above the inferior order of the blessed, the regal addition of principalities, legions, and thrones, into their glorious titles, and in supereminence of beatific vision, progressing the dateless and irrevoluble circle of eternity, shall clasp inseparable hands with joy and bliss in overmeasure for ever."\*

Newbury. JOSEPH DREW.

### WATER IN JERUSALEM.

"WHEN I read the second chapter of the Acts of the Apostles, I receive no conviction that Peter sent away so much as one individual, drenched and dripping to his own house..... Here, again, *the scarcity of water makes the idea of immersion incredible. All the pools in Jerusalem united would have been inadequate*..... Who drew the water for the immersion of the converts on the day of Pentecost? And whence could they have drawn it? To have gone to Kidron, had it been ever so full, would have been procuring anything but 'pure water.' And to have emptied the *cisterns on the tops of the houses*, would have made an insurrection of the whole city."—*Ewing on Baptism*, p. 125, 128.

Strabo, in his account of the siege of Jerusalem, thus describes the city: "Jerusalem, a rocky, well-enclosed fortress; within, well-watered; without, altogether dry." A statement which is sustained by history. When Titus besieged Jerusalem, Josephus, although he regards the little delay experienced by that commander from want of water, as indicating a special interposition of Providence, never manifests any surprise that the Jews within the walls, amidst all the frightful calamities to which they were exposed, did not in the least degree suffer from thirst. So when Jerusalem was attacked by the crusaders, A.D., 1099, the

inhabitants suffered not from want of water. William of Tyre, while describing the distresses of the besieging army as very great, "*Interea situ fatigabitur exercitus vehementissima*," goes on to say that the besieged were abundantly supplied, (that they had "*ingentes copias aquæ*" for themselves and cattle,) both with rain-water and that brought by aqueducts from abroad: by which two immense reservoirs (*maximæ quantitatis*) near the temple enclosure were supplied. Indeed, multitudes, as the historians of the crusades assert, perished in the sack of the city, by being *drowned in the cisterns*. Moreover, when the city was taken, after a somewhat lengthy siege, plenty of water was found in it. Kitto is, indeed, authorised in saying that, "in the narratives of all the sieges of Jerusalem, we never read of the besieged suffering from thirst."

During the great festivals of the Jews, vast numbers from all parts flocked to the capital. "Myriads from as many cities," says Philo, "some by land, others by sea, from north and south, east and west, went up at each festival to the temple." Josephus describes Cestius as taking the number of the inhabitants of Jerusalem during the Passover, for the Emperor Nero. The result, he says, gave a temporary population of 2,700,200 persons. Now all these were obliged, by their lawgiver, to perform ablutions in the eleven cases of uncleanness mentioned, Lev. xii—xv. which were greatly multiplied under the burdensome rule of the Pharisees, (see Mishna, Seder Tahoroth.) Indeed, very many, whenever they returned home from the markets or elsewhere, were in the habit of bathing, (Jahn.) Now the water once used for such a purpose was unfit to be used again. Even if an unclean reptile or insect should be found on a beam or seat in a bath, it was regarded as unfit for the purposes of religious ablution. Talmud. Tract. Savim. Besides which, it would appear from a comparison of 1 Sam. xvi. 8, with



Exod. xix. 10—14, that those who presented or provided a sacrifice purified themselves by ablution. Furthermore, Selden informs us that almost all the Rabbins in those places in which mention is made of washing of garments, agree in considering immersion as implied. "Wherever," says one of these doctors of the law, "in the law, mention is made of washing the flesh or the clothes, it is to be understood of washing the whole body." And this was to be done "in a collection of waters" sufficient for immersion and by immersion. Moreover, the Pharisees practised other acts of purification, the omission of which was considered a crime worthy of death, see Matt. xv. 1, Mark vii. 3, John ii. 6, Buxt. Ch. and Rab. Lex. col., 1335. Add to this the great demand for water for culinary purposes and for the bath, to which the Jews in common with oriental nations were much addicted, (see 2 Sam. xi. 2, Ruth. iii. 3, Buxt. Chald., and Rab. Lex. col., 311, 322, 909, &c. &c.,) and it must strike us as somewhat strange that a city distinguished for "scarcity of water" should never have experienced a want of water for all these necessary purposes, with a crowded population of one or two millions in the midst of summer! Passing strange is it that while to suit a purpose we are told that the "much water" at Enon was requisite for the camels, asses, and men that followed John, for the same purpose we are gravely informed that the vastly more numerous assembly in Jerusalem, during the feasts, could be well sustained amidst "scarcity of water!"

It may now with propriety be asked, whence could the necessary supply of water be obtained? What necessary conveniences were made for its ritual use? From the remotest times the existence of a living source of waters, and of large reservoirs under the temple, has been known. Tacitus speaks of them. \* So does Aristæus,

who says that the "supply of water was *unfailing*, inasmuch as there was an abundant natural fountain, flowing in the interior, and reservoirs of admirable construction under ground." A description of the same is also given in the Itin. Hieros., A. D., 333. † On this subject the researches of Catherwood, Robinson, and Wollcott throw much light.

Besides these immense reservoirs of great antiquity, there were many others in the city. The Pool of Bethesda, as it is called, is regarded by Schubert as belonging to the works of the ancient Jews. Monro calls it an oblong trench, twenty feet deep." The Pool of Hezekiah, built of the singularly bevelled stones which mark the Jewish architecture of early ages, is in length 240 feet, in breadth 146. This Pool anciently extended much further to the north. Bethesda, of which we know little else than the name. It is mentioned by Eusebius, Jerome, and in the Itin. Hieros. Lightfoot thinks its porches were for different unclean persons, and that it was a public Pool wherein such might wash. This idea some think is countenanced by the term "place of immersion," which in the Syriac version is attached to this pool.

Besides these reservoirs, there were innumerable cisterns. "Almost every private house in Jerusalem," says Dr. Robinson, "of any size, is understood to have at least one or more cisterns, excavated in soft limestone rock on which the city is built, (not on the roof, as Ewing unaccountably states.) The house of Mr. Lannean, in which we resided, had no less than four cisterns; and as these are but a specimen of the manner in which all the better class of houses are supplied, I subjoin here the dimensions:—

	I. 15 feet length.	8 feet breadth.	12 feet depth.
II.	8 "	4 "	15 "
III.	10 "	10 "	15 "
IV.	30 "	30 "	20 "

This last is enormously large, and the numbers given are the *least* estimate.

\* "Templum in modum arcis,—fons perennis aquæ, cavati sub terra montes, et piscinæ cisternæque servandis imbribus."—*Tac. Hist.* v. 12.

† "Sunt ibi exceptoria magna aquæ subterraneæ et piscinæ magno opere ædificatæ."—*Itin. Hieros.*

The Latin convent in particular is said to be amply furnished; and in seasons of drought is able to deal out a sufficiency for all the christian inhabitants of the city." The number of its cisterns is 28. "Most of these cisterns have undoubtedly come down from ancient times; and their immense extent furnishes a full solution of the question as to the supply of water for the city." Well, under those circumstances, does Spencer say that the Jews had not only public but private conveniences for the purposes of ablution. \* "The Moslem worship," says Robinson, "with its many ablutions, requires an abundant supply of water in or near the mosques; and the construction of cisterns here (referring to those under the temple area) was almost a matter of course." A statement quite as true with respect to the Jews. Indeed so much attention did they pay to this matter, that treatise Mikva'oth, in the Mishna, relates altogether to pools and collections of water, in which the unclean were to immerse themselves. According to Jahn, "we may consider it as possible that public baths, soon after the enactment of this law respecting the use of ablution, Lev. xii.—xv, were erected in Palestine."

There were also without the city many wells and reservoirs. The wells of Nehemiah—the En-Rogel of Scripture, of Siloam, and the fountain of the Virgin—the King's Pool of Nehemiah, deserve mention as producing a plentiful supply of water. There were besides the pool of Siloam, 53 feet long, 18 wide, and 19 deep, the upper and lower pools of Gihon, and the pools of Solomon; of which the lower pool is 582 feet long, 177 in mean breadth, and 50 in depth. The middle, 423 feet long, 205 broad, 39 deep. The upper, 380 feet long, 232 broad, and 25 deep. These last

pools were conducted within the city by an aqueduct. The spot where they are found seems, that referred to by Josephus when he says—"There was, about 60 furlongs from Jerusalem, a certain place called Etham, very pleasant in fine gardens, and abounding in rivulets of water." The Rabbins mention the supply of water for ceremonial purposes as having been partly obtained from the same source.

It must also be borne in mind that very many fountains, baths, cisterns, pools, &c., that adorned Jerusalem, and added to the comfort of its inhabitants, now no longer exist. Robinson mentions "several public fountains of Moslem construction, which appear once to have been fed from the cisterns of the Harem; but have long ceased to flow." How much more must this have been the case with vastly older constructions, may be learned from Durbin's Travels. This author, in his recent work, says:—"In almost every quarter you may see some deep cistern, now dry, or some pool,—once furnishing pure water,—now a mere sink for filth and rubbish, vol. i. 257. Besides, in many places superincumbent rubbish has accumulated to the depth of fifty feet, (Olin's Travels, ii., 254,) and of course covered very many cisterns, &c. Indeed Durbin expressly says:—In digging the foundations of the English church on Mount Zion, the workmen passed through more than thirty feet of rubbish; and, still lower in the living rock, came to stone steps leading down to a cistern, and aqueduct in a good state of preservation," vol. i. 257. We agree with a late traveller in believing that extensive excavations in Jerusalem would throw much light on the topography of the city, and the manners of the Jews; "B.

—Montreal Register.

## THE BAPTISTS.

The Baptists claim the high honour of being the first who, in England, asserted the rights of conscience; of establishing, on the immutable basis

\* "Judaici non tantum lavacra publica, sed privata vel domestica, in parato habuerunt, ad lustrationem (si res exigeret) peragendam accommodata; fontes nempe domui vicinos, cisternas, et hydrias, vinum magnam aquarum continentes.—De Legibus Heb. p. 785.

of just argument, and Scripture rule, the right of every man to worship God as conscience dictates, in submission only to divine command." The Hanserd Knollys Society, which takes its name from a renowned champion of this principle, an early distinguished member of the sect, have thought it right to publish these early tracts, memorials of their brave and conscientious forefathers, not from approving of every ill-advised word by which they may be alloyed, but as they "were the first articulations of infant liberty;" the first utterances of the voice of truth and pure Christianity, issuing from the pioneers of the soul's freedom. A well-written Historical Introduction to the Tracts may be described as a good concise history of the Reformation in England. It is mortifying to natives of Scotland to find in that sketch so many reflections cast upon the domineering and intolerant spirit of Presbyterianism; and still more mortifying to be obliged to confess that they are very far from being undeserved. The modern reader who is the friend of unlimited freedom of conscience, will be charmed with the brave, uncompromising, and really enlightened spirit displayed even in the most homely of these Tracts. The Baptists and the Quakers have indeed great reason to honour and to be proud of their forefathers.—A useful explanatory introduction is prefixed to each Tract; and the volume, altogether, will be found full of interest to persons of all sects, who like something more satisfactory than the mere dry bones of Ecclesiastical History.

[The above remarks we find in *Tait's Magazine*, for September, as a notice of the first volume of the Hanserd Knollys Society. The mortification of the writer would probably have been greater still, had he been aware of the supercilious treatment which certain baptists in Scotland have recently met with from the "Free Church" people, shewing that old Presbyterianism, whatever else may have been voluntarily given up, has not lost one atom of its "domineering and intolerant spirit."]

## BIOGRAPHICAL SKETCH OF THE REV. A. JUDSON, D.D.

*American Baptist Missionary, Maulmein, Birmah, with some account of the Baptist Mission at Birmah.*

THE American Baptist Mission in Birmah deservedly holds a high place in the history of Christian Missions. The circumstances under which it was commenced—the difficulties, privations, and sufferings under which, for several years, it was prosecuted—the eminent talents and high character of its missionaries—and the extraordinary success with which the Head of the Church has crowned their labours, all combine to demonstrate its claim to the position so justly assigned it in the annals of the Missionary enterprise of modern times.

To the Rev. Adoniram Judson, D.D., belongs the distinguished honour of having originated Foreign Missionary Societies in the United States of America. He was the first individual in that country who seriously thought of becoming a missionary to the heathen, and his desire led to the formation of the Congregational, and subsequently of the Baptist, Missionary Societies in America. Mr. Judson was born at Malden, near Boston, Massachusetts, on August 9th, 1788. In 1807 he graduated at Brown University, and at that time indulged deistical sentiments; shortly afterwards, however, he was induced to enter upon a close investigation of the divine authority of the Scriptures, which convinced him that they were a revelation from God, and that he must be renewed by the Holy Spirit to be fitted for the felicities of heaven. About the same time the Theological Seminary, at Andover, Massachusetts, was established, to the Directors of which he applied for admission, but stated that he did not think himself a converted character, which, by its rules, was an indispensable qualification in all who were admitted to the privileges of that celebrated institution. The directors, however, thought otherwise,

and admitted him; and soon afterwards Mr. Judson had himself satisfactory evidence of his interest in Christ. He then determined to devote himself to the christian ministry. During the last year of his studies at Andover, he read Dr. Buchanan's "Star in the East," a book which produced a powerful effect upon his mind, and first turned his thoughts to an Eastern mission. Its importance he felt deeply, but almost every friend to whom he said anything on the subject disapproved of it. Discouraged by all his friends in America, he wrote to the Directors of the London Missionary Society, in England, who cheered him onward, and invited him to visit this country. Soon afterwards Messrs. Nott, Newell, and Hall, and subsequently Messrs. Mills, Richards, Warren, and Rice, also determined to go as missionaries, as soon as an opportunity offered. In 1810 Mr. Judson drew up a paper on the subject of missions to the heathen. This document, signed by himself and three others, was presented to the Massachusetts Association, on which it made so strong an impression, that the brethren in America resolved to form, the same year, the "American Board of Commissioners for Foreign Missions." This was the *first society* originated in the New World for sending the gospel to the heathen. In 1811 Mr. Judson embarked for England, but was captured on the passage by a French privateer, and sent to the prison at Bayonne, from which, though with great difficulty, he ultimately obtained his liberation. The chief design Mr. Judson had in view in visiting England, was to secure support from the London Missionary Society for himself and his colleagues, should the American Board be unable to sustain them. This he accomplished, and returned to America. In 1811 the Board determined to establish a mission in Birmah. On January 5th, 1812, Mr. Judson was married, at Bradford, to Miss Hasseltine, (afterwards the celebrated

Mrs. A. H. Judson.) Mrs. Judson was the first American female who resolved to go as a missionary to the heathen. On February 6th, Messrs. Judson, Newell, Nott, Hall, and Rice, were publicly set apart as missionaries to the heathen, at the Tabernacle church, in Salem; and on the 18th, Messrs. Nott, Hall, and Rice, with Mrs. Nott, sailed from Philadelphia for Calcutta, in the ship "Harmony;" and on the following day Messrs. Judson and Newell, with their wives, sailed from Salem, for the same port, in the ship "Caravan."

During the voyage Mr. Judson began to doubt the propriety of *baptizing infants*, and knowing that he should meet the baptist missionaries, Carey, Marshman, and Ward, at Serampore, he pursued most closely his researches on the subject, that he might be able to defend his pædobaptist principles. The vessel arrived at Calcutta on the 18th of June, where the venerable Dr. Carey gave Messrs. Judson and Newell a most cordial welcome, and invited them to Serampore, to reside in the mission family until the arrival of their brethren, Messrs. Nott, Hall, and Rice. At Serampore, Mr. Judson continued to prosecute his inquiries on the baptismal question, in which Mrs. Judson also united. Their investigations convinced them that *infant baptism* had no authority in the Word of God—that *believers alone* are to be baptized—and that *immersion only* is baptism. It was peculiarly painful to them to think of becoming baptists, knowing how deeply it would grieve their friends in America, and in all probability deprive them of support from the Congregational Board; but obedience to the commands of Christ was paramount—they conferred not with flesh and blood, but, being now fully satisfied in their own minds, they applied to the brethren at Serampore for baptism. These worthy men were perfectly surprised at Mr. and Mrs. Judson's application, as they had never conversed with them on the subject;

they, however, readily complied with their request, after having heard the exercises of their minds on the subject of baptism, and the conclusion at which they had arrived. On the 6th September, 1812, they were immersed in the Baptist Chapel, Calcutta, and soon afterwards Mr. Judson delivered his well-known sermon on Baptism. A few weeks subsequently, Mr. Rice, whose mind had been (like Mr. Judson's) much exercised about baptism, was led to embrace baptist principles, and was also baptized. At that time the Government of India was opposed to missions to its subjects, so that, ten days after the arrival of Messrs. Judson and Newell, they were summoned to Calcutta, where an order of Government was read to them, requiring them to leave India, and return to America. This order was both alarming and distressing; to return without in any degree accomplishing their object was to them an idea quite insupportable. The instructions of the Board of Commissioners directed them to fix themselves in the Birman empire, if possible. It was then, however, the conviction of all the five missionaries that a mission to Birmanah was impracticable, from the despotic character of the Government, and the failure of all former attempts to introduce the gospel to that nation. The Indian Government, offended with their stay at Calcutta, issued a peremptory order that Mr. and Mrs. Judson and Mr. Rice should be immediately put on board a vessel bound to England. They were published as passengers to England, and requested not to leave their residence without permission. A ship was, however, about to sail for the Mauritius, and they applied for a passport to that island. This was refused, but, as the captain was willing to take them, they went on board at twelve o'clock at night. When the ship had proceeded two days sail down the Hoogly, a dispatch arrived from Government, forbidding the pilot to proceed, as passengers were on board

who had been ordered to England. Messrs. Judson and Rice, with Mrs. Judson, went on shore, and spent the night in a tavern, fearful of discovery. They now hoped to get a passage to Ceylon, but were again disappointed; happily, however, just at that time, to their great surprise and joy, a letter arrived from a magistrate, permitting them to proceed to the Mauritius in the ship they had left. It had now sailed three days, but they still hoped to find it at Saugur, seventy miles further down the river; they therefore took a boat, and happily found it anchored there. After a rough and tedious voyage, they arrived safely at the Mauritius, January 17, 1813.

Immediately after he was baptized, Mr. Judson made an appeal to the baptists of America for support, but on arriving at the Mauritius it was deemed desirable that Mr. Rice should return to the United States, to arouse and interest the Baptist churches of America in the support of missions to the heathen. He was welcomed on his arrival with great affection, and in a short time was successful in exciting such a spirit of missionary enterprise in the American baptist churches, that numerous missionary societies were formed in the different States of the Union. At length, in April, 1814, the "Baptist Triennial Missionary Convention" was formed at Philadelphia. One of the first acts of the Convention was the appointment of Mr. and Mrs. Judson, and Mr. Rice, as their missionaries, but leaving it to their discretion to select a field of labour. Mr. Rice, however, was requested to prosecute for a short time the formation of auxiliary societies, and the collection of funds throughout America.

In the unforeseen and embarrassing circumstances in which Mr. and Mrs. Judson were now placed, various plans of future operations suggested themselves, but at length they resolved to attempt a mission to Penang, or Prince of Wales' Island, on the

coast of Malacca; but as no passage could be obtained from the Mauritius, they sailed for Madras, in May, 1813, where they arrived in June, but even there, no passage to Penang could be obtained, and fearing that the Indian Government, on learning their arrival, would send them to England, they determined to take a passage in a vessel bound to Rangoon. The voyage was unpleasant and dangerous, and the vessel old, and in imminent peril of shipwreck, but happily they landed safely at Rangoon, the principal city of the Birman empire, situated on the eastern bank of the Irrawaddy, thirty miles from the sea, in lat. 16-47 N., and long. 96-15 E. Thus by a most wonderful series of providential occurrences they were led, contrary to their immediate intention, to the very country for which they had first sailed from America, and where the Saviour had designed they should labour in his cause successfully for many years. No one who views the various events that befel them, from the time they arrived in Calcutta, to their final settlement in Rangoon, can fail to see that God, by these means, was preparing the way for the introduction of the gospel into Birman, and that he had determined to honour the Baptists of America, as his agents in effecting this gracious design.

The first Protestant missionaries who visited Birman were Messrs. Chater and Mardon, (Baptists,) from Serampore, in 1807. A few months afterwards, Mr. Mardon was succeeded by Mr. Felix Carey; subsequently Messrs. Pritchett and Brian, of the London Missionary Society, arrived; in a little time Mr. Brian died, and Mr. Pritchett removed to Vizagapatam. In 1811 Mr. Chater removed to Ceylon, having previously translated the Gospel of Matthew into the Birman language. When Mr. and Mrs. Judson arrived at Rangoon, in July, 1813, Mr. Felix Carey was preparing to remove to Ava, by the invitation of the Emperor of Birman.

In a letter to friends in America, Mr. Judson says, "I had hoped before I came here that it would not be my lot to have to go alone, without any guide, in an unexplored path, especially as missionaries had been here before; but Mr. Chater had left the country, and Mr. Carey was with me very little before he left the mission and the missionary work altogether." The missionary field in Birman was thus left to the devoted Mr. and Mrs. Judson, who found in the house Mr. Chater had erected, (a pleasant rural spot about half a mile from Rangoon,) a home, in which they felt that they had at last reached a place where they could labour for the Saviour. After six month's residence at Rangoon Mrs. Judson's health began to fail, and as there was no medical aid in Birman, she was compelled to go for three months to Madras. They continued the study of the language, and held conversations on religious subjects with as many of the natives as they could; but for some years saw no fruit of their labours. From March, 1817, individuals came as inquirers, the missionaries had also become familiar with the language, a grammar had been prepared and two tracts published in the Birman, but no conversions had taken place.

In April, 1819, the Zayat was opened for public worship and preaching, and on Lord's-day, May 9th, in the presence of a considerable number of Birmans, Moug Nau declared himself a disciple of Jesus; he applied for baptism, and on the 27th of June, 1819, this first Birman convert was baptized. It was a day of inexpressible joy to the missionaries, who had long been "going forth weeping, bearing precious seed." On the 7th of November, Moug Thalab, and Moug Byan, who had furnished ample testimony of their true conversion, were also baptized, and united to the little church. Mr. and Mrs. Judson had previously been joined by Messrs. Colman and Wheeler, with their wives. At this time they found

it necessary to visit Amarapura, the then capital of Birman, to obtain the approbation of the Emperor to their proceedings. In this, however, they were disappointed. They would now have abandoned Rangoon, and have removed to Arracan, had it not been for the earnest entreaties of the native converts. On April 20, 1820, another Birman convert was baptized; on June 4, two; and in July, three men and one woman, (the first Birman female) were also buried in the likeness of Christ's death, making the number that had now been baptized ten. Mrs. Judson's health was now so much impaired as to render a change of climate necessary; she, therefore, with Mr. J., spent nearly six months at Serampore, from which she derived temporary benefit; but being afterwards attacked with fever she became so debilitated that it was resolved she should visit America. She left Rangoon August 21st, 1821, for England, where she remained until August, 1822, when she embarked for America, where she sojourned until June 21st, 1823, when she sailed from Boston, in company with Mr. and Mrs. Wade, missionaries to Birman; they arrived at Rangoon on the 5th of December following. During her absence Mr. Judson had been principally employed in translating the New Testament, several Birman had also been baptized, so that the number in church fellowship was eighteen. Dr. and Mrs. Price, and Mr. and Mrs. Hough had also settled at Rangoon. Soon after the arrival of Dr. Price, he and Mr. Judson were ordered by the Emperor to visit Ava. After an interview with his Majesty, the latter directed them to remove to the capital, (Ava,) but about three months after their settlement in that city, war broke out between the English and the Birman, which lasted nearly two years. During this long and disastrous period, the sufferings to which the missionaries were subjected were most severe and inhuman, being shut up in a close prison, bound with fet-

ters, and not unfrequently left without food by their unfeeling heathen gaolers. Providentially, Mrs. Judson was left at large, and by her personal applications, and petitions to those in authority, she succeeded from time to time in procuring for the prisoners a respite from their galling oppressions, and the privilege of administering to their wants, in all which she evinced the most heroic fortitude and devotedness. At length the haughty monarch of the Birman was glad to accept the conditions of peace offered him by the English General. The missionaries were released, and settled, under British protection, in the ceded Birman provinces, in April, 1826. In July following Mr. Judson visited Ava, to promote the interests of the mission; during his absence Mrs. Judson was attacked with fever, under which she speedily sunk, and on the 24th October, 1826, closed her short, but remarkable and honourable career, in a strange place, (Amherst,) surrounded by strangers, aged thirty-seven.

Since the settlement of the American Baptist missionaries in British Birman, Mr., now Dr. Judson, has finished his translation of the bible into the Birman language. Several other missionaries sent out by the Convention have joined him. Great numbers of the natives have been converted to the faith; in 1830 there were two Baptist churches in Birman, there are now between twenty and thirty, containing between two and three thousand members. On April 10th, 1834, Dr. Judson married the widow of the late Rev. G. D. Boardman, American Baptist missionary at Tavoy, in British Birman. In this lady also he found not only a helpmeet, but a fellow helper in the work of the Lord. Early in 1845 her ill state of health induced them to determine to visit the United States, for a change of climate, but she died on the voyage, in the port of St. Helena, September 1st, and was buried on that island. Dr. Judson then pro-

ceeded to America, and on June 2nd, 1846, he was united in marriage to Miss Emily Chubbuck, of Hamilton, New York, a lady who, under the assumed name of Fanny Forester, has produced several works which have acquired great popularity in the United States. Dr. Judson, during his short sojourn in his native land, has

greatly endeared himself to all who have been privileged with his friendship. On July 1st he, with Messrs. Beecher and Harris, and their wives, sailed for Maulmoin. May the lives of the company be long preserved, and their usefulness in Birmanah be very great! P.

## Poetry.

### THE FIVE SISTERS.

*Fugitive thoughts after visiting the Waterfall in Sheffield Park, Sussex.*

We stood at the waterfall side by side,  
And looked with delight on its rapid tide,  
While its music incessantly seemed to say,  
It is thus that your life-time is passing away.

We were far from the world and its noisy  
thrung,

We were happy, and joined in a holy song,  
We were five in number, and each had a name  
That stands in the record of scriptural fame.

One among us was MARTHA, so weakly and frail,  
Yet her hope is in Jesus, and never shall fail;  
And, oh, may she go like her namesake of old,  
Unto him with her sorrows, for he will uphold.

And another was RUTH, whom we welcom'd  
a guest;

Lord grant that in thee she may richly be blest,  
Like her who from Moab to Bethlehem came,  
Let her home be with Israel, her parturor  
the same.

And MARY, poor Mary, oh may she be led  
From the world, in the footsteps of Jesus to tread,  
The heart of a Magdalene, mercy could bow,  
And that mercy is still, as omnipotent now.

Unto SARAH, O Lord, let thy grace be made  
known,  
Bid thy spirit convert her, and prove her  
thine own;

And ELIZABETH too, though unworthy she be,  
Would fain be remember'd, with favour by thee.

Kind keeper of Israel, oh let thy care  
Still hover around us, wherever we are,  
What our lot for the future may be, thou  
canst tell,—

Only give us thy presence, and all will be well.

Newick.

L. L. P.

### THE SAVIOUR IN THE STORM.

*Mark iv. 40.*

He slept—they called him from his cabin  
bed;

"Where is your faith?" the Saviour gently  
said;

Then with majestic voice exclaim'd,  
"Be still"—The raging winds restrained  
By his resistless voice,  
Cease from their mighty noise;  
And the sea's face presents a scene  
All waveless, placid, and serene.

So when by guilt and fear oppress,  
A storm is raging in the sinner's breast,  
The soul in vain attempts to find repose,  
Beneath the burden of its numerous woes;  
The Saviour kindly speaks,  
The mighty spell he breaks,  
And peace and joy our souls o'erflow,  
A peace which Jesus only can bestow.

Isleham.

W. W. C.

### "THY WILL BE DONE."

When tribulation, grief, and pain,  
Attend the path I'm call'd to run,  
I always find a sure relief,  
When faith can say "Thy will be done."

When Providence removes the friend  
Who long had my affection won,  
It mitigates the parting pain  
When I can say "Thy will be done."

When I with sickness prostrate lie,  
And feel the work of death begun,  
'Twill soothe the pain and brighten hope,  
To meekly say "Thy will be done."

When heart and flesh are failing fast,  
The fluid drops but slow to run,  
My spirit no alarm will feel  
If I can say "Thy will be done."

Fenny Stratford,

T. C.



## Reviews.

A CONCISE HEBREW GRAMMAR, in which the Accidence is more fully illustrated by Tables of Paradigms of the Verbs and Nouns, than in other elementary introductions to the philology of the Old Testament: compiled by Ashworth, and re-edited, with additions, by T. YEATES. Seventh Edition, carefully revised and corrected by the Rev. F. Bialloblotzky, Doct. Phil. of the University of Göttingen. London: Simpkin, Marshall, and Co., Stationers' Hall Court.

THIS is a new edition of a Hebrew Grammar which has long been before the public. The object of it is not to supersede the larger grammars of such Oriental Scholars as Gesenius or Stewart, but rather to prepare the way for them by a lucid and easy statement of the first elements of the language. Considered in this view, it is worthy of commendation. The remarks on the letters, points, and various parts of speech are neatly expressed, and the general arrangement of them is very good: but of course, a syntax which only extends to about two pages and a half, cannot be regarded as fully adequate. W.

LECTURES ON THE PILGRIMS PROGRESS, and on the Life and Times of Bunyan; by GEORGE B. CHEEVER, D.D. London: Thomas Nelson.

MR. NELSON is running a honourable race, with many noble and spirited competitors, in furnishing cheap editions of valuable works—home and foreign—ancient and modern. Such men are benefactors of their race. Here is a beautiful edition of a delightful book, which will, we venture to predict, as fast as its merits are known, follow in the steps of the "Pilgrim," wherever he has travelled.

### CONTROVERSIAL TRACTS ON BAPTISM.

No. 1.—The Principal Arguments from Scripture in favour of Infant Baptism Considered.—Baptism Foreshadowed by Noah's Salvation in the Ark.—The Passage Through the Red Sea a Type of Baptism.—"At Any Rate, Infant Baptism is not Forbidden."—Sin After Baptism; or a Long Neglected Command of the Lord Jesus, recommended to believers.—Open or Strict Commu-

nion? Judgment Pronounced on the Question by the Lord Jesus Himself.

—Infant Baptism and the Abrahamic Covenant. London: Depot, 1, Warwick Square; Norwich: Josiah Fletcher.

2.—Infant Baptism Not in Accordance with the Bible. By James Richardson. Hull: George Hunter.

3.—Two Lectures on Christian Baptism, in which is shown that Believers' Immersion, and not Infant Sprinkling or Pouring, is the Baptism taught in the New Testament. By John Alcorn. London: Houlston and Stoneman.

4. Reasons for Believing Infant Baptism to be Unscriptural. By Arthur Augustus Rees, Minister of Bethesda Free Chapel, Sunderland. London: Houlston and Stoneman.

5.—Minutes of a Conversation Between Simeon, Theophilus, and John, on the subject of Christian Baptism. Occasioned by a Tract written by Mr. S. Martin, of Westminster Chapel. Taken in short-hand on the spot by Bartimeus. London: Dyer.

WE produce the above list of controversial Tracts on baptism, not for the purpose of analysing their contents, or descanting on their merits, but just to show that the baptismal question is still exciting the attention of the religious public in various localities.

No. 1.—Seven Tracts by Mr. Govett, of Norwich, formerly a clergyman of the Established Church.

2.—A reply to a "Lover of Truth"—a Methodist Preacher, who wrote a Tract in reply to Mr. C. Elvin, of Bury, with the following title:—"Infant Baptism in Accordance with the Bible; or Remarks on a Letter written by Mr. Cornelius Elvin, in which he attempts to invalidate the Scriptural authority of Parents to present their children to God by Baptism, and to impose upon Christians the gross and anti-scriptural rite of Immersion."

3.—Lectures published at the request of the Baptist church and congregation at Gillbent, Cheshire, before whom they were delivered.

4.—A Tract by Mr. A. A. Rees, of Sunderland, formerly a clergyman of the Establishment.

5.—A well arranged Dialogue, adapted to the circumstances.

## ANNUAL REPORTS AND STATISTICS OF BAPTIST ASSOCIATIONS IN GREAT BRITAIN AND IRELAND, IN 1846.

416

STATISTICS OF BAPTIST ASSOCIATIONS.

NAME OF ASSOCIATION.	When Formed.	Number of Churches.	PLACE OF MEETING.	TIME.	REPORT, OR SUBJECT OF CIRCULAR LETTER.	Churches making returns.	Baptized last year.	No. of members	Clear increase.	Promoting stations.	Sabbath scholars.	Teachers.
DENOMINATIONAL ASSOCIATIONS.												
Baptist Union of England and Wales .....	1813	976	Birmingham .....	June 30, July 1	Annual Report .....	1031	7784	112349	4123	1162	110637	12813
Ditto of Scotland .....	1843	30	Perth .....	August 5 and 6	Annual Report .....							
General Baptist New Connexion .....	1770	131	Heptonstall Slack, Yorkshire	June 30, July 1 and 2....	The Voluntary Principle—its claims & legitimate development	120	1034	18084	171	99	23739	3747
DISTRICT ASSOCIATIONS.												
Berks & West Middlesex .....	1820	18	Reading, Berks .....	June 2 and 3	The Duties resulting from Church Membership .....	17	86	1492	67	28	1341	198
Bristol .....	1823	42	Wotton-under-Edge, Gloucestershire .....	June 3 and 4	The Prevailing Error of Sacramental Efficacy as connected with baptism & the Lord's supper	38	300	6028	98		5704	930
Carmarthen & Cardigan .....	1832		Aberystwyth, Cardiganshire	June 2 and 3	Duty towards the rising generation		200		39			
East Kent .....	1835	14	Ashford .....	May 26 and 27	Worldly-mindedness .....	10	59	958	49	11	1309	177
East and North Ridings, Yorkshire .....	1830		Beverley .....	June 8, 9, & 10								
Essex .....	1790	13	Braintree .....	May 20 and 21	Duty of the Church to seek the Salvation of Sinners .....	12	109	1418	175	29	1031	
Glamorganshire .....	1832	55	Cwm-twrch .....	June 17 and 18	The Evil of Worldly Affections ..	56		6642	87	29	6631	914
Gloucestershire .....	1843	22	Tewkesbury .....	June 3 and 4	The Duties of Christians in the Present Times .....	10	138	1720	119	33	2525	357
Herts and South Beds ..	1835	12	Rickmansworth, Herts .....	May 12 and 13		12	56	1473	34	24	1735	
Kent and Sussex New ..	1845	13	Borough Green, Kent .....	June 9 and 10	The Deity, Personality, and ministry of the Holy Ghost .....	13	48	1184	36		1178	191
Lancashire & Cheshire ..	1837	30	Bradford, Yorkshire .....	June 1, 2, & 3	The Evils arising from Conformity to the World, and the necessity of greater spirituality in officers and members of the churches	39	224	4272	64	69	10097	1198

London .....	1834	33	New Park Street, Southwark	January 21	Heavenly-mindedness	82	411	6712	241		5557	398
Midland .....	1665	23	Bromsgrove, Worcestershire	June 2 and 3	Temperance, or the Total Abstinence Principle	16	208	3897	106		3643	
Monmouthshire .....		53	Hermon, Nantyglo	May 20 and 27	Characteristics of first christians	47	302		234			
Northamptonshire .....	1704	34	Clipston	June 2 and 3	The Position which Dissenters Ought to Assume in reference to State Establishments of religion	34	156		38			
Northern .....	1669	16	Tutthill Stairs, Newcastle-upon-Tyne			14	62	1101	28	35	1134	184
Oxfordshire .....	1802	23	Middleton Cheney	June 9 and 10	The Financial Law of the Church as taught in the New Testament	10	91	1150	37	33	1666	237
Pembrokeshire .....	1832	38	Ffynnon	June 9 and 10			219		80			
Southern .....	1823	30	East Street, Southampton	June 2 and 3	Justification by Faith only	25	120	3185	43		3209	
West Riding, Yorkshire	1837	46	Bradford	June 1, 2, & 3		45	286	5309	25		7248	

## RESOLUTIONS.

Besides those relating to the welfare of the churches and their immediate localities, the following, of a more general bearing, were also passed:

**Peace with America**—Anxiety and thankfulness for the maintenance of peace with America were expressed in resolutions passed by the Baptist Union and the Bristol Association.

**Church and State**—Disapproval of this unhallowed Union was expressed by the Northern Association in one of its resolutions.

**Sympathy with the Baptist Missionary Society** in its recent bereavements was expressed by the Bristol Association and Association of General Baptist New Connexion.

**Abhorrence of American Slavery**—and approval of the Anti-State-Church Society, were expressed by the Bristol Association in resolutions passed by it.

**Hanserd Knollys' Society**—The Baptist Union expressed its satisfaction at the publication of the Tracts on Liberty of Conscience (the Society's first volume) lately issued.

## MISCELLANEOUS.

The Lancashire and Cheshire Association, besides the particulars given above, reports 767 day and evening scholars, and the erection of a chapel at Church Town in connexion with Accrington, and at Cut Gate in connexion with Rochdale, also that a second church has been formed at Bolton.

The Midland Association recommended that each member of the churches should subscribe one shilling annually for liquidating the debts on the chapels, and to assist in the erection of new ones.

We wish our friends connected with the Carmarthen and Cardigan, the Monmouthshire, the Northamptonshire, and the Pembrokeshire Associations, had furnished more copious Statistical Details. Leicestershire, no report. Baptist Union of Scotland, no statistics have reached us.

## Baptist Church History.

### A HISTORICAL SKETCH OF THE BAPTIST CHURCH, EYTHORNE, KENT.

#### PART II.—ITS MODERN HISTORY.

IN prosecuting our researches relating to the church at Eythorne, we have had to lament the paucity of our information, and the almost total silence of nonconformist and baptist historians, in reference to the numerous events and diversified incidents which have marked its annals, and that constitute its history. Those who have read the account of this church, given in the *Baptist Reporter* of July last, pages 295—297, if they be at all acquainted with the circumstances of the times at the period of its formation, and throughout the term to which its “Ancient History” extends, must have been deeply impressed with the evidence which that account furnishes of the fostering care and watchful protection of a divine and gracious providence, munificently exerted on its behalf. Like the Paterines that arose and flourished from the tenth to the thirteenth century in Milan and other parts of Italy, immediately under the eye of the Pope,\* the baptists arose, and continue to flourish at Eythorne, a village in the immediate neighbourhood of the Archbishopial city of Canterbury†, under the very eye of the metropolitan and Primate of all England. It was also during the sanguinary administration of that arbitrary and merciless prelate, Archbishop Bancroft, that the baptist church at Eythorne was formed. A period when the piety of England groaned tremulously under the weight of the incessant calamities inflicted upon its confessors by the relentless tyranny of that cruel and despot court sycophant. Facts, alike remarkable, and which forcibly demonstrate that the baptist cause at Eythorne, in its inception, “was of God.” A characteristic which has been abundantly apparent, throughout the whole of its subsequent history. In all its persecutions and deliverances, its trials and successes, its griefs and joys, during the tumults and excitement, the conflicts and changes, which have distinguished the momentous

and almost unparalleled times through which it has passed. The agency also, which the Head of the Church employed to give permanency to his cause at Eythorne, during the periods of severest trial, is especially remarkable. By ordaining in succession with gifts for the work of the ministry, several branches of a family named Knott, whose hearts were deeply penetrated with the love of Christ, he raised up, through six or eight generations, a race of faithful men, who, in despite of the fines and imprisonments, the cruelties and civil inconveniences to which they were subjected, laboured diligently in word and doctrine at Eythorne through a period of one hundred and sixty years; while, at the same time, they followed their different secular callings, that they might not be burdensome to the people of their charge. The last pastor of this name, with the church, having adopted Calvinian tenets, united themselves to the Particular section of the baptist denomination.

Mr. Knott was succeeded in 1780 by the Rev. Thomas Ranger, during whose ministry the chapel was again enlarged by the addition of a gallery, and so abundantly blessed were Mr. Ranger's labours, that in his pastorate the number of members in church fellowship nearly doubled; with his ministry also commenced that era of prosperity with which this church has been so peculiarly favoured. After a successful course of about twelve years, Mr. Ranger terminated his labours at Eythorne in March, 1792. At that time the church consisted of ninety-three members.‡

In the following June, the church at Eythorne, by the advice of the Rev. Mr. Lewis, pastor of the baptist church, Margate, Kent, invited Mr. John Giles, a member of Dr. Rippon's church, Carter-lane, London, to supply their pulpit, and afterwards to become their pastor. Mr. G. had been called to the work of the ministry, by the church in Carter-lane, London, and publicly and solemnly set apart by prayer and laying on of hands on Lord's-day, January 11, 1789, after a sermon by Dr. Rippon. The choice was in every respect a most appropriate one.

\* Robinson's Ecclesiastical Researches, pages 407—412. Jones's History of the Christian Church, vol. 1, p. 497—501.

† Eythorne is twelve miles distant from the city of Canterbury. Its population in 1841 was 423.

‡ Life of late Rev. John Giles, of Eythorne, page 14.

Mr. Giles's heart was in his work, constrained by the love of Christ, and deeply concerned for perishing sinners, he laboured with untiring assiduity in his high and holy vocation; patient, diligent, judicious, he was every way adapted to the people among whom the providence of God placed him. He therefore accepted the call of the church at Eythorne, and was ordained, 19th September, 1793. His ministry excited much attention and interest, the congregation rapidly increased so that it became necessary to erect two side galleries to afford additional accommodation. Writing on May 23, 1797, he says, "Two additional galleries are to be erected against Whit Sunday, when I intend to baptize; I am almost ready to hope we have the skirts of a Pentecost gale among us."

At Eythorne, Mr. Giles found himself surrounded by a multitude of places, in which the word of life was not preached; these he beheld with deep concern, and being anxiously solicitous to impart the gospel of Christ to them, he commenced preaching in the villages of Adisham, Barfreton, Barham, Barnswell, Eastry, Frogham, Langdon, Walmer, Woodnesborough, Youel, and several other places from two to eleven miles distant, in most of which he first introduced the gospel, so that the congregation at Eythorne on the sabbath, when the weather was favourable, consisted in part of persons from all the surrounding places within a circumference of forty-five miles. In one year six persons from Canterbury (distant twelve miles) joined the church, while several attended from Deal, Dover, Sandwich, Wingham, and other places seven miles distant. The church and congregation continuing to increase, their place of worship became again too small for them—they therefore determined to enlarge it. When their intentions became known to Peter Fector, Esq., whose house stood opposite the chapel, he offered to purchase it, and the ground and premises connected with it, for which he proposed to give £500, and an acre of land in another part of the parish. His terms were accepted by the church, and a spacious and commodious meeting-house was forthwith erected on the new ground, fifty-five feet by forty, with a front gallery, a vestry, and a large stable adjoining; the whole cost upwards of £1000, which the congregation themselves defrayed, without any foreign aid. The new chapel was

opened September 30, 1804, when Mr. Illidge and Dr. Rippon preached. At this time the church had increased to one hundred and eighty-three members, being nearly double the number they were in 1792, when Mr. G. undertook the pastorate. In 1807 the vestries were enlarged, and in 1810 two side galleries were erected in the new chapel, in which year the church consisted of two hundred and thirteen members; in 1813 it had increased to 234—so greatly was Mr. Giles's ministry blessed in the conversion of sinners.

In 1814 the church determined to erect a meeting-house at Deal, and to form a distinct baptist church in that town. A measure fully justified by the extent and population of the place, and (in some degree rendered necessary) by the distance of Deal from Eythorne preventing those who had young families from attending with regularity the latter place. The new chapel at Deal was opened on the 26th of October, 1814, and the same day the present church at that place was formed of eighteen persons, honourably dismissed for that purpose from the church at Eythorne. Dr. Rippon of London, Mr. Young of Margate, and Mr. Giles of Eythorne, conducted the engagements of the day. In 1820 the church at Eythorne numbered two hundred and forty-five members; this was the largest number it attained during Mr. Giles's life. The following year it was resolved to form a church at Dover, of those members of the church at Eythorne that resided there, accordingly sixteen persons received their dismission, and were formed into a church of Christ of the Particular Baptist denomination at Dover, January 15, 1822, where, it is said, there never had heretofore been a Calvinistic baptist church. In 1826 the baptist church at Canterbury was formed of six persons residing in or near that city, dismissed from the church at Eythorne. Mr. Giles took an active part in establishing and assisting this infant cause. Ever since their formation these three churches have been gradually rising into importance in numbers and respectability. The number of members at Deal is eighty-two; at Dover, (where there are now two P. B. churches) first church, one hundred and forty-seven, second, one hundred and twenty-five; and at Canterbury one hundred and fifteen. The number of Sunday school children connected with these four

churches is four hundred and seventy-six. Among the persons dismissed from Eythorne to form the churches of Deal and Dover, were the late Mr. Clarabut, of Tring; Mr. Wheldon, formerly of Deal; and Mr. George Pearce, now a missionary at Calcutta; all of whom were called to the ministry by the churches to which they were dismissed. Among those called to the work of the ministry by the church at Eythorne, whose efforts have been usefully employed in village preaching, are Messrs. Brantford, Stanger, Smead, and Webb. Besides the new chapels at Eythorne and Deal, Mr. G. and his friends erected others at Dover, Eastry, Youel, Barnswell, &c. So that during his pastorate three hundred and forty persons were added to the church, three new churches were formed, seven new chapels were built, and several persons were called to the ministry. Mr. Giles departed this life November 15, 1827, in the 70th year of his age, the 39th of his ministry, and the 36th of his labours at Eythorne—at that time the number of members was two hundred and twenty-three.§

The gradual and permanent increase in the number of members in this church from forty-eight to two hundred and forty-five, after it became a Particular Baptist Church, will naturally arrest the attention, and excite the inquiries of the intelligent reader. Justice, however, demands the avowal that this increase was the result of a change of circumstances, and operations. During one hundred and sixty years the pastors of the Baptist church at Eythorne laboured during the week for their own support, and that of their families; consequently it was *as much*, if not more than they could do *efficiently*, to minister to the Church on the Lord's-day, and discharge also the duties of the pastoral office. Thus circumstanced, it was impossible for them to put forth anything beyond occasional and indirect efforts for the conversion of the population of the numerous villages and towns with which Eythorne was surrounded; the sympathies of the church, therefore, for perishing sinners became weak, and its moral and spiritual energies were paralysed, evils which are always felt to be (sooner or later) the

concomitants of a disregard of the Divine injunction, and arrangement, *the support of the ministry*. So that while we admire the magnanimity and disinterestedness of the Knotts, we do not wonder that, during the one hundred and sixty years of their ministry, the church at Eythorne never appears to have had more than forty-eight members. The settlement of Mr. Ranger as pastor over this church forms an epoch in its history. He appears to have been the first minister to whom they agreed to pay a salary; what the amount was is not known; but the beneficial results of such an arrangement soon became apparent in the remarkable increase of the church, and in the development and cultivation by its members of those benevolent dispositions, and that missionary spirit and zeal, which are the peculiar excellencies of the religion of Jesus Christ. The pastor, freed from secular anxieties, engaged himself in prosecuting various plans for promoting the spiritual well-being of his own soul, and of the souls of those amongst whom the Providence of God had placed him; in doing which the expansive benevolence of the love of Christ warmed his heart, and excited his sympathies for the perishing multitudes around him. Their necessities constrained him to preach in the different villages, far and near, "the unsearchable riches of Christ," which attracted numbers to Eythorne on the Sabbath to *hear more of these things*, so that the congregation increased greatly; a faithful God gave testimony to the word of his grace, many were converted to the faith, baptized, and added to the church, so that in forty years it increased *five fold*.

The secret, then, of the large measure of prosperity which this church has so long enjoyed, is to be found in its having adopted and fostered a missionary spirit; so that within the last sixty years it has been emphatically "a missionary church;" and also that the origin and promotion of this spirit in the church at Eythorne was induced by a regard to the Divine ordination "that they which preach the gospel, should live of the gospel." 1st Corinthians, ix., 14.

After the death of Mr. Giles, the church invited the Rev. W. Payne to

§ Life of late Rev. John Giles, of Eythorne, pages 10—12, 19, 31—33, and 47.

|| Mr. Giles engaged to serve the church at Eythorne for sixty pounds per annum, rent and taxes free; this was increased till it exceeded one hundred pounds per annum. Ibid, page 35.

take the oversight of them in the Lord. Mr. Payne settled at Eythorne in 1820, and laboured there with considerable success until the year 1838, when he relinquished his connection with the church, and removed to Bossels Green, in the same county. At that time the number of members was two hundred and twenty-eight, ninety having been added to the church during the nine years of Mr. P.'s ministry. He was succeeded in 1839 by the Rev. Wm. Copley, from Oxford, who removed in 1843 to Blakeney, in Gloucestershire; twenty-eight were added during the four years that he ministered at Eythorne; and on his removal the number of members amounted to two hundred and twenty. In December, 1843, the Rev. John Webb, of Maidstone, accepted

the cordial invitation of the church at Eythorne, to become their pastor. His ministry has been attended with eminent tokens of the Divine blessing. During the two years and a half that he has laboured at Eythorne thirty-three persons have been added to the church; its present number of members is two hundred and twenty-eight, besides which there are six village stations, and a flourishing Sabbath School connected with, and sustained by the church at Eythorne.

Such, is a sketch of the "modern history" of the *most ancient church* of the Baptist denomination in Great Britain—that at Eythorne, Kent.

Saffron Walden. P. G. JOHNSON.

## Christian Experience.

MR. JOSEPH WATSON.

WHEN an individual is removed from this state of mortality, conflict, and trouble, who, by the superiority of his mental powers, and his energetic and unwearied application in the acquisition of knowledge, has risen superior to the disadvantages of his birth, and distinguished himself above his compeers in the scale of society in which he moved, by the amount of mental treasure he amassed; the comprehensiveness and accuracy of his judgment; his enlarged and liberal views on general subjects; and by his having for a long series of years adorned the doctrine of God his Saviour; when such an one is numbered with the dead, it is natural that we should desire some brief record of his life, by which to perpetuate the memorial of his character and virtues. As such is an epitome of the character of him who is the subject of this sketch, no further apology is necessary for its publication.

Joseph Watson was born in the year 1768-9, at Saffron Walden, Essex. But neither the place of his birth, nor the circumstances of his parents, ever admitted of his being sent to school; such, however, were his natural quickness of perception, clearness of judgment, and great powers of application, that he was enabled to surmount the obstacles of his birth and circumstances, and to acquire a considerable amount of theological and

general information. When in his 22nd year, he was led, by Divine grace, to the footstool of mercy, as a broken hearted penitent, and had reason to hope that he obtained pardon; but for some years subsequent he knew little of that peace which passeth understanding. Like many young converts, he possessed not that simple and scriptural acquaintance with the way in which God justifies the ungodly; consequently he was alternately the subject of hope and doubts, often walking in darkness and having no light, being especially in bondage through the fear of death. Happily, by a diligent and prayerful study of the scriptures, he became more extensively and accurately acquainted with the scheme of divine love and grace in its objects, operations, and effects; so that, to use his own words when on his death bed, "his faith rested on an infinite atonement, effected by an Infinite and Almighty Saviour, possessing in itself a fulness and sufficiency adequate to the spiritual necessities of all mankind, if it had pleased infinite wisdom to make it effectual to the salvation of all." Such views very naturally released him from his fears, and enabled him to go on his way with peace and joy in the Lord.

In May, 1796, he, with several others, was baptized by the late Rev. Matthew Walker, at that time pastor of the Upper Meeting baptist church Saffron Walden. With this church he united himself, and

at the time of his death had completed the *jubilee* of his membership. Throughout this long period, his conduct was as becometh the gospel of Christ. The integrity of his life, and his superior mental endowments, furnished him with different opportunities of improving his condition in life, had he been so disposed, but finding his circumstances such as contributed to his mental and spiritual improvement, he did not feel warranted to accept the kind offers made him, although he had a numerous family dependant upon him, but preferred, in the humble but honourable capacity of an agricultural labourer,

"Along the cool sequester'd vale of life,  
To keep the noiseless tenor of his way."

Prior to his conversion he was very fond of singing, and his collection of ballads formed a packet of considerable size; but when it pleased God to reveal his son in him, these he at once devoutly committed to the flames, finding that the songs of Zion alone were suited to Zion's pilgrims. For several years subsequent he lead the devotions at the Upper Meeting; at that period the science of music, and the cultivation of his vocal powers, engaged his closest attention in his leisure hours. It was however but natural that a mind like his should be arrested, and his curiosity excited, by the alarming and unparalleled events that took place in such rapid succession during the French revolution. From this time he began to feel the pleasures of knowledge, and ever afterwards he bent all his intellectual energies to its acquisition; by this means he attained that store of mental riches, and that well disciplined mind, by which he was so pre-eminently distinguished. He also possessed poetic talents of no common order; these he cultivated and indulged as a relaxation from more severe studies. For a length of time he was accustomed to compose a hymn every week, embodying the substance of the sermon he had heard on the previous sabbath morning. But of all his studies, that of the word of God delighted him most. Its declarations were the subjects of his implicit belief; its precepts were his rule of life; its promises imparted support and consolation to his spirit under the trials, calamities, and bereavements of his mortal career; while the felicitous prospect it discloses excited anticipations which delighted his soul, animated him in his christian course, and abundantly supported him in the immediate prospect

of eternity—a pleasing evidence of which was furnished a few years ago. At that time he was seized with a severe illness, and his death was speedily anticipated; contrary, however, to all expectation, the Father of Mercies restored him again to health. But so fully had the venerable saint's mind been occupied and delighted with the idea that he was then going to his Father's house above, that his recovery was to himself a source of considerable disappointment and regret. At length, on the 21st July, 1846, after a month's severe suffering, his pilgrimage ended, and he rested from his labours in the 78th year of his age.

A prominent trait in his character was his modesty—he always courted privacy and retirement. This, however, augmented the esteem and veneration in which he was held by those who knew his mental excellence and moral worth. His bereaved christian brethren feel that *a father in Israel* is no more.

"But is my much-lov'd friend no more?  
Is e'en the spirit dead?  
Oh no—to a far happier shore  
The deathless mind is fled,  
To thro' in bliss beyond the skies:  
The ransom'd body too shall rise.

Yes, faith has seen thee, from afar,  
Also to the worlds of bliss,  
As in the prophet's fiery car,  
To dwell where Jesus is;  
Thy hallow'd path I vain would trace,  
Till I again shall see thy face."

Saffron Walden.

VERITAS.

#### WILLIAM TURNER.

The life of Wm. Turner furnishes but little of what is called incidental or extraordinary; he passed through vicissitudes and changes no doubt, and up to within five or six years of his death he walked as other gentiles walk, in the vanity of his mind, being alienated from the life of God through ignorance. The grand turning point in his wayward course was the all wise providence of God, as he often said, in bringing him to Wolston, and under the sound of the gospel. To this event he often alluded, and never but with the deepest emotions of thankfulness to God. He had been accustomed to hear the gospel at Leamington, and some impressions were made, but they were transient and unabiding, "like the morning cloud and the early dew." At length it pleased the great God, the source of divine influence, to fasten the word upon his conscience "as a nail in a sure place," and he received wounds from "the sword of



the Spirit" which nothing but the same Spirit could heal. Then he felt the force of that scripture "Come and let us return unto the Lord, for he hath torn and he will heal us, he hath smitten and he will bind us up." Two sermons, one from the barren fig tree, the other from the prodigal son, were the instrumental cause of his conversion to God. From this time he became not only a constant and attentive, but also a very susceptible hearer of the gospel. Tears of gratitude and love very often indicated the inward feelings of his heart, while he listened to the glorious development of the love of God to sinners in the gospel of his Son. He now became a man of constant, fervent, and ardent prayer; the house of God was his home, and the service of God his delight. Soon after this he was led to reflect on the subject of believer's baptism as a duty enjoined on all the followers of Christ, who instituted the ordinance by his own authority, and sanctioned it by his own example, saying also, "thus it becometh us." He said that he could see it was distinctly stated in the New Testament, nor could he find a single word about any other baptism; consequently he proposed himself a candidate for the sacred rite. But the foundation of his illness being now laid, his medical attendant was consulted upon the subject, who declined to advise it, and it was with the greatest difficulty he was prevailed upon to give it up; nor could anything induce him to relinquish his determination but the peremptory refusal of the administrator to perform the rite. He was, however, admitted to communion at the Lord's table as an "heir of God, and a joint heir with Christ." The disease now began to assume an alarming character, and put his faith and hope to a decided test, and he was enabled "to endure as seeing him who is invisible." It might be truly said of the grace of God in him, that as his outward man perished, his inward man was renewed day by day. More than once his principles, as a dissenter, were severely tried. Smiles and frowns, favours and threats, were employed as inducements to relinquish that worship and communion under which the Lord had so graciously smiled upon him, but he maintained his integrity to the last. It was, he said, through the medium of those principles that he had been led to enjoy the blessings of the gospel of Christ, and he was determined that his principles and comfort should

stand or fall together, and the great God who has said, "They that honour me I will honour," gave sanction to the determination of his fidelity, and raised him up, even from amongst those who disapproved of his principles, a host of benevolent and kind hearted friends rarely to be seen about the dying bed of a poor humble christian dissenter. The honour that God thus put upon his faith has made a deep impression on the writer of this paper. When all the sources of supply within his own controul, even the small pittance and the little earnings of his tender wife were like the prophet's brook, dried up, he who hath said "I will never leave thee nor forsake thee," and who fed the prophet by ravens, raised him up supplies which never failed to the last. When asked how he was supported, he would say with emphasis, "I want for nothing." Gratitude and serenity were the most visible features in his character. "I complain," he would often say, "what have I to complain of? I have Christ Jesus and a good hope through grace of heaven hereafter—what do I want more!" When some friends were conversing together about the length and severity of his affliction, he over-heard them, and exclaimed with considerable feeling, "It is the Lord, let him do what seemeth him good. It grieves me that I cannot help moaning sometimes when the pain is so great. I fear I shall displease God, but I will not, I cannot complain, the Lord deals so gently with me." He spent much of his time in pious meditation. One day, with a sweet smile on his countenance, he said to his wife, "Oh, this has been the sweetest, happiest, day I ever had. My meditations of him have been so sweet, just as if Jesus Christ had been talking with me himself." On one occasion a lady who had been incessant in her kind attentions to him, happened, inadvertently, to say, "Your life must be miserable." "Miserable!" exclaimed he, with strong emotion, "miserable indeed!—far from it. Just the contrary. I never was so happy in my life." The lady perceiving that she had given him pain, recalled the expression, and made an apology. It was next to impossible to leave his bed side without a deep impression of the efficacy of the grace of God. Hence many of his friends visited him, not merely to administer to his wants, but to be ministered unto, and to be refreshed and cheered by the sight and conversation of one upon whom the light of heaven had

shone so clearly. A few days subsequent to his death, a letter was received from a lady of distinction, saying, "I shall never forget the pious conversation and spirit of poor Turner so long as I live; it has taught me more, much more, than I ever knew before of the power of the grace of God." A day or two before he died, whilst the writer was conversing with him on the divine support which a good man needed in so long and sore affliction, grasping my hand, he exclaimed, "Bless the Lord O my soul, and all that is within me, bless his holy name. I sought the Lord, and he heard me." These were the last words I ever heard him utter. A few hours before he departed he seemed to have a severe struggle with the powers

of darkness, but the conflict was short; when it was ended, he said, "Now 'tis all over. Bless God! I am now happy; lift me up that I may praise God." This was complied with, and he exclaimed—

"Praise God from whom all blessings flow;  
Praise him all creatures here below."

These were his last words—he was laid gently down, and fell asleep in Jesus, on Friday, August 8, 1845, aged 48 years.

The next sabbath but one, an attempt was made to improve the event from Psalm cxix., 92, "Unless thy law had been my delights, I should then have perished in mine affliction." Words selected by himself.

Wolston.

G. J.

## Characteristic Sketches.

### TENDENCIES OF SOCIAL IMPROVEMENTS.

BY ELIHU BURRITT,

#### *The learned American Blacksmith.*

[We hesitated where to place this extract, whether under this head or that of "Arts and Sciences." It may, for this month, suffice for both.]

COMMERCE, with its thousand shuffles, is weaving the nations together in the hempen web of coarser interests. And there is the great steam-engine at work with all the indomitable enthusiasm of its glowing heart, contracting space; reducing oceans to the breadth of rivers; bringing the compass of a continent within the travel of a day; compressing sea-divided nations into immediate neighbourhoods; transmuting flowers of opposite zones ere their native dews are dried on them; strapping countries together with railway bars of iron—countries which kept each other's borders red with blood for centuries: transplanting the seated hills; opening for the travelling multitudes a passage through the foundations of the old cloudcapped mountains, or under the beds of rivers whitened with the canvass of commerce. The whole bent of this iron-sinewed giant seems to be, to collocate the different tribes of mankind within a family circle, and around the central idea of Universal Brotherhood.

Then there is the Magnetic Telegraph. What imagination can contemplate that mysterious agency of man's invention without being awed into reverence before Him who made man so wonderfully and fearfully, in endowing him with a capa-

city to work out such fearful and wonderful things! As much as any one have we familiarised our imagination with the prospective progressibility of the human mind. As sanguinely as any one have we believed in great things to be achieved in the geometric series of human progression. But the Magnetic Telegraph arises, like an extra-mundane column, to indicate and end the farthest reach of finite mind. Our imagination dares not look beyond this monument of human genius for new conquests, or for a continuation of the linked series of its progression. Nay, we cannot even reach this in our conceptions, without a feeling of awe, as if treading within the fearful jurisdiction of Omnipotence. Still, we cannot believe it was profane in man to suborn this agency into his service. Was it not left in his way by Him who created it, and man too, "but a little lower than the angels?" It is awful to think of, and we think of it most reverently,—but speaking of angels, in these inspired terms of comparison, suggested almost an advantage on the part of man in connection with this wonderful medium for the transmission of intelligence. In the night-visions of the mind this apparition has crossed the disk of our imagination. It might be sinful, we fear it was; but we must make a clean bosom of it.

We conceived that man had webbed the whole earth with a net-work of his magnetic wires; so that in a twinkling of the eye, he could thrill its entire surface, and all that dwelt thereon, with an un-

whispered thought of his heart. And we fancied that while he was standing at the grand junction battery of all these lightning-lines, the Archangel, who had taken down his trumpet to proclaim through the world, that time should be no more, before he put it to his lips, approached man, and touching his diadem, as to a compeer, thus addressed him:—"Human brother, the Great Father of Spirits hath made thee but a little lower than the angels. In one respect he hath given thee eminence over Gabriel himself; and in that respect the Angel of the Trumpet bows to thee. I am sent to announce the end of time to all who dwell on earth. With this trumpet I can blow a blast that shall fill the compass of eternity with the voice of the summons. But I may not alter the laws which the Planter of the ear, and the Creator of the air hath prescribed to sound. Days would elapse before my trumpet's voice could make the circuit of the globe. Our Omnipotent Father hath endowed thee with a quicker speech than "*Kol elohim*," or the slow travelling thunder. Charge thy battery and thy netted wires with my awful message to mankind, that all the eyes of living men may read its summons in the same instant of time. Do this, for God hath made thee a fellow servant with me to do his will."

Has our imagination ventured too far in this conception? We fear it. Perhaps we mistook the angel that stood at the grand junction battery of these lightning lines. Yes, we were wrong; it was not Gabriel, it was the angel of the other trumpet—the one John saw flying through the midst of heaven with the everlasting gospel of peace—peace on earth and good will to men. Yes, it was the angel of the rainbow diadem, descending amid choral allelujahs, to proclaim that "God hath made of one blood," and for one brotherhood "all nations of men." That was the angel, and this the message which shall thrill simultaneously the network of these magnetic wires, in which copper-eyed marmon is pursuing the earth, to fill its greasy purse with lucre of the guinea's stamp. We are not dealing in fancy; they are stretching these lightning lines over continents already. They are trailing them over the coral beds of seas; down, down, among the black skeletons of Phœnician argosies, shipwrecked on a Columbus voyage to Britain, and of all others that for three

thousand years have gone down unrecorded in the English Channel and the Straits of Dover. Paris and London will soon be brought within the same whispering gallery, and the "*natural enmity*" between the two nations be lost for ever, in the unbroken current of friendly intercourse, in the local identity which these message wires shall work for them. On, on, they are stretching the lightning trains of thought; onward to the extreme Indes; over seas and deserts that have swallowed up armies and navies; knitting the ends of the earth together, and its inhabitants, too, in the network of consentaneous sympathies; bringing the distant and half-explored continents of humanity, with all their tribes, tongues, colours, and conditions, within the converse of an hour. Think of that a moment! Compressing the solid globe, of twenty-four thousand miles in circumference, into a social circle of a dozen furlongs girth! If Christianity keeps pace with commerce, will not there be a glorious brotherhood, a nice family circle of mankind, by the time these literary lightnings shall be mounted and running to and fro over the whole earth?

But who are doing all this? Who else, to be sure, but that wonderful Anglo-Saxon race, which is diffusing itself and its genius over the world;—that wonderful race which thrives better abroad than at home,—conforms to any climate or condition,—whose language is fast absorbing or displacing the spiritless tongues and dialects of the heathen world, in which millions of young pagans in the far-off ocean isles,—

From Greenland's icy mountains  
To India's coral strands,

and thence to the Yellow Sea, North and South American Indians, Polynesians, Australians, Hottentots, Egyptians, Hindoos, and Japanese, are now learning their first lessons in civilization and Christianity. If British and American Christians shall do their duty, the boy is at school who will live to see half the habitable surface of the globe covered with the Anglo-Saxon race, and half of the human family speaking the English language. The railway engines that shall thunder through the heart of Patagonia, will speak and teach that language, and so will the mounted lightnings and wire bridges of thought which shall be erected for the converse of the world's extremes.

*Douglas Jerrold's Weekly Paper.*

## The Spiritual Cabinet.

**AN IMPORTANT RULE.**—A man should never look upon his grace, but he should look upon it, as a flower of paradise, as a gift that God has cast into his bosom from heaven. "Who maketh thee to differ from another, and what hast thou, that thou hast not received?" Thou talkest of light, of love, of fear, of faith; but what are all these but pearls of glory, that are freely given thee by the hand of grace? "Every good and every perfect gift cometh down from above." The greatest excellencies in us do as much depend upon God as light upon the sun. When thou lookest upon thy wisdom, thou must say—Here is wisdom, but it is from above. Here is some weak love working towards Christ, but it is from above. Here is joy, and comfort, and peace, but these are all the flowers of paradise; they never grow in nature's garden. When a soul looks

thus upon all those costly pearls with which his heart is decked, he keeps low though his graces are high. When this rule is neglected, the soul will be endangered of being swelled and puffed up.

Brooks.

**THE BEST PATRIOT.**—Instead of showing our love to our country by engaging early in the strife of parties, let us choose to signalise it rather by beneficence, by piety, by an exemplary discharge of the duties of private life, under a persuasion that that man, in the final issue of things, will be seen to have been the best patriot, who is the best christian.

R. HALL.

**PLEDGE OF SUCCESS.**—An effusion of the spirit of prayer, on the church of Christ, is a surer pledge of success, in the establishment of missions, than the most splendid exhibitions of talent.

R. HALL.

## Narratives and Anecdotes.

**ROBERT HALL'S VISIT TO ARNSBY.**—On the way from Leicester his mind was filled with recollections of his father, and the scenes of his earliest days. No sooner did he enter the house, than he hastened into the parlour, fell upon his knees, and poured forth the most fervent and humble supplications. Soon after he went into the burial ground, and dropping on his knees at his father's grave, with his hands extended over the top of the monumental stone, and his eyes closed, but at intervals lifted up to heaven, he offered up a most remarkable prayer. He breathed forth an impassioned desire to join the blessed company above; entreated that he might be permitted to know his departed father, and that their united prayers on earth might then be turned into praise, while they beheld their Redeemer face to face together.

**PEACEFUL MEDIATION.**—About the middle of the thirteenth century, the inhabitants of Iceland were afflicted by the ravages of two contending factions, and in order to prevent the recurrence of such scenes, it was mutually agreed

that all similar disputes should in future be referred the King of Norway for adjustment, with the distinct stipulation, that on no pretext whatever should that monarch introduce an armed force into Iceland. This condition has never been violated, either by the Norwegian or Danish monarchs, and peace has been successfully maintained; so that during nearly six centuries which has since elapsed, we are told that no military force has been raised in, or introduced into, the island.

**A HAPPY TRANSFORMATION.**—The new Wesleyan Methodist chapel, at Spalding, is erected on the ground previously occupied by the prison, at that place. The following lines were affixed to the chapel door by some unknown person, on the occasion of its being opened:—

Reader, if thou hast time to spare,  
Turn o'er St. Matthew's leaves,  
Thou'lt find that once a *house of prayer*  
Was made a *den of thieves*.

But now the case is altered quite;  
Oh! reformation rare:  
This modern *den of thieves*, to-night  
Becomes a *HOUSE OF PRAYER*!

## Temperance.

No one who keeps his eye upon passing events, can fail to observe and admire the social tendencies of the times. No philanthropist can contemplate their silent and peaceful influence, without being inspired with the hope of seeing a better day for his race. The social principle has been operating upon human nature, on a small scale, up to the present day. It has been at work, for ages, linking hearts into small societies. It has now become an irresistible force of centripetal attraction, drawing nations together toward the sun, source, and centre of universal brotherhood.

Look at the development of this social principle, as exhibited in the recent World's Temperance Convention. How inevitable and natural in man the desire to associate himself with his fellow, not only in sinning and suffering, but also in repentance and salvation! Here are two individuals, living, perhaps, in a dark lane, in some populous town or city. Their hovels stand side by side. They have reached the nadir of human wretchedness by habits of beastly intemperance. Even the dogs bark, and the cattle bellow at them, in remonstrance against their voluntary brutality. Their families are drinking to the dregs, the hemlock of aqualid misery. They first tasted the intoxicating cup *together*. They sinned *together*; they fell *together*; and together they tread the wine-press of their own shame and the world's contempt. A lucid moment of painful remembrance comes over them, with the unfortunate aim and end of their association. Says one to his companion, "Come, let us arise from our wallowing, and sign the pledge *together*, never to taste more anything that can intoxicate." The social principle reacts for their salvation. *Together* they sign the pledge, and constitute the centre and source of a society, whose attraction increases with every new associate. From the gutter, the reformed inebriate adjourn to "a little upper room," thence to the vestry of a church, thence to the town hall, where the "great fact" of a *City Temperance Society* is announced to the world. In the next town the social principle has operated in the same fashion, and to the same issue. By this same law of attraction the two societies *associate*; and in the course of a year or

two, a *County Temperance Society* is announced, embracing twenty or thirty town societies. The social principle follows the law of gravity in all the conditions of attraction. It has already associated a score of these little orbs into a kind of solar system, called a *County Temperance Society*. The principle works on, and the next year that little solar system, with its "greater and lesser lights," is absorbed into one of larger disk, and becomes a satellite to another sun and centre, under the appellation of a *State Temperance Society*. The principle works on by an intense ratio of progression. *State* societies are attracted, in all their integrity, into another orbit, and revolve, in unbroken harmony, around another centre, a *National Temperance Society*. What next? Does the circumferential line of this great solar system bound the attractive force of the social principle? No; far from it. It still operates unseen, but not unfelt. Almost without concert, and with but little previous admonition, a *World's Temperance Convention* is announced in London, which place, somehow or other, comes to be deemed the centre of the system of human societies. A *World's Convention*! what means that? how came it about? It came about of itself; or by that law of centripetal attraction which pervades the great orbit of humanity. It came by the resistless working of the social principle, which has been busy in France, Germany, Sweden, Russia, and other hyperborean regions. A couple of inebriates, speaking French, Dutch, Danish, or Slavonic, did just what the two half-sobered Americans did, they signed the pledge together, and the social principle worked on among the incongruous nations to the issue of a *World's Convention*, which is but the preliminary meeting, or rather involuntary organization, of a *World's Society*, for the promotion of temperance, which shall never be dissolved. Hundreds who attended this Convention as Delegates, from different corners of the world, may have been unconscious of participating in such an organisation; but that fact will be realized, like facts of the prophecies, in its fulfillment.

ELIHU BURRITT.

## Correspondence.

## PRIZE ESSAY ON BAPTISM.

To the Editor of the Baptist Reporter.

DEAR SIR,—Enquiries have been made by various persons respecting the Prize Essay on the Historical Painting of the baptism of Christ in the Jordan, which painting and essay are expected to be before the public early next year.

Respecting the Essay, I know that my friends Messrs. Bell and Roe, who have made themselves responsible for the amount offered to the competitors, are desirous that the Essayists should especially direct their attention to these four things.

1. They should prove, beyond reasonable dispute, by the Scriptures of the New Testament, that our Lord, in his baptism, was *immersed* in the Jordan, in harmony with the painting about to appear, and that the act of *immersion* was the uniform practice of John, and afterwards of the apostles of Christ, in obedience to their Lord's will and command, unquestionably made out by the various passages in which the sacred rite is enjoined, observed, figuratively referred to, or doctrinally described. It is expected also that the Essay should treat of the *subjects* of baptism, as well as the mode; proving, from the Saviour's voluntary act in this ordinance, and the concurrent testimony of the entire *New Testament* with regard to the baptized, that the baptism of *believers only* is the will of Christ, and alone consistent with the spiritual nature of his kingdom as taught by himself and his apostles.

2. The Essay that obtains the prize will be expected (though necessarily by the prescribed limits in a succinct form) to adduce what evidences the first centuries afford, subsequent to the death of the apostles, both with reference to the mode and subjects of christian baptism. It is presumed the writer will find in the early fathers, apologists, historians, and liturgies, not a little to illustrate and confirm his positions previously founded upon the inspired scriptures. To these he should subjoin later evidences in the uniform practice of the Greek church, and the early practice of all other churches throughout the world, including, of course, the English Establishment,

and not omitting to notice ancient baptistries, fonts, paintings, plates, &c., the drawings of some of which it is intended should accompany the essay when published.

3. The Essay should depict, in an impressive form, the abuse of this sacred ordinance, in the general or national administration of it under the soul-destroying pretence of its washing away sin, regenerating its subjects, incorporating them with Christ's church, and securing eternal life. If I mistake not, the essayist may find, in this alarming error, the root of the evils of national established churches, co-existing with, and dependant upon, this prostitution of Christ's ordinance. Let it cease to be administered but upon a credible profession of faith in our Lord Jesus Christ, and the evidence of a corresponding life, as in the apostolic age, and what would become of national churches? Let Christ's ordinances be administered *only* so far as Christ reigns in the heart (and He has no further cause or kingdom in this world) and there would be a perpetual end to all the feuds, envyings, oppressions, and persecutions, now, alas! co-extensive with the abuse in question, and which are, in nature, the very opposite of the genius of the religion of Jesus.

4. The Essay should therefore close with a faithful and powerful appeal to the hearts and consciences of the christian public; demanding in the name of the Lord, whom they profess to revere and serve, a close, rigid, and impartial examination of the views entertained upon this ordinance of Christ—that if error be detected—if any deviation from the *original form* be discovered—the *only form in which it can be an acceptable service to Him that instituted it*—then to delay not avowing “the truth as it is in Jesus” upon this subject. All readers thus convicted should be urged and encouraged to obedience, as being undoubtedly a step in the great movement toward the restoration of pure and primitive christianity upon earth.

You will excuse, sir, and the essayists will excuse me in suggesting the above thoughts with regard to the expected publication; which, I hope, will equal,

yen, far exceed the anticipations which our body will entertain of it.

R. PENGILLY.

P.S. Success to the Painter—success to the Essayist—and success to those dear friends of mine who have taken this bold step in honour of their Lord and his cause!

#### MEMBERS' TEA MEETINGS.

To the Editor of the Baptist Reporter.

DEAR SIR,—The design of the Head of the Church in giving directions to his followers to congregate together within given localities, was for purposes of worship, mutual improvement, and the extension of his kingdom by their instrumentality. To secure any one or all of these objects, union, or a oneness of design, feeling, and aim, is essential. To promote such union among the whole church should be the study of its officers and members, as it secures the refreshing dews of God's grace and spirit; the effects of which are both good and pleasant, imparting a fragrance as grateful as Aaron's consecrating oil, and as lasting as "life for ever more," (See Psalm cxxxiii.) The want of union is felt in many churches, and may, in part, be accounted for by the comparatively slight knowledge which the fellow members of a church possess of each other. They see one another at the various services of the sanctuary, but it is with the great congregation; and under such circumstances they may be fellow members for years, and yet be comparative strangers, knowing next to nothing of each other's religious character, views, or feelings. There may be instances of special friendship subsisting between certain members of the same church, but there is the absence of that general knowledge of, and sympathy for, the whole body, which is essential to such unity as insures prosperity.

So to bring those together who are fellow members of Christ's mystical body; as to produce a sort of family feeling (for all believers are brethren) is deserving the prayerful consideration of those who desire the purity and efficiency of the kingdom of Christ. For this purpose Social Tea Meetings have been held in some places, composed exclusively of the members of the church. In order that on such occasions the disciples might "have all things common," the

admission has been free to all, so that none, not even the poorest, came by sufferance but by right, all being in this respect on terms of equality. The richer members of the church secured to themselves the luxury of providing a grateful repast for themselves and others, without their individual liberality being known to any but themselves and the committee of management. The evening, on such occasions, is spent in devotional services and mutual addresses, by the pastor and any member who may be disposed to give the word of exhortation. As no stranger is present, the restraint felt at more public services is removed, a family feeling pervades the assembly, and brethren, whose voices are not usually heard in public, speak freely, yet modestly, of their own experience, and of the fulness and sufficiency of the Saviour's grace. Such opportunities have been felt to be among some of the most profitable of religious means. Comparative strangeness has been removed—general intimacy and interest have been superinduced—rough places have been made smooth—crooked things have been made straight—and those who appeared to know each other scarcely more than in name, have been caused to feel that they were "all one in Christ Jesus." And such has been the feeling of oneness and holy joy, that heaven seemed begun below. The results have been equally satisfactory, as seen in the spirit of prayer enjoyed by the brethren—the enlarged attendance at devotional services—but most of all in improved attachment to the table of the Lord. These meetings afford no opportunity for levity, but are well calculated to teach, young persons especially, "sober-mindedness." Of course much depends on the tact of the pastor in conducting them. Let him be spiritual and devotional in his sayings and doings, in his feeling and aim, and he will not fail to exert a corresponding influence on all.

Were such social services held generally by the churches either annually or oftener, they would doubtless tend to promote that unity and brotherly love so strongly enjoined in holy writ, and the spiritual improvement of all. But in order to this, let the occasion be alike attractive to all—the rich as well as the poor—the high as well as the low. Let there be no assumed superiority on the part of the one, nor feigned inferiority

on that of the other; but, for the time at least, let it be seen that believers are brethren, having one common Father, and one common home—and thus shall “the rich and poor meet together, for the Lord is the maker of them all.” Then, as in primitive times, “the multitude of them that believe shall be of one heart and one soul.” N.

#### CANDIDATES FOR MISSIONARY LABOUR.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Reading, a few days ago, the proceedings of the annual meeting of the Baptist Missionary Society, I was much struck with the marked tone of regret expressed by nearly all of the speakers at the lack of labourers to supply the late vacancies, and to occupy fresh stations in the missionary field; and the appeal of the Rev. J. H. Hinton much impressed my mind, and led me, as I hope it has others, to adopt the prayer put forth by the speaker, that the Lord of the harvest would send forth more labourers into his harvest.

In the course of the same day I called upon an intimate friend, who is a Wesleyan, and whom I found perusing the

annual report put forth by the Wesleyan Missionary Society. In the course of our conversation, which related to the amounts contributed by circuits and individuals, my friend remarked, and “the committee are loudly appealing for more means to extend their operations.” I said to him, “But are not the committee short of men as well as of money?” He replied, “No; the committee have always more applicants than can be received.” I replied, “That is somewhat strange, for our committee are appealing for men; how is it that you have an abundance?” My friend suggested several reasons which need not now be repeated; but the questions which arose in my own mind, and which have perhaps arisen in the minds of others, and which have induced me to write, are—Is there not a cause? What is that cause? Is there no remedy? Now is it not the duty of the churches collectively, and of members individually, to endeavour to discover the cause, and remove so great a source of regret? I hope that you, Mr. Editor, or some of your numerous contributors, may be led to consider and discuss this very important matter, in order to the discovery of a remedy. OBSERVER.

## Christian Activity.

RAILWAY LABOURERS.—It has afforded us much gratification to find the following remarks by a clergyman respecting this class of our countrymen, to whose moral condition we have in former pages directed attention. We extract from “Scotland, its Faith and its Features,” by Rev. F. Trench—“As to their independent men, I have only one remark to make here, which is, that I would earnestly recommend to all ministers and others, interested in their spiritual and moral welfare, and desirous ‘to have fruit among them even as among others,’ not to mistake it for insolence or repulsiveness; nor at all to suppose that they are less susceptible of kindness and attention than others, engaged in hard and rough toil, and removed from all influences of a softening and ameliorating character. Just let it be proved to them that you have their interest at heart, by attention to some of their number in cases of sickness, or any circumstances where sympathy can be shown. Just let them be addressed in plain, hearty, friendly, short, significant language, and not in a cold essay like style. Just let

them be treated as if you knew somewhat of their temptations, their difficulties, and of their obstacles in the pursuit of a godly life—gregarious wayfarers as they are—and you will awaken their interest—you will gain their affection; you will, by God’s blessing, be instrumental in turning them also, like any other class, from the error of their ways, and in leading them to serve God through Jesus Christ, our one common Lord.

A vast number of railroad men were assembled for some time at Reading for carrying on their work in that neighbourhood. Very few of them appeared in church, and their conduct, on the whole, was undoubtedly of a very ungodly and dissolute character. Some of my valued clerical friends of the town, in conjunction with myself, adopted certain measures towards their spiritual welfare. During the progress of these measures I went along the line one evening to meet the men on their return from work, in company with two of my brethren, our object being to address all who would listen to us, whether singly, or



whether in small parties, on the subject of their souls. My friends were soon engaged in the good work, addressing little groups of listeners who quickly gathered around them. I went onwards towards the place where the main body was usually collected to receive their wages on that evening of the week; and all at once, on turning the corner of a hedge, found myself unexpectedly among a crowd of the workmen, of above two hundred in number, who, in consequence of a slight shower, had collected under the shelter of some trees. I was in a certain degree known to some of them, and they immediately collected in a circle round me; many of them asking me what I wanted among them; some of them charging me with being a character very unpopular with them, that is, a teetotalter, and others with being a ranter, mixing with their observations oaths, threats, and no slight share of ridicule. 'What do you come among us for?' 'Don't you know that we are like a set of wild horses, who wouldn't mind knocking your brains out?' or, 'We don't care for such chaps as you.' 'All we want is beef and beer, and a good song.' However, at the same time a few were endeavouring to get for me a hearing. I had a small bible in my hand, and took advantage of a lull in the storm of tongues to commence a perusal of our Lord's words on the brazen serpent. By raising my voice, and making some quick answers to some of

the most direct and troublesome opponents, I was enabled, after a few minutes, to obtain perfect silence, which I thankfully employed in preaching the gospel of Christ, according to the glorious passage which I had just read. I have seldom witnessed a more striking change than that which came over the countenances and the mien of these rough and (as it might have seemed a few minutes before) impenetrable men. Tears appeared in many eyes when I had done. Some shook hands with me; many thanked me. All contradiction, abuse, and ridicule, had passed away. I trust that much good ensued, and indeed it would have been wrong and faithless to doubt it."

**BAPTIST VILLAGE MISSIONS—Kirkstall, near Leeds.**—This is just such an agency as every church of Christ, having the means, should provide in every locality. What an amazing amount of good might, under God, be effected! A correspondent says—"It may be gratifying, as well as encouraging to tract distributors to know, that this mission originated in the distribution of tracts by two brethren, members at Leeds and Horsforth. Since then, several hundreds of copies of the Holy Scriptures have been sold, a Sabbath school has been commenced, about ten thousand tracts distributed, (one thousand of which have been received as a grant, from Leicester,) and a missionary has been permanently engaged to preach the gospel publicly, and from house to house."

## Baptisms.

### BAPTISMS AT THE MISSIONARY STATIONS DURING THE PAST YEAR.

STATION.	Number baptized	Administrator	STATION.	Number baptized	Administrator
<b>EUROPE.</b>					
<b>FRANCE.</b>					
Morlaix .....	8	John Jones			
<b>ASIA.</b>					
<b>CALCUTTA, &amp;c.</b>			<b>NORTHERN INDIA.</b>		
Circular Road .....	8	Andrew Leslie	Agra .....	36	R. Williams
Intally .....	8	George Pearce	Benares .....	1	George Small
Lal Bazar .....	3	Jas. Thomas	Chunar .....	1	Sergt. Wilks
Haurab, &c. ....	4	Thos. Morgan	Delhi .....	7	J. T. Thompson
Lakyanipur .....	11	F. De Monte	Monghir .....	1	John Parsons
Mayalapur .....	7	George Pearce	Muttra .....	1	T. Phillips
Nursikladchoke .....	2	J. O. Page	<b>ISLAND OF CEYLON.</b>		
<b>BENGAL.</b>			Byamvilla .....	26	J. Melder
Barisal .....	32	S. Bareiro	Colombo .....	7	Jacob Davies
Birbhum Suri .....	2	J. Williamson	Hauwella .....	0	C. De Alvis
Chittagong .....	8	J. Johannes	Hendella .....	3	P. De Silva
Dacca .....	3	W. Robinson	Kottigawatta .....	8	J. W. Nadan
Jessore .....	28	J. Parry	Matura .....	6	J. Silva
Seraampore .....	9	W. H. Denham	Pittoompy .....	1	P. Dionysius
			Toombogovilla .....	2	Don Johannes
<b>AFRICA.</b>					
<b>ISLAND OF FERNANDO PO.</b>					
Clarence .....	10	T. Sturgeon			

## FOREIGN.

INDIA, *Scrapore*.—In a letter lately received from Mr. Donham, he says, "several have been added to the church at Scrapore during the last nine months, as you will see by the Association Circular. In addition to those, I have baptized two artillermen, a sarjant, and a young man of some promise, also a son and daughter of brother Johannes, of Chittagong, who were at that time residing at Scrapore. We have two or three other young persons of European extraction, and some natives, of whom we entertain good hope that the word has been blessed to their conversion."

WEST INDIES, *Trinidad*.—From a communication from Mr. Law, of Port of Spain, dated June 20, we extract the following—"The other sabbath morning I baptized Mrs. Tuttleby, the daughter of our sister Mrs. Revell. This lady was one of our fellow passengers to Trinidad; she is the third that I have baptized and added to our little church since my settlement at Port of Spain."

LOWELL, *United States*.—S. Remington, A.M., has been for twenty years a highly esteemed minister of the Methodist Episcopal Church, and has occupied important stations in connection with that body in the United States. He has recently become a baptist. The following extract of a letter from the Rev. L. Porter, of Lowell, contains a narrative of the event—"About two months since, it happened that eight candidates for admission to his (Mr. R.'s) church could be satisfied with nothing but immersion. He obtained a minister to immerse them; but went himself as a spectator to the river's side. While there, on the cold shore, beside the river covered with floating ice, his heart rose against the idea of immersing females under such circumstances. He thought that Christ would not originate an ordinance that was attended with so much difficulty and exposure. He felt more than ever justified in discouraging immersion, and in refusing to administer it whenever he could. But the Lord's time had come to lead him into the truth. The services commenced. The converts were baptized. They expressed great joy in following their divine Master, and as the last one, an invalid, came up out of the water praising God, his heart melted, and he burst into tears. It seemed as though his Saviour was present, and he almost heard a voice saying, 'This is the way, walk ye in it.' With a troubled mind, but tender spirit, he returned home, penitent for his past opposition, and resolved prayerfully and candidly to examine the subject of baptism. This he did in the most thorough manner, and the result was a firm conviction that there was no christian baptism but immersion, and

no proper subjects but penitent believers. He then resolved to examine the whole Baptist creed, and as the truths of the bible go together, it was not many weeks before he was convinced and converted. Like an honest man, he saw what duty required and obeyed its voice. He surrendered his pastoral charge, and sought admittance to that church which he believed was modelled after the apostolic, and which, nearer than any other, adhered to the doctrines and ordinances of the gospel of Christ. On Thursday evening last, the Worthing Street church assembled, with open doors, to hear brother R. and wife relate the dealings of God with them. A large audience were present with the church, among whom were several clergymen of other denominations. The services, which were very pleasant, were conducted by the pastor of the church, aided by brethren Ballard, Persons, and Eddy. Our beloved friends gave an account of their christian experience, and views of christian doctrine, and presented letters of recommendation, all of which being satisfactory, they were received as candidates for baptism and admission to the church by an unanimous vote. On the Sabbath, Feb. 15, after a sermon by the pastor of the Worthing Street church, from Acts viii. 39, 'He went on his way rejoicing,' our beloved brother with his companion, were publicly baptized, in the baptism of our house of worship. It is expected that arrangements will soon be made for the ordination of brother Remington, as a minister of the Baptist denomination."

## DOMESTIC.

BYTHORN.—Mr. J. Wilkinson, who had been a minister in the Primitive Methodist Connexion seven years, was baptized by Mr. Turner, on Lord's-day, August 23. Previous to entering the water, Mr. W. stated the circumstances which led to his change of views. He *fortunately* met with Mr. Thorn's work on baptism, which, to use his own words, "seemed to be confusion worse confounded;" and after a prayerful perusal of the New Testament, he concluded that infant sprinkling was an unscriptural and pernicious error. On Lord's day, September 6, four others were baptized, and added to the church. May all these be faithful! R. T.

IRELAND, *Ballina*.—A friend in Ireland has informed us, that Mr. Hamilton, of Ballina, lately baptized a young man in the river, who was received into the communion of the church on the following sabbath.

NORTHAMPTON, *College St.*—Mr. Brown baptized five believers, September 6th. Three of these were from the Sabbath School. Let this encourage teachers. It was a happy day. T. S.

**DUNY, Lancashire.**—Five believers were buried with Christ in baptism, July 5. All these were females; one, an Independent, returned to her own communion; the rest were added. Two were sisters. The elder, on her conversion, prayed earnestly that her sister might also be converted and go to the ordinance of baptism with her, and her prayer was answered. On the first sabbath in September, four others followed Christ into the baptismal waters. They were mostly young persons from the school. We gave away the last of your donation of tracts, which were eagerly received. Do send us more. D. J.

**NEWCASTLE-UPON-TYNE, New Bridge-street.**—Two individuals, husband and wife, who had been members of the Secession Church, were baptized, July 12, by Mr. Danks, pastor of this church, after an appropriate sermon by Mr. N. Gibson. Whilst we are always pleased to witness sinners gathered from the world, and planted in the house of the Lord, we are not less gratified to witness christians of long standing in the church, learning to observe *all things whatsoever* Christ has commanded. A. Z.

**WESTMINSTER, Second Baptist Church.**—Mr. Hammond, the pastor of this newly formed church, immersed five persons, in Little Wild-street chapel, (kindly lent for the purpose) on Wednesday evening, July 20. On the following sabbath they were received into communion. B. Y.

**MALMESBURY.**—Three persons were buried with Christ in baptism, on Lord's-day morning, August 30, by Mr. T. Martin. The day was exceedingly fine, and a great concourse, supposed to be upwards of 3,000, assembled. Both sides of the Avon were lined with spectators. The singing at the water side, and the ceremony altogether, had a very interesting effect.

**STOURBRIDGE.**—On sabbath evening, Aug. 30, seven persons were baptized, in the presence of a large congregation, and added on the following Lord's-day evening. Four were from the sabbath school. All were young. W.

**RIPLEY.**—Three young persons were baptized by our pastor, Mr. Burrows, Aug. 23, when our new chapel was filled, and the best order was maintained. In the afternoon they were received into the church. It was a good day; may we have many such. R. A.

**ROTTERHAM.**—We had four more believers added to our church by baptism, on Lord's day, September 6. We have also a considerable number of inquirers.

**TOTTENHAM.**—On the last Sabbath in July, Mr. Wallace immersed nine believers. One of these had been an Independent, and one had been a Wesleyan. N.

**PUDSEY, Yorkshire.**—On Lord's-day, Sept. 6, four persons were baptized by Mr. Colcroft, at Stanningley, and added to the church under his care until a church be formed at Pudsey. Many of the baptism handbills you sent were distributed. Our prospects are still encouraging. J. H. P.

**BIRMINGHAM.**—Mr. O'Neil has had a fifth baptism at Mount Zion, September 3, when he preached from Luke vii., 19-20, and immersed sixteen disciples. W. H.

**BECKINGTON.**—On Lord's-day, September 6, nine persons were baptized. One of these, Mr. H. G. Sansom, is now on a tour, lecturing on philosophical subjects, and we trust that the patronage of the friends of Christ will be extended to him in the towns which he may visit. H. G.

**NEW WELLS, Newtown.**—Mr. Jones baptized one believer August 2, in the "sandy bottomed Severn." We had a delightful tea meeting June 19, and an address from Mr. Carpenter, of Welslpool, on the principles of the Nonconformists. T. W.

**BLENAVON, New English Church.**—Mr. D. R. Williams immersed two candidates August 16, before a large congregation, who appeared to be much interested in the services. The prospects here are cheering. VERITAS.

**BATH, Somerset-street.**—Five persons were buried with Christ by baptism by the pastor of this church, Mr. D. Wassall, at the close of July last. C. X.

**BIRMINGHAM.**—Among those baptized at Bond Street was a daughter of Abraham. It was a solemn service; very much like being "buried with Christ." C. W.

**WESTMINSTER, Romney-street.**—Two converts to the faith were baptized by Mr. G. H. Orchard, on Lord's-day, August 29. F. U.

#### RECENT BAPTISMS.

##### August

- 2—One believer at Magdalen, Norfolk.
- One at Bethany, Pembroke Dock. Several are candidates. Two, who had been Episcopalians, at Collingham, Notts.
- 6—Two females at Sway, Hants, by Mr. Blake.
- 9—Five at Newhall-street, Birmingham, by Mr. Stewart. Two youthful believers at Diss, Norfolk. Two females at Blakeney, by Mr. Cragg.
- 23—Six females at Wirksworth, by Mr. Nightingale. A young man, a teacher, at Shipston-on-Stour, by Mr. Morris.
- 25—Five in the river at Parson's Drove, Cambridgeshire.
- 30—Five believers at Lako Lane, Landport, Portsmouth, for the baptist church at Emsworth. Three at Morcott, from Uppingham, by Mr. Whitlock, the first

fruits of the labours of our friends at Uppingham.

September

2—Two young persons who had been scholars, at Worcester, by Mr. Crowo.

3—Two, at Fools Cray, Kent, by Mr. Collings, for Bexley church.

6—Three at Great Sampford, Essex, by Mr. Beddow. Several young persons at Wolverhampton, by Mr. Shore, all chil-

dren of pious parents. One candidate, in the Wye, at Redbrook, by Mr. Predgen, before a large company of spectators. Four at Ashton-under-Lyne, by Mr. Walters, of Horton College—several more are under serious impressions. Three at Crookerton, Wilts.

13—Four young persons at Sallers Hall, London, by Mr. Davis. Two at Moriah, Cardigan, by Mr. W. Jones.

## Baptism Facts and Anecdotes.

**SUBSTITUTE FOR A GODMOTHER.**—A father, in one of the European stations in India, feeling concerned for the welfare of his son, thought it would be advisable to have him made "a child of God," by being christened: (as, by the way) the child was not born in wedlock, nor of an English parent. The father therefore thought that the application of the regenerating water from the hands of a devoted priest, would make his child, in every sense of the word, a christian. The father mentioned his intention to an officer in the Indian service, but the officer replied, "You are not commanded to do any such thing: the mere application of a few drops of water will do your son no good whatever." The father replied, "I think it will be of service: my father was christened, and I was christened, therefore I think I shall have him done." The time drew near for the clergyman's visit to that district, therefore it was needful for godfathers and godmothers to be ready when the parson arrived. There were godfathers in abundance to be obtained, but it appears no godmother could be found to promise for the little child. After much consideration, a remedy was thought of—that one of the godfathers should change his garb for a lady's. In conclusion, I may add, that one of the godfathers (or rather, the person that was to be godmother) pro-

mised, with the understanding that the father of the child would provide a good dinner for the occasion!

**A RESTORATIVE FOR BADLY BABIES.**—A member of the baptist church, in South Shields, was speaking of the ill-health of her child, the other day, to a member of a paedobaptist church in the same town, who has recently been taught by her minister to regard the baptists as "fanatics" and "enthusiasts," when she was reminded by her kind friend that her baby had not been christened; and that, therefore, she could not expect that it would either prosper or thrive, so long as she deprived it of that solemn ordinance; and that it would ultimately pine away from off the earth! and urged her by all means to have it away to the church, that it might enjoy the benefit of the ceremony. Such are the views of many on this subject, who, we would fain hope, are enlightened christians. M. S.

**BAPTISM OF CHILDREN IN RUSSIA.**—A number of Russian children are christened every year in the depth of winter. A hole for this purpose is made through the ice on the river Neva; the child is handed to the priest, and if in the immersion, through the numbness of his hands, it should slip through, he raises his head as if nothing had happened, and quietly says, "give me another, for God has taken that to himself!"

## Religious Tracts.

**BOROUGH ROAD, Southwark.**—At the last annual meeting of the Christian Instruction Society, held in the large school-room, Great Suffolk Street, the Rev. John Stevenson, M.A., minister, in the chair, it was stated that fifty-two districts, including 1500 families, are now visited weekly. About 200 persons had been brought to attend divine worship, and about seventy children had been introduced into the sabbath-school.

Upwards of 2000 visits had been made by the missionary, Mr. Flower, to the habitations of the poor, which had been attended by most beneficial results. A large assembly listened to these stirring details, and to the animated addresses which followed, with great interest. All was harmony, joy, and thanksgiving, and all seemed resolved to return to their work with renewed energies.

E. J. S.

**CIRCULATE! CIRCULATE!!**—The *Free Church Magazine* says it is needful to republish in Scotland, Hope Waldels book, which he published in Jamaica in opposition to the baptist missionaries there, because of the efforts of the Baptist Union of Scotland in circulating tracts. The Free Church people appear to be very cross; they say the tracts are "a tissue of falsehoods throughout," but make no attempt to *prove* them so. We wish they would. H. W.

**WARWICKSHIRE.**—We should be greatly obliged by a grant. There is no place where, probably, they are more needed. The Pædobaptists spend much time in distributing tracts on their sentiments. We would carefully distribute them. J. D.

**CAMBRIDGESHIRE.**—One of our friends in giving a report of the public baptism of five persons in a river, gives also the following little conversation:—"What does all this mean?" exclaimed an aged woman, when upwards of a thousand persons had congregated together to witness the solemn scene. "Have you not read your bible, mistress?" "And pray what has the bible to do with all this?" said she. If you would be so kind as to give us a few tracts on baptism we hope they would be useful in this part of the country." J. E.

**KENT.**—Permit me to thank you for your very cheap "Invitations to Worship." By their aid we hope to induce many to attend our worship. C. W.

## Sabbath Schools and Education.

**WILLIAM KNIBB A SABBATH SCHOOL TEACHER.**—At the last anniversary of the baptist sabbath school, Malton, a numerous company sat down to tea, after which Dr. Rogers (an Independent) was called to the chair, who observed, "Among the topics appropriate to the anniversary of a sabbath school, especially a baptist sabbath school, no one appears to be more suitable, at the present moment, than a reference to that distinguished ornament of the christian church in general, and the baptist denomination in particular, who has lately finished his brilliant career—a career which commenced in a sabbath school. Teachers, from your ranks sprung William Knibb. From that humble sphere of usefulness did he go forth to be the self-denying missionary—the herald of the cross to distant climes—the zealous, the beloved, the almost idolized pastor of a numerous flock—the undaunted advocate of the rights of oppressed and unfriended thousands! Regardless of opposition and personal sacrifice, he devoted himself to the task of delivering them, not only from corporeal, but from mental and spiritual bonds; nor did he cease his persevering endeavours, in conjunction with other philanthropists, till the fetters were struck from the limbs of the slave, and he walked erect, unenumbered and disenthralled, 'a man and a brother'—a man emancipated—'a brother beloved.' Truly 'a great man has fallen in Israel!' Though not a member of the baptist denomination, I must do it the justice to observe that it is no stranger to great men. When we mention Robert Hall, we speak of one who stands at the very summit of pulpit oratory; and on the bright roll which records the names of Hall, and Foster, and Fuller, and Robinson, and

Carey, and Marshman, are now to be inscribed those of Yates and Knibb. We sympathise, especially, with our sable brethren in Jamaica; for great has been their loss in losing Knibb. To say that he was perfect, would be to flatter humanity at the expense of truth; for, (as was well observed by Mr. Schofield, in his masterly discourse on the death of Mr. Harrison,) 'perfection belongs, not to earth, but to heaven.' This, however, is not the time or the place to dwell on his faults; and there was so much to admire and to imitate in his course and character, that, while avoiding the language of unqualified eulogy—since 'the best of men are but men at the best'—we may be allowed to forget his defects, and to turn our attention to the anxious inquiry, 'Who shall supply his place?' Long, it is probable, long will it be ere the blank will be completely filled up; but among the various sabbath schools of our land, who knows but that other Knibbs may arise? Others may now be in training to occupy his post; and a subject of hearty congratulation indeed would it be, were this sabbath school to be so highly distinguished."

**ENCOURAGING.**—When preaching the annual sermons for the baptist sabbath-school, Oldham, the Rev. J. Birt mentioned the delightful fact that during the past year thirty-two of the scholars had been added to the church by baptism, after having given satisfactory evidence of a change of heart. Surely such facts ought to stimulate sabbath-school teachers to increased exertions on behalf of the young, confiding in Him who hath promised to bless. A. H.

**STOURBRIDGE.**—In our last (394) for Foster's *Life of Ryland*, read Foster's *Life by Ryland*.

## Intelligence.

### Baptist.

#### FOREIGN.

**INDIA, Serampore.**—The brethren at Serampore are making arrangements for rendering the college buildings available to the interests of the community of India, and especially for training converted natives for missionary service.

**EUROPE, Hesse Cassel.**—The baptist church at Marburgh, Hesse Cassel, has been most severely treated; the brethren have suffered the loss of almost all they had for refusing to have their children sprinkled! The Lord has, however, amply rewarded their constancy; several have lately been baptized and added to their number.

**Denmark.**—In some parts of Denmark the brethren have been again imprisoned, and kept on black bread and water (the most horrid torture conceivable, says Mr. Oncken,) for refusing to have their infants sprinkled; the Lord has, however, been a present help to them in their trouble.

**Berlin.**—Mr. Lehmann, pastor of the baptist church, Berlin, has for some time past been collecting money in Great Britain and Ireland, to assist the baptist cause in Prussia. We are happy to say he has realised £1,100 over and above all his expenses. On leaving for his native land, Mr. L. published a farewell address to the christian friends in this country, whose hospitality and generosity have enraptured him.

#### DOMESTIC.

**LONDON STRICT BAPTIST ASSOCIATION.**—The first General Meeting of this Association is appointed to be held in the baptist chapel, Grafton-street, Soho, London, on the 20th of October. The Rev. Benjamin Lewis, of Trinity-square, Southwark, to preside, the letters from the churches will be read, and addresses delivered by the Rev. Messrs. Orchard and Norton.

**BIRMINGHAM, Mount Zion Chapel.**—The following ministers have engaged to supply the pulpit of this chapel until December next, viz., Rev. Chas. Stovel, of London; W. Robinson, of Kettering; T. F. Newman, of Shortwood; F. A. Cox, D.D., of Hackney; and J. M. Daniell, of Ransgate.

**MANCHESTER.**—J. B. informs us (see *January Reporter*, page 61) that the reason why he and his friends separated from the Oak Street G. B. church was, they could not agree on the propriety of holding teetotal meetings in the chapel; and, therefore, thought it better to separate. [We think so too.]

**BAPTIST UNION OF SCOTLAND.**—The annual meetings were held this year at Perth, on the 5th and 6th of August. Mr. Thompson, of Perth, presided. Three new churches—at Galashiels, Edinburgh, and Glasgow, were admitted. The reports of the two Evangelists, Blair and Henderson, were highly gratifying. They were re-appointed, and it was resolved to engage more Evangelists. Mr. Johnstone, of Edinburgh, preached from Isaiah xxxii. 13—20. The whole proceedings were characterized by the greatest harmony and brotherly affection.

**ASSOCIATION—Worcestershire.**—Our Statistics at page 416 do not contain the Report of this Association, which arrived after that plan was prepared—Number of churches, 10; place of meeting, Cowl Street, Evesham; time, July 14, 16; baptized last year, 60; number of members, 1,071; preaching stations, 25; Sabbath scholars, 1,236.

**YATES, MACK, KNIBB, AND BURCHELL.**—The General Baptist New Connexion has sent a letter of condolence to the committee of the Baptist Missionary Society, on account of the lamented deaths of these most distinguished ornaments of the baptist denomination and mission. It has been drawn up by the Rev. W. Butler, of Heptonstall Slack, Yorkshire, and is an appropriate and interesting document.

**BARNSLEY.**—One of our brethren residing in this neighbourhood, informs us that the baptists in this town now meet in a small house where a school is taught. There is now an opportunity to purchase the old Wesleyan chapel. Our friend offers £20; a score more such offers would secure the property.

**STOCK GREEN, Worcestershire.**—A new chapel connected with Atch Lench, near Evesham, was opened Sept. 6th, Messrs. Crumpton, Overbury, Hookin, Lake, and Blore, engaged in conducting the services.

**TWO CURIOSITIES!—Unsectarian.**—One of the most striking objects in the exquisitely painted window of the Baptist College Museum, in Bristol, is the baptism of our Saviour by John, in which the apostle is represented as pouring the water from a large pitcher.—*Patriot*.

**Evangelical Alliance.**—The *Patriot* states that the Rev. Dr. Bunting (Wesleyan minister) preached, and afterwards administered the Lord's-supper to the baptist church, Camberwell, Surrey, (Dr. Steane's) on Lord's-day, September 6. Some Wesleyans and other christian friends united with the church on this occasion.

**EMAWORTH, Hampshire.**—The new baptist interest in this village is in a healthy and improving state. The Sunday school flourishes. We observe also with pleasure that they contemplate the erection of a chapel.

**HALLIWELL, near Bolton.**—About two hundred and fifty friends sat down to tea September 6, to welcome Mr. Etheridge, late of Hay, as pastor of this church. Our prospects are now cheering.

**ELDON STREET, Moorfields.**—The Welsh Baptists have recently held their annual services, under unusually interesting circumstances. Several sermons were preached. We wish them prosperity.

**MELBOURNE, Derbyshire.**—The General Baptists in this populous village have recently made a vigorous and successful effort to reduce their debt. Next year they hope to clear it off.

**WATER, near Lumb, Lancashire.**—A commodious building has lately been erected here by the friends at Lumb, for a day and Sabbath school, and for occasional preaching.

**OSCOR, Herefordshire.**—We have recently enlarged our place of worship, and have also succeeded in paying the whole of the expenses. We have also enlarged our spiritual house in several additions by baptism.

**DEGREE.**—The Wesleyan University of Middleton, Connecticut, has conferred the honorary degree of D.D. on Mr. Jabez Burns, General Baptist minister, Marylebone, London.

**FROME, Badcox Lane.**—A spacious and elegant room, erected for the accommodation of the Sunday school, (55 feet by 26,) has lately been opened with special services, when upwards of £88 were obtained.

**LUTON, Beds.**—A new Baptist meeting-house was opened in Stewart Street, September 8. Messrs. Andrews, Stovel, Burgess, Brooks, Upton, Robinson, and Chaff, were engaged.

**BOURN.**—The General Baptists in this town have recently held their anniversary, when the sum of £74 was realised.

**THURLASTON.**—Upwards of £23 were obtained September 13, at the anniversary of the G. B. meeting-house in this village.

**WALSALL.**—The foundation stone of a new General Baptist chapel was laid in Stafford-street, August 10.

**STALEY BRIDGE.**—The foundation stone of a new baptist chapel was laid here, June 25, by H. Kelsoll, Esq. of Rochdale.

**WARWICK.**—Our ancient place has been enlarged and reopened: the cost was £200, we have obtained £120. T. N.

**CHELTFENHAM, Bethel Chapel.**—We indulge the cheerful hope that we shall now see better days. The cause amongst us is gradually rising.

**TIPTON.**—The new meeting-house at Princes-end near Dudley, was to be opened for divine worship, Sept. 22.

**REMOVALS.**—Mr. C. Slim, of Bexley Heath, to Sheerness—Mr. R. White, late of Hillsley, to Isle Abbots—Mr. D. Adam, to Darlington—Mr. A. Major, of Woodstock, to Farrington—Mr. Stenson, of Kirkby, Notts, (G. B.) to Isleham—Mr. R. Horsfield, of Wendover, (G. B.) to Leeds.

**RECENT ORDINATIONS.**—Mr. Nightingale, at Wirksworth—Mr. Morris, late of Pontypool College, at Shipston-on-Stour.

## Missionary.

FERNANDO PO.

[Our esteemed friend, Mr. Neal, of Liverpool sent us the following information just too late for our last number.]

"MR. CLARK states that in a few weeks he leaves Fernando Po entirely, to reside at Bimbia. He writes, 'Our prospects are appearing less cloudy, and the Spaniards may yet be long ere they occupy the island. Very probably the French may yet possess themselves of it.'

Mr. Merrick says, that he and his partner have had to grieve over the remains of their dear little boy, who was born in November last. One incident narrated by Brother Merrick, which took place during a late tour he and Brother Clark made northwest of Bimbia, shews the dangers to which they are sometimes exposed. It is customary with Brother Merrick, on entering a town, to salute its chief with professions of friendship, whether accepted or repulsed. Ekwene, the chief of a town in the Bonya, Batangga district, was more reserved than is usual with the bushmen; after a shaking of hands, however, he was not backward in displaying his covetousness, by asking for Brother Merrick's coat. Being informed he could not have it, he immediately conceived the wicked design of letting loose a bull upon them, which, excited by its master, came within six feet of brethren Clark and Merrick, but providentially the animal was withheld from injuring them. Ekwene is a murderer, and a most desperate character. He has killed four persons, and been compelled to fly one district, so that this was only in unison with his previous deeds. He acknowledged afterwards that his object was to intimidate the missionaries."

BAHAMAS.

[The following is a copy of a letter which we have received from brother Rycroft; it was written at Exuma, and would have appeared earlier if we could have found room for it. We trust his appeal on behalf of the poor children of these islands will be kindly and promptly responded to.]

"I am in receipt of your kind favours, with those of our dear friends, who have sympathised with the needs of these islanders. For these, and previous gifts, please accept of grateful acknowledgements.

I am at present far from home, on a distant island, labouring among a people who, a few years ago, were far from God, and in an heathenish condition. But to them the gospel has been the power of God unto salvation, and consequently, great is the change in their language, conduct, and aims. We see fulfilled, thankfully, the prediction, 'Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee.'

Through the past months of the year I have chiefly been occupied on the numerous islands of this mission. Our conveyances from island to island are not of the highest order, or of the safest cast. Our companions are often roaches, sand flies, mosquitoes, lizards, centipedes; and our state room as large as the spare dimensions under your table. At the distance you dwell from hence it is difficult adequately to speak of the diversity of our travelling accommodation. But from the above, I guess, a little such kind of travelling would satisfy many people. Our seas are often rough: at the time I write the billows are resounding from the bay, and roaring o'er the reef. But generally I am safe, through keeping always by me a floating jacket, made of 'Lo, I am with you alway.'

In our schools on the out-islands there

are upwards of seven hundred children, who, through the lonely character of these islands are destitute of many, nay, of most materials needed in a school. No needles, thimbles, cotton, or calico. One asks for one thing, and another for another—perhaps for a book, or Watts's hymns, but I am obliged to feel the pain of having no supply. Could some of your numerous readers, especially our female friends, know these things, perhaps they would reply, 'Things must not be thus among these poor islanders, the missionary shall be helped to further the good of the people in a way cheering to his mind.'

I have great pleasure in telling you that the tracts sent me some time past have wrought successfully. Those who had been opposed to the old fashion have been influenced to embrace it, and have, with contrition, confessed their error, and anxiously sought to obey the word of God. I have added to the churches on these islands a goodly number by baptism this year, and there are not a few seeking the Lord. Special meetings and efforts have been attended with a blessing; and the cause holds its ground, notwithstanding all which has passed, nay, we progress, and, I hope, improve. Pray for us! But I shall intrude on your valuable time, &c.

Hoping to be continued in your kind remembrance, and that of our dear friends, and that all may be well with us as we travel on—when our journey terminates—and in the great day—I remain, in much affection, yours in the Lord. W. H. RYCAORT.

### Religious.

#### INCOME AND EXPENDITURE IN 1846 OF THE FOLLOWING RELIGIOUS AND BENEVOLENT INSTITUTIONS.

INSTITUTIONS.	INCOME.			EXPENDITURE.		
	£.	s.	d.	£.	s.	d.
Baptist Missionary Society .....	22,586	4	10	25,101	2	8
Baptist Home ditto .....	5,792	19	7	5,902	2	9
Baptist Irish Society .....	4,065	6	3	5,063	3	6
Bible Translation ditto .....	1,804	0	1	1,957	8	11
General Baptist Missionary Society .....	2,193	0	10	2,315	7	1½
British and Foreign Bible ditto .....	101,805	15	0	105,851	2	9
Ditto ditto Sailors ditto .....	2,210	0	6	2,024	10	6
Christian Instruction ditto .....	under 300	0	0	unknown		
Church Missionary ditto .....	102,458	0	5	101,384	16	5
Church Pastoral Aid ditto .....	16,257	10	0	unknown		
Colonial Missionary ditto .....	3,290	10	4	2,932	14	0
Home ditto ditto .....	7,176	9	10	8,496	0	0
Irish Evangelical ditto .....	2,598	8	8	2,855	19	7
London City Mission .....	11,716	4	1	unknown		
London Missionary ditto .....	79,745	1	1	74,497	7	0
London Society for Promoting Christianity among the Jews .....	22,448	4	0	unknown		
Religious Tract Society* .....	56,110	13	8	unknown		
Society for the Propagation of the Gospel in Foreign Parts .....	50,726	5	0	unknown		
Sunday School Union* .....	15,676	13	0	unknown		
Wesleyan Missionary Society .....	112,823	0	0	104,366	10	0

Those marked (\*) include also the proceeds from the sale of Publications.



**General.**

**RAILWAYS.**—Parliament has passed two hundred and forty-eight railway bills during the present year; these represent a capital amounting to £82,107,010, with power to borrow £30,137,440, making a total sum of £112,544,450 to be raised for these lines.

**TETOTALISM.**—The aggregate of pledged Teetotalers in Great Britain and Ireland is about 1,000,000, of whom it is said 30,000 are Methodists.

**POOR'S RATES.**—The amount levied for the year ending Lady-day, 1846, was £7,000,511; Expenditure, £0,857,402.

**LOUIS BUONAPARTE**, who died on the 25th July, was formerly King of Holland, and brother of the Emperor Napoleon.

**ANNE BROWNE**, of Stamford, in her will, dated 1470, bequeathed £75 "to a priest, to sing for her fifteen years continually."

**EDUCATION.**—It is stated in the first annual report of the Ragged School Union, that the number of children who were without education of any kind in London considerably exceeded 100,000.

**TAHITI.**—It is rumoured that the ticklish question of Tahiti is entirely settled between Lord Palmerston and M. Guizot—that the French protectorate is to remain as at present established, and a line of demarcation to be agreed on between the two governments. Queen Pomare is to be reinstated in part of her dominions.—*Daily News*.

**MILITARY LIBRARIES.**—Lord John Russell states that there are now 100 libraries, containing 60,000 volumes, attached to our regiments and barracks.

**THE NEW POPE** has been very indulgent. As many as 6,000 state prisoners are said to have been liberated—900 in Rome.

**Marriages.**

Aug. 3, at the baptist chapel, Bridlington, by Mr. Harness, Mr. G. Viccars, Hull, to Jane, eldest daughter of the late T. Bielby, Esq., Bridlington.

August 3, at the Upper Meeting, Saffron Walden, by Mr. Hayeroff, Mr. John Pledger, to Miss Sarah Smith.

August 4, at Union Chapel, Uphill, Folkestone, by Mr. Clarke, Mr. Hogbin, to Miss A. Cox.

August 5, at the baptist chapel, Austen-street, near Shoreditch church, by Mr. Miall, Mr. A. Milne, of Kensington, to Miss E. Laver, of Pimlico.

August 14, at the baptist chapel, Bishops Stortford, by Mr. Hodgkins, Mr. B. Pledger, of Stanstead, to Miss E. Lacy, of Saffron Walden.

Aug. 17, at the baptist chapel, Eynsford, Kent, Mr. G. Creasy, to Miss Rogers, only surviving daughter of the late pastor.

August 18, at the old baptist meeting-house, Portsea, by Mr. Room, Mr. J. R. Phillips, of the London City Mission, to Ann, youngest daughter of W. Young, Esq., of Portsea. Immediately after the ceremony, the workmen commenced pulling down the old meeting-house preparatory to the erection of a new one.

August 20, at Broadmead chapel, Bristol, by Mr. Pratten, Mr. Aitchison, baptist minister, Barnstaple, to Miss Brinton, Bristol.

August 20, at the Registrars office, Leighton Buzzard, Mr. S. Toovey, deacon at the Upper Meeting, Amersham, to the oldest daughter of Mr. Cooper, baptist minister, Leighton.

Aug. 22, at Belvoir-street baptist chapel,

Leicester, by Mr. Mursell, Mr. J. Waterman, to Miss Ann Wallin.

Aug. 23, at the baptist chapel, Kidderminster, by Mr. Mills, Mr. B. Street, to Miss E. Walton.

Aug. 24, at Beccles, by Joseph Crompton, M.A. (Unitarian minister, of Norwich, and brother to the bride,) George Dawson, M.A. of Birmingham, to Susan Fanny, youngest daughter of J. W. Crompton, Esq., of Edgbaston.

August 25, at the baptist chapel, Wotton-under-Edge, by Mr. Watts, Mr. H. Fowler, to Miss H. Walker.

Aug. 25, at the baptist chapel, Goodshaw, Lancashire, by Mr. Nichols, Mr. J. Chalk, Constable, to Miss M. White, Rossendale.

August 27, at the baptist chapel, Warwick, Mr. Joseph Bickley, to Miss M. A. Winters.

August 27, at the baptist chapel, Kissingbury, by Mr. Larwill, Mr. G. Stormer, to Miss S. Faulkner.

August 30, at the baptist chapel, Brook-street, Derby, by Mr. Corbin, Mr. W. Upton, to Miss J. Walpole.

August 30, at the baptist chapel, King-street, Maidstone, Mr. R. Sydemore to Miss M. A. Swain.

September 3, at the baptist chapel, Hitchen, by Mr. Broad, Mr. Wm. Foster, of Walsworth, to Mrs. Crawley.

Sept. 4, at the baptist chapel, Blakeney, by Mr. Cragg, Mr. R. Pentney, to Miss E. J. Burton. This was the first marriage in our place of worship.

Sept. 10, at the baptist chapel, Arlington, by Mr. Hall, Mr. G. B. Ratcliffe, to Miss Sarah Coles, of Winson, Gloucestershire.

Sept. 12, at the baptist chapel, Ross, by Mr. Clappole, Mr. B. W. Provis, of Coleford, to Miss E. Barry, of Ross.

Sept. 12, at the baptist chapel, Shoreditch, by Mr. Miall, Mr. W. Mead, of Hoxton, to Miss E. Burton, of Hackney.

Sept. 14, at the baptist chapel, Crookerton, Wilts, by Mr. Z. Cliff, Mr. John Walters, to Miss M. A. Adlam.

Sept. 15, at Westgate baptist chapel, Bradford, by Mr. Scott, Mr. James Fyfe, baptist minister, Shotley Bridge, to Mercy, eldest daughter of J. Rhodes, Esq., Shipley.

Sept. 16, at the baptist chapel, East-street, Southampton, by Mr. Morris, Mr. J. Silver, to Miss E. Temple.

Sept. 18, by license, at Paradise baptist chapel, Chelsea, by Mr. Archer, Thomas White, Esq., of Hartley Row, Hants, to Mrs. Charlotte Cooper, of Chelsea.

Lately, at the baptist chapel, Newberry, by license, by Mr. Drew, Mr. Samuel Shaw, of Andover, to Miss Louisa Chiffend, of Newberry. This being the first marriage in that place, the bridal pair were presented with a copy of the Holy Scriptures.

## Deaths.

June 29, at Wilmot, Nova Scotia, the Rev. Joseph Dimock, for more than fifty-two years pastor of the baptist church at Chester, in that province. No man was more universally known in the colony, nor more highly esteemed as an eminently pious, affectionate, simple-minded, and successful minister of the Lord Jesus. At a period when the baptists in Nova Scotia were few and despised, he was "in labours more abundant, and in deaths oft." Perhaps few men of the day have endured so many hardships as he did in the best of causes, for many years of his ministry. His loss will be deeply and long felt, for he continued almost to the last sabbath of his life, though at the age of 78, efficiently and acceptably to preach "the truth as it is in Jesus."

July 12, in the island of Jamaica, after only a few days illness from congestion on the brain, Benjamin Joseph, son of the Rev. B. Millard, baptist Missionary, St. Ann's Bay, Jamaica.

Aug. 6, the infant and eldest daughter of Mr. John Blomfield, baptist minister, Cheltenham.

August 8, after a very short illness, Mrs. Miller, widow of the late Rev. R. M. Miller, of Atherstone. She had just completed her seventy-seventh year.

Aug. 13, aged 72, Mrs. Elizabeth Harwood, of Aston Clinton, Bucks. As a member of a christian church, she adorned the doctrine of God her Saviour, and her end was peaceful and happy.

Aug. 26, at Hucknall Torkard, aged 59, Mr. W. Hodges, several years a town missionary in Nottingham.

Aug. 30, aged 81, Mrs. Davies, wife of the Rev. John Davies, Independent minister, Bracknell, Berks.

Sep. 5, Mrs. Betty Barlow, aged 76, many years a member of the baptist church Goodshaw Lancashire.

Sept. 15, aged 68, the Rev. George Evans, of Thames Ditton, formerly minister of the Independent church assembling for divine worship in Brunswick chapel, in the Mile-end-road. He was seized with an attack of paralysis on Saturday week, while in the enjoyment of his usual vigorous health, and calmly expired on the morning of Tuesday. The deceased had been for thirty-eight years pastor of the church at Brunswick chapel; and it was through his zeal and influence that the spacious chapel, together with the chapel-house, alms-houses, and school-rooms were erected.

Sept. 16, Caroline, the beloved wife of the Rev. S. Tomkins, Classical Tutor of Stepney College, in perfect peace.

Sept. 18, at the Triangle, Hackney, aged 54, Mrs. Sarah Cox, the beloved wife of the Rev. F. A. Cox, D.D., LL.D. She endured a long and painful affliction with remarkable fortitude, patience, and resignation, and closed her exemplary and valuable life in the rich enjoyment of evangelical hopes and consolations. Not only her sorrowing husband and their bereaved children, but also the church of which he is the honoured pastor, have, in the decease of this eminent christian lady, sustained a great and irreparable loss. To a large circle of attached friends, extending beyond the bounds of denominational connexion, she had endeared herself by her kind and cheerful disposition, and amiable and dignified manners, while she won their admiration and stimulated their zeal, by her deep and unaffected piety, the blamelessness of her life, the uprightness and sincerity of her character, the soundness of her incomparable judgment, the largeness and liberality of her views, and the activity of her useful and well-directed exertions.

Sep. 18, the Rev. J. Pring, Stourbridge, pastor of the baptist church, and author of "Seasons of Sorrow;" deeply regretted by a large circle of friends.

THE

# BAPTIST REPORTER.

---

NOVEMBER, 1846.

---

## Essays, Expositions, and Biography.

---

### DEPRESSION AND REVIVAL.

MUCH has been written and said on these subjects of late.

We are constantly receiving papers, in which the writers lament the low state of religion, and direct attention to various means to be used in order to its revival and extension. This month we furnish a few of these communications, trusting our readers will give them a serious and prayerful perusal. For our part we are not alarmed. It seems to be a kind of universal law in our mutable world that changes should occur. We find reverses taking place in other matters as well as those which pertain to the kingdom of God. But they revive again, and so, in the nature of things, will religion. If commerce, science, and learning, have their seasons of depression, and yet somehow or other always revive again with renewed activity, how much more will religion, when divine promise and power are engaged on its behalf. Let not the ministers of Christ be disheartened. Attention has within the past few years been drawn off to the triumphs of art in our land. Railways, and Magnetic Telegraphs, have carried men away as on a whirlwind, or fixed them in mute astonishment! And no wonder, for

its triumphs were great. But men will not be wondering at these forever. No: by and bye their minds will seek repose, and their thoughts will again recur to the realities of eternity. "These things are all very well in their way," a man will say, "but I am mortal—I must die and leave them. More wonderful things than these await me in the eternal world. I am a sinner before my Maker. What must I do to be saved?" Then will be the time for the faithful minister of Christ to cry, "Behold the Lamb of God!" But should this not be the case—should men continue still to wonder on, fixing all their attention on the world around them, has not the minister of Christ "greater things" than any of these to present before the attention of the people? It may require pains and prayer on his part to seek for them, and bring them out, and set them in powerful array before public attention, but if he be a good steward he will be studious and diligent to do so. Seriously we ask—Have "things not seen" lost their power to impress?—Has time become more important than eternity?—Is a man's present welfare of more value than his future well-being?—Is earth more desirable

than heaven? Oh no! These things must all resume their right position in due and unalterable course. God will take care they do. Yea he has provided that they shall. Art may produce its wonders—but the greatest wonder in the universe will ever be the Cross on which the Son of God died for our sins. Man's united power may tear down hills and fill up valleys, but the gospel is the power of God, bringing down lofty imaginations, and humbling the rebel in the dust. The lines of the electric telegraph may convey intelligence with lightning speed, but the still small voice of the Holy Spirit whispering to a man's heart and assuring him of the love of his Heavenly Father to him individually, shall ever remain an infinitely greater mystery and wonder. "Railway Kings" may extend their lines and "rail the world" if they will, but along them the messengers of mercy shall run to and fro, and knowledge shall be increased. Commerce, with its forests of masts and clouds of sails may pass along that highway of nations—the ocean—and visit every port of every shore, taking out cargoes of our manufactures, and return again laden with the food we need—and in her peaceful enterprise we bid her God-speed—but other wares will be introduced, and other communications will be opened, of far higher value and greater importance. Children of ambition may clutch at the sceptre of universal earthly dominion, only like Alexander, and Cæsar, and Napoleon, to find that it is beyond their reach, and perish in the mad attempt; but He to whom it was given by promise, and by whom it was purchased by suffering, shall have it at length. He shall come whose right it is to reign. "Men shall be blessed in Him."

"Arabia's desert ranger,  
To Him shall bow the knee;  
The Ethiopian stranger,  
His glory come shall see;  
With offerings of devotion,  
Ships from the Isles shall meet,  
And pour the wealth of ocean,  
In tribute at his feet.  
Kings shall fall down before him,  
And gold and incense bring;

All nations shall adore Him;  
His praise all people sing;  
For he shall have dominion  
O'er river, sea, and shore,  
Far as the eagle's pinion,  
Or dove's light wing can soar."

Courage then, christians—ministers and people! Let none of these accidental circumstances divert you. Greater is he that is for you than all that are against you.

Only be faithful in the discharge of the imperative duties of your high vocation, and "all these things" which threatened to be "against you," and against the progress of religion in the earth, shall be found "working together for good," and "for the furtherance of the gospel," in the hands of him who "worketh all things after the counsel of his own will."

## RAIN FROM HEAVEN.

BY THE REV. T. APPLBATE.

A MANUFACTURER resident in a large and populous town, having ascertained that there was a great deficiency of soft water in his neighbourhood, devised a plan by which he could at once supply that want and help the cause of missions. He had spouts fixed along the extensive roofs of his workshops, and casks placed to receive the water from them, and a person appointed to sell it at a very moderate price to those who wanted it. It was readily purchased by many, and at the close of the year, the gentleman sent the proceeds (upwards of fifteen dollars) to his pastor with the inscription "Rain from Heaven for the missionary cause."

This was a beautiful illustration of the ingenuity of benevolence: the promptings of a heart sensibly alive to the claims of the perishing heathen, which in the yearnings of its compassion, resolved to contrive some means to help forward the glorious enterprise of sending them the gospel. We need much rain of this kind before the moral waste can be cleared and cultivated. We need a *rain of means* that can be made available to enable the labourers to carry on their operations with fidelity and vigour. Professing

Christians should act upon the principle that they are not their own but the Lord's property by the most costly purchase, and that it is incumbent upon them to consecrate whatever they possess of this world's goods in the Saviour's cause, and for the advancement of his glory. It is manifestly their duty to make use of the unrighteous mammon in multiplying the friends of Christ, that when this fails, they may receive them into everlasting habitations. The word of God would then be given to the nations, and great would be the company of them that publish it. The heralds of the cross would buckle on their armour and contend with the enemy in the very seat of his power—they would plunge into the dens of idolatry and superstition—they would pierce the jungle—they would level the forest—they would enclose the waste and graft the fruit tree—they would clear away the thorny brambles, and weeds, and noxious vegetation, and plant the rose of Sharon in their place. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

"The wilderness will then assume  
The beautiful tints of Eden's bloom."

It is the system of Deity in this fallen world that evil shall be uprooted, and good planted by human effort; but not without it. The zealous and untiring exertions of the Church are made *a sine qua non* to the desired results. It is an unphilosophic and irreligious fatalism to say that God has not fertilized the wilderness; therefore His decree is *against* its being fertilized. If decrees must be adverted to, we would rather say God has ordained, and predicted, and enjoined, that it shall be made fruitful; and that we ourselves, or those who are able and whom we can help, immediately begin to clear a portion of it. True, it is an arduous work, but not one more costly than many secular enterprises; the building of railroads, the getting out of expeditions, or the

expenses of war. It should not be deemed too costly by any who believe that the heathen have souls, though a hundred times as many lives were sacrificed, or a thousand times as many dollars expended. Yet every effort to evangelize the world must be fruitless that is not made in humble dependence on Divine influence. Pre-eminently important to the success of missionary operations is the *Rain of the Spirit of God*. It is not by might, nor by power, but by my Spirit saith the Lord. Whatever success the apostles met with, they always attributed it to Divine agency. Paul said—"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

The rain of the Spirit is graciously *promised* in answer to prayer. It is promised in the Psalms—"He shall come down like rain on the mown grass, and as showers *that* water the earth." It is promised in Isaiah "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up *as* among the grass, as willows by the water-courses." "*When* the poor and the needy seek water and *there* is none, *and* their tongue faileth for thirst, I the Lord will hear them. I the God of Israel will not forsake them. I will open rivers in high places and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land water springs." It is promised in Zechariah, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of Grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn." It is promised in Joel, "I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and

also upon the servants and upon the handmaids will I in those days pour out my Spirit." It is obvious from these passages, that the rain from heaven is not more necessary to soften the soil for the reception of the seed which the husbandman casts into it, than are the dewy influences of the Holy Spirit to bring sinners to Jesus. Let activity be blended with prayer, and entire dependence upon the Lord for his blessing, and it will be attended with glorious results. It was when the disciples had continued for many days, with one accord, in one place, that they were baptized in the Holy Ghost and in fire, and that the infant church was so replenished with divine strength that it seemed all at once to attain to the growth and vigour of manhood. That was the most distinguished and glorious rain of the Spirit of which we have any record. It was emphatically a time of refreshing from the presence of the Lord. There was not a blade of corn here, and a blade there: a handful of grain in this place, and a handful in that, but a whole field seemed to spring up and ripen at once. A few days afterwards, another shower fell and there was another green field; another verdant spot; five thousand more precious souls were converted and turned unto the Lord. Shortly after honorable men and women believed and united with the church. Magicians also burned their books, and counted the price of them, and it was five thousand pieces of silver. The gospel came not to them in word only, but in power, and in the Holy Ghost, and in much assurance. Its call was full of attraction, and full of glory. It told upon their fears like the shrieks of the lost, and upon their hopes like the music of heaven. When they heard it they were pricked in their heart, and when they believed it they were filled with joy. Now these are just the times of refreshing that we need; just the effects we wish to see produced. Then let us awake, unite,

and pray for a larger measure of the Spirit of God. Let us pray like creatures gasping for breath, and ready to die unless the Lord breathe upon our souls. Without it piety will languish in our hearts, in our families, in our churches, and in the world. Men may admire the excitement of our anniversaries, and the eloquence of the platform, but the Church will never be strong for the work she has to perform, until she lives in the element of devotion. *When the enemy comes in like a flood,* wealth, eloquence, and learning will all be insufficient to put him to flight, unless the Spirit of the Lord lift up a standard against him. How momentous the inquiry, why are not these showers of blessings enjoyed now? What is it that prevents their descent? "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Seasons of special revival have generally been seasons of special prayer. Let us repair to our closets, and to our sanctuaries, to be purified and revived, and in answer to prayer, *showers of blessings* will be poured upon our labours, and we shall realize a large ingathering of immortal souls.

*New York Recorder.*

#### THOUGHTS ON A REVIVAL.

WHILE many formal religionists are using their utmost efforts to efface what they are pleased to denominate the "crime of the Reformation," it should be the aim of all true believers to bring about a more thorough one than any that has yet been realised. How appropriate for such at this juncture the prayer of the Prophet, "O Lord revive thy work." Sin and iniquity abound, and will not the followers of the Redeemer pray that grace may much more abound? Undoubtedly they will. Can there be one, bearing the sacred name of christian, who will not come forward and use his utmost energies to turn

back the tide of moral evil which now threatens to overwhelm the church and the world? If any are indifferent to the present state of things, they are not worthy the name they bear. Christians ought to be lively, active, zealous, imitating the conduct of Christ, their divine master, who "went about doing good."

We all know that because of intemperance, swearing, sabbath-breaking, and other vile and abominable practices, the land mourneth; and shall we not pray that the wickedness of the wicked may come to an end? Shall we be aware of existing evils, and still remain in a state of lethargy? God forbid! Rather let our hearts feel—acutely, deeply, sensibly feel for perishing millions; and let us take up the prayer of the prophet, and make it the sincere and oft repeated desire of our souls, "O Lord, revive thy work."

This work is the work of God. "Thy work," says the prophet, and thus being God's work, it is a good work, for he is the fountain of all good. It is a good work because it brings forth good; the cause being good, the effects are good. Perfection being found in the Supreme Being, whatever proceeds from Him is arrayed in the same glorious dress. As he is benevolent, so are his designs—as he is merciful, he delighteth in mercy—as God is love, his work is a work of love.

And what is this work? It is the work of saving souls. Souls, never-dying souls, are infinitely precious. What so valuable as the immortal part? Oh! the loss of one soul; the thought is dreadful. Well might the blessed Redeemer, who know its value, ask the question, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Not all the riches of ten thousand times ten thousand worlds could compensate for the loss of one immortal spirit.

Did we but feel the value of a soul more, did we but think more frequently of the awful end of those who

know not God, and imagine that we see unconverted, unsaved sinners sinking into the depths of perdition, never more to be recovered, we should not then be so inactive and indifferent.

This work includes the spread of pure and undefiled religion—the prosperity of the cause of God—the extension of the Redeemer's kingdom—the enlargement of the borders of Zion—bringing the wandering sheep back again to the fold of God; by enlightening the ignorant, arousing the careless, awaking those who are asleep in sin, and turning the hearts of "the disobedient to the wisdom of the just." It is a shaking of the kingdom of hell; the overthrow of Satan; the triumph of the Redeemer, and the establishment of the kingdom of grace in the hearts of the children of men.

What steps did the prophet take? He prayed, so must we; he asked in faith, so must we; he waited patiently, so must we. He did not go a warfare at his own charges; no, but he looked at once to the strong for strength. Let us then imitate him, and though we may be called to go somewhat out of our ordinary way, what of that? we must not be backward to do so if required. We must not fear the frowns, nor court the smiles of men; we must not be afraid to appear singular, but dare to be so; we must remember that extraordinary effects are not produced by ordinary efforts, and though the infidel may scoff, and the worldling deride, and the half-hearted professor linger behind, "onward" we must go in the face of all opposition.

The all powerful weapon of prayer must be employed; with this we must assail the enemy, and put to flight the armies of the aliens. Yes, glory be to God, faithful, fervent, sincere, believing, nothing-doubting prayer, will not go unanswered, even in our day. Let our language be, "Lord, teach us to pray"—"Increase our faith"—grant us "the spirit of prayer, and the grace of supplication." Such petitions as these, offered up in faith

and sincerity of heart, in the name of Christ, relying upon God's promise, must be heard, and will be answered. We have God's own word for it. "The eyes of the Lord *are* upon the righteous, and his ears *are open* unto their cry." "He will fulfil the desire of them that fear him, he also will hear their cry, and will save them." "Whatsoever ye shall ask in prayer, believing, ye shall receive." "According to your faith, be it unto you."

It is for us to use the means—God will give the blessing. On him alone must we depend for success. "I have planted, Apollos watered; but God gave the increase." Ministers preach, believers pray, and divine power renders their efforts effectual. In this way we become "labourers together with God." Who then can resist us?

Why is it the christian church is not blessed with a greater measure of prosperity? This question is not difficult of solution. Is she not too worldly, too grovelling? The tone of her piety requires to be more elevated. It is no wonder that religion is thought but little of by the world, when those who profess to enjoy it set so small a value upon it. We must shew to others that our religion makes us happy before we can expect them to desire it also.

There is too much looking at each other in the present day, and too little looking at our Divine Master; too much finding fault with others, and too little examining our own faults. Strife, enmity, railing, evil-speaking, backbiting, is too prevalent, and the spirit of satan is more manifest than the spirit of Christ; religion degenerates into formality; prayer is offered up in a cold and heartless manner; and when a revival is prayed for, the means to promote it are not used earnestly, judiciously, perpetually.

How long shall this state of things continue? When will christians feel as they ought on this subject, and unite all their energies to produce a change? To effect this, all should act, all aid, all assist, all co-operate,

all combine, "provoking one another to love and good works."

Each one must begin the work at home; be diligent in the use of the means of grace; be much in prayer; set apart private special seasons for this important duty; strive more earnestly; watch more diligently; and walk more closely in the footsteps of that Divine Saviour, who lived, and bled, and died, that we might live for ever.

In answer to fervent, united, and continued supplication, the Holy Spirit will be out-poured, and mildly or powerfully, yet graciously and sweetly, descend with all his cheering, comforting, consoling, renewing, sanctifying, and saving influences. "A little one shall become a thousand, and a small one a strong nation." The word of God's grace will be attended with divine effects, and not fall pointless to the ground; but reach the heart, reform the life, and produce fruit unto holiness. In other words, the power of God will be felt in our congregations, and his presence realised; sinners will be affected and awakened; souls convinced, converted, and saved. Christians will then strive together for the faith of the gospel, emulating each other in labours of love; perfect saints and holy angels will rejoice over repenting sinners; God will be honoured and adored; and Jesus see of the travail of his soul and be satisfied.

R. T. W.

## THOUGHTS ON PRAYER.

THAT it is the duty of all men to pray, is a proposition readily admitted. There can be no posture more befitting sinful, weak, degenerate man, than that of a humble suppliant at the throne of mercy. Nothing can be more compatible with his character and condition; it is that of the offender imploring forgiveness of the offended; the sinful, puny creature, humbling himself before the righteous and almighty Creator. This



is generally admitted to be in perfect accordance with the will of God and the dictates of reason; and in an angelic like the present, when men are doing all in their power to substitute outward observances and cold formality for spiritual worship, how necessary is it that we should properly understand this important matter.

*We should come to God through Jesus Christ*—by which is meant, not so much that every time we offer up an ejaculation to God we should utter the name of Jesus, but we must feel that it is through him, and through him alone, that we have access to the throne of mercy; that being guilty and polluted creatures ourselves, we have forfeited all claim to the favour of God, and raised a barrier between ourselves and him, which to us is insuperable. But Christ, by his death and resurrection, having opened a new and living way, we may now draw nigh before God, and approach with humble confidence his throne of mercy and grace.

*It is also necessary that our prayer should be spiritual.* "God is a Spirit, and those that worship him must worship him in spirit and in truth." It is not necessary that we should make long prayers, or use a multiplicity of words; it is not even necessary that our thoughts should be audibly expressed, but there must be

"The soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire,  
That trembles in the breast."

It is of no service that we present our bodies before God, that we come before him with lip and knee worship, if our hearts are far from him. This is a truth often confessed, but unhappily often forgotten. We may sit with his worshippers, profess by our external deportment to worship him, unite by our attitude and outward observances in the same prayer and supplication, but it is all vanity unless our hearts are engaged in the exercise. Our thoughts and affections must be called off from the business and plea-

tures of this life, and concentrated upon the work in which we are engaged.

*We should desire to realize the presence of God.* This would have a very beneficial effect upon us; greatly elevating the tone of our feelings, and making our prayers far more fervent than they otherwise could be. If it were impressed upon our minds that while we are praying to God he is in the place with us, watching every movement, and listening to every word as it proceeds out of our mouth; and more than this, that he is analysing our feelings, weighing our motives, and taking cognizance of every thought as it flits across our minds—if we could realize all this, what an effect would it have upon us; how would it solemnize the mind, and enable us to abstract our thoughts from all other objects; and how much more thoughtful, and serious, and earnest, would it make us before him. For how could we indulge in anything like trifling or levity with these impressions upon our minds? Some enter into his presence as the unthinking horse into the battle, and when they are there they chatter presumptuously, as if they were talking to a being who was altogether such an one as themselves. May that Spirit that maketh intercession for us with groanings which cannot be uttered teach us to offer acceptable worship to God!

*The great advantages to be derived from the exercise of prayer.* By it we engage on our behalf the arm of Omnipotence. Many wonderful things have been accomplished in days gone by, by the right exercise of this powerful weapon. Elijah was a man of like passions with ourselves, yet we find him at one time calling down fire from heaven in order to prove, by the consuming of the sacrifice, that Jehovah was the only true and living God. Again we find him praying that the rain should not descend upon the earth, and then praying that the windows of heaven should be opened, and the fertile showers

descend upon the thirsty land. At another time he prayed, and the dead was restored to life, and the heart of the widow rejoiced. How were all these wondrous works performed? Not by the might or power of man. Elijah held fast bold of the arm of Omnipotence in the exercise of prayer. We do not mean to assert that miracles such as these may be expected in answer to prayer in the present day, but greater things than these may. We are at the present time surrounded by many thousands who are dead in trespasses and sins, and it requires the same divine power which raised the dead to quicken them into spiritual life. Let us pray then that souls, dead in sin, may be restored to moral life and energy. Oh if there be any love for God, and zeal for his glory, any compassion for our perishing fellow creatures, let the whole christian church unite in exclaiming "Come from the four winds O breath, and breathe upon these slain, that they may live."

*The more we engage in this exercise the more like God shall we become.* Assimilation is one of the laws of mind, and we are so constituted that the persons with whom we associate have much to do in forming our character. Mind exercises a very powerful influence upon mind. Man holding a continual unreserved intercourse with God, must be gradually assimilated to his nature, and thus become holy as he is holy. There are many other advantages which are to be derived from this exercise, which in consequence of your narrow limits cannot now be introduced. May this subject engross the attention of the christian world, and be the means of making us more frequent and more fervent in our approaches to the divine footstool, more enlarged in our desires, and more confident that if we ask in faith we shall receive. Thus shall our souls be blessed, our fellow creatures benefited, and God glorified.

*Haverfordwest.*

JAZER.

## UNWEARIED ZEAL.

"BE instant in season and out of season," was the advice of "Paul the aged" to Timothy his "own son in the faith." Engaged in the noblest enterprise that can employ the powers of a human being—the ministry of the gospel of the grace of God—Paul suggested to Timothy a course of action worthy of its high responsibilities, and suited to the magnitude of the undertaking. This counsel was given in the shape of a solemn charge as in the sight of God, founded upon the revealed truth, that our Lord Jesus Christ will judge the quick and the dead at his appearing and kingdom.

At the time this charge was given, the apostle was an old man, whose views were matured and enriched by an experience, replete with the most touching and remarkable incidents; at the close of a life which exhibits some of the most interesting and extraordinary events that were ever interwoven in the history of a mere mortal. To enter into the feelings that originated the instructions the venerable apostle gave his young friend, we must study the man and his history.

His standing in society was respectable, his natural powers were of the highest order, and his attainments as a scholar placed him in the first rank of literary eminence; in addition to these high qualities, he was pre-eminently distinguished for decision of character; thus gifted by nature, and cultivated by art, we find him calmly laying down his talents and honours at the foot of the cross of the "despised Galilean."

And after he entered upon his glorious mission, the grace of God in him raised him infinitely above the scenes of mental and physical suffering with which he was daily surrounded. "We are troubled," says he, "on every side, yet not distressed, perplexed, but not in despair; persecuted, but not forsaken, cast down, but not destroyed." However complicated and terrific might be the aspect that his diver-

sified trials assumed, yet "none of these things move me," is his noble and deliberate declaration. Raised above the influence of earthly interests, "the loss of all things," was a comparatively small item in the estimate of his losses and gains. "As poor, yet making many rich," he possessed wealth that silver and gold could not purchase, nor the combined agencies of earth and hell destroy. He was rich in souls—"Ye," said he, "are our glory and our crown." Now a cause that enlisted into its arduous service such a man as this, and who to the end of life pursued the same course, may well call upon its professed friends in these days to "be instant in season, and out of season," in order to aid its progress, and hasten its complete triumph. But does not this deep devotion of the noble apostle sternly reprove the "cold delays" of many members of our churches now a days, whose inaction indicates that they do not sympathise with the Lord Jesus in the things pertaining to his kingdom. By what strange process of thought, we ask, do *you*, who are not your own, but bought with a price, refuse immediate compliance with the unequivocal obligation you are under to live to him who died for you, and rose again—Him, whom *you* call *your* Saviour and *your* Lord?

How lavish are the votaries of science, and the advocates of commercial freedom, in their expenditure of mind, money, and time, and with what untiring activity do they labour to develop, and carry out truthful principles, that their fellow-men may participate in the good that is expected to accrue from their practical adoption. When Napoleon arranged for the retreat of his army from Russia, he assigned the command of the rear-guard to Marshal Ney, who readily obeyed the mandate of his chief, regarding the most arduous and dangerous service as the most distinguished and the most honourable. Are the children of this world more generous and more noble in their generation

than the children of light? When, oh when, will christians devote all their influence and energies to the service of Him to whom they are indebted for all they are now, and all they hope to be hereafter? It is only in *this* world, let me remind my brethren, that we can thus serve the Lord Christ. Oh, let us be active, faithful, persevering—"Instant in season and out of season." H.

#### DR JUDSON ON THE COMMISSION GIVEN BY CHRIST.

Go ye into all the World and preach the Gospel, or rather, "*proclaim the good news*" to every creature. The word *preach* has, in modern usage, acquired a meaning rather too specific for the original. *Oral* communication may be the first and most obvious, but is certainly not the exclusive meaning of the original word. It is more faithfully represented in English by the word *proclaim*. If a messenger from a king or superior government should be sent to a rebellious province to proclaim pardon to the inhabitants, he would evidently be fulfilling his commission whether he communicated the intelligence by addressing the people in his own person, or by inserting notices in the public prints, or by circulating hand bills, or by distributing authentic documents from the sovereign declaring the terms of pardon.

The apostle Paul did as really and certainly, as effectually and extensively proclaim the Gospel, when he penned the Epistles to the Hebrews and Romans, as when he addressed the Jews in their synagogues, or received company in his own hired house at Rome. The earlier communications of a missionary sent to impart the gospel to an unenlightened people, will probably be of an oral kind, but he will have very imperfectly fulfilled his commission if he leave them without the written word. Of late years there has appeared a tendency to promote the oral communi-

cation of the gospel, not indeed to an undue pre-eminence, but in such a manner as to throw a shade over the written communication by means of tracts and scriptures.

In examining the annals of modern missions, it is difficult to ascertain which mode of communicating the gospel among a reading nation has received the greatest share of the divine blessing, and has been instrumental in bringing most souls to the knowledge of the truth.—*Extract from his speech at New York, May 16, at the public meeting of the American and Foreign Bible Society.*

#### SKETCH OF THE MISSIONARY LABOURS AND DEATH OF THE REV. THOS. BURCHELL.

MR. BURCHELL was a member of Mr. Winterbotham's church, at Nailsworth. On the 14th of October, 1823, he was publicly set apart to the missionary work at Trowbridge, and shortly after sailed for Jamaica. His labours were devoted to the towns of Montego Bay and Crooked Spring, on the north-western part of the island. The location was a good one, as the former place was the chief town in that part of Jamaica, and the success of Mr. Burchell was, as might be expected, eminently great. On the 29th of February, 1824, he formed a church of twelve members at the Bay. So great was the interest he excited that the accommodation hitherto provided was found totally inadequate. In 1826, being necessitated to visit England on account of his health, Mr. Burchell returned the following year with means sufficient to erect a commodious chapel for his people. A year or two after his return, he again visited his native land, "at which period he left one thousand six hundred in full communion with the church at Montego Bay, and about three thousand inquirers, including the town and the district around."

The labours this indefatigable missionary undertook at this time may be learned from the following account, compiled from his own narrative:—At Montego Bay, there was service only every alternate Sabbath, when he was engaged with the people from six o'clock in the morning till eight in the evening, with very little intermission. The other Sabbath was employed in attending to the requisite services at Gurney's Mount, Shortwood, or some other place.—Prayer-meetings, preaching, conversing, and other duties, occupied the week, besides journeys into the interior of twenty and thirty miles. For thirteen successive weeks in the previous year, he states that he journeyed at an average of one hundred and three miles per week on the concerns of the mission; and during ten months travelled three thousand one hundred miles,—no mean exertions and toils in such a climate, and where there were no public means of conveyance. It was in consequence, as Mr. Burchell himself says, of the number of persons connected with the churches that the plan of employing approved individuals united to the church, as "leaders," and of dividing the people into classes, was adopted.

On his return from England in January, 1832, he found the island in a state of insurrection. For the following account of the events which then took place with respect to Mr. Burchell, we are indebted to Dr. Cox:—

"The notoriety he had acquired by his missionary zeal and success, occasioned a report that the leaders of the rebellion had used his name to further their designs. This exasperated the sufferers, and the missionaries on shore were assured there was little doubt that on his landing he would be assassinated. Before coming to anchor, an officer from the *Blanche* frigate required Mr. Burchell to accompany him to that ship, where he was confined a prisoner, without any other information than that 'it was

martial law.' The marine on guard walked in his apartment with his bayonet drawn, and remained there the whole night. This continued to the third day, when the bayonet was sheathed, and permission obtained for the visits of Mrs. Burchell, in the presence of a third person. His desk was broken open, and papers seized. He was kept in this confinement for eleven days, during part of which time he was exceedingly unwell. He was then transferred to the *Garland Grove*, the ship in which he had arrived; and permission was given for the visits of some of the missionaries.

On the 10th of February, an order was issued for his release, but with a recommendation from the Captain and another gentleman to quit the island, as he feared his (the Captain's) interests, and those of his owners, would be injured, on account of his unpopularity, and that his life would be endangered on shore. The strongest expressions were reported of a determination to assassinate him; and all the missionaries concurred in recommending him to proceed to America. At this crisis, a boat came alongside with the head constable to take him and Mr. Gardner before the civil authorities at the police office, on a charge preferred by Samuel Stennett, to the effect that he had advised the negroes that freedom was theirs, and they must fight and pray for it. He went on shore with the full expectation of being murdered, after having taken a most painful leave of his family and friends on board. On his landing, the mob closed round him, hissing, gnashing their teeth, and some crying out, 'Have his blood;' 'shoot him;' 'hang him.' Several coloured persons, however, interposed, and averted the danger.

The missionaries Burchell and Gardner were then committed to the gaol to await their trial, with an interdiction from even walking in the yard. A letter was sent by the

Custos on the 9th of February, stating that no legal evidence was found against Mr. Burchell, and he, with others, was discharged from the gaol. Still the Attorney-General expressed a determination to send in an indictment against him on the evidence of the perjured Stennett; but the Grand Jury, on the 14th of March, after an appeal to the Judge, were reluctantly obliged to ignore the bill, and Mr. Burchell was restored to his friends. On the morrow, however, it was found that a murderous assault was meditated against him, and, under military escort, headed by the Chief Justice, he was conducted to the beach, and took refuge from the mob on board H.M. Ship *Ariadne*, when he was induced to promise to sail for America the next day. Accordingly, on the morning of the 16th of March, he left the inhospitable shores of Jamaica for New York. It appeared that the mob had agreed to tar and feather him, an indignity which, according to Jamaica usage, must have terminated in his death.

Besides his personal hazards and annoyances, Mr. Burchell sustained severe losses in property. His private residence and furniture in the mountains were burned by the militia, and the malice of his enemies wreaked itself upon other buildings in which he had, or was supposed to have an interest."

In 1832 Mr. Burchell, in company with Mr. Knibb, was in England, engaged in pleading the cause of the slave, and in raising contributions for the erection of the houses destroyed during the insurrection. The success of these appeals is well known. The feeling they produced will not soon be forgotten.

In 1834 Mr. Burchell returned to the people of his charge, and was by them received with the utmost affection and enthusiasm. Tranquillity had now succeeded the storm, and, as a consequence, success and prosperity almost unparalleled pleasingly characterised the period immediately

preceded by violent persecution and obloquy.

"Before 1836, Mr. Burchell's congregation had increased by at least one-half, and he had added to his church in Spanish-town between five hundred and six hundred souls. Still his labours were pursued amidst much obloquy and personal affliction. In 1839, his health gave way under the pressure of occupation. His toils, however, were still sweetened with success. During the year, one hundred and ninety-nine members were added to the church; and in the following year it was calculated that, in seventeen years, the parent church with its affiliated branches, had grown from thirteen members to upwards of three thousand, with nearly as many inquirers."

It need not surprise us that numerous duties, increased responsibilities, and past distressing anxieties had done much to undermine Mr. Burchell's constitution. His health was in fact in a precarious state. An attack of fever in February last left him in such a languid state, that a voyage to England was considered indispensable.

"Mr. Ebenezer Smith, his medical adviser, gave him hopes that if he could escape the atmospheric uncertainties of the spring, the warm weather of July might effect a cure; nor until a few days before his death did any symptom appear to forbid this pleasing anticipation. Even as lately as the Tuesday before his death he was able to pay Mr. Smith a visit at his residence in Billiter-square, and to return to his lodgings at Mrs. Moore's, in Queen's-place, Southwark-bridge, by way of the Baptist Mission-house, in Moor-gate-street. But on Wednesday we found him in bed, from which he never rose again. The next day the hue of his countenance betrayed a decided jaundice, with such strong symptoms of lethargy, that Mr. Smith gave special instructions for engaging his attention and preventing sleep.

Every attempt to effect this was unavailing, and, before Friday morning, he was in a state of insensibility. As a last resource, he was cupped in the temple; but he appeared utterly unconscious of the manipulations of the operator. At two o'clock on Saturday morning, he expired in the presence of Mrs. Moore and her family, by whom no sign of returning consciousness could be detected. The remains of this honoured servant of God were removed on Saturday night to the Baptist Mission-house, preparatory to interment in Abney Park Cemetery, on Wednesday afternoon."

Dr. Cox, who knew Mr. Burchell well, describes him as having possessed sterling sense, unbending integrity, great determination and resoluteness, a keen sense of wrong-doing in others, and a perfect sympathy in the sufferings of his brethren, together with the love of souls, which like a sweet and heavenly light was thrown over all the sterner virtues of his character.

The piety of the deceased missionary was exemplified in his life and sustained in his death. One who visited him on the Thursday before his departure thus writes:—

"After a little conversation on matters of business, I offered to engage in prayer; he gladly consented. During the exercise he appeared much affected, and sobbed repeatedly, joining in the petitions from time to time. After I had done, he buried his face for a moment in his hands, and then said, with deep feeling, 'It's all well; I know it's all well. I should have—but, no! it's all well.' On my saying, that, painful as it was that this illness should visit him when far away from his family, still if he were not now their guardian and comforter, they were under God's guardianship; he assented, and repeated, 'Oh, yes; and it's all well.' I then asked him, if the gospel he had preached to others was still his support, and if Christ was precious to him. 'He is

precious, and I can trust him—I feel  
I can trust him.'

I then said, 'You feel that the mercy  
which has sent a Saviour is equalled  
by the mercy which has led you to  
trust him.' He paused a moment;  
his lip quivered with strong feeling,  
and all I heard was, 'He made me.  
I *can* trust him.'

The end of this Servant of Christ

was peace; his happy spirit, says a  
revered minister, seemed like the bird  
of evening winging its way, amidst the  
gathering shadows, homeward to its  
resting place."

"Now, traveller in the vale of tears  
To realms of everlasting light,  
Through time's dark wilderness of years  
*Pursue thy flight!*"

B.

## Poetry.

### THE SLIGHTED INVITATION.

2 Chron. xxx. 10; and Luke xiv, 16—18.

"OH come to the long slighted passover feast,  
Ye woe-stricken remnant of Israel draw near;  
Come Judah attend with the Levite and priest,  
The gracious Jehovah will meet with you here."

Thus good Hezekiah the message sent forth,  
Through the borders of Israel, all ravaged and torn;  
But the stiff-necked tribes, from the south to the north,  
Insulted his heralds, and laugh'd them to scorn.

Yet divers gave heed to the message, and came  
To bow with contrition on Zion's blest hill;  
For past loving-kindness to honour his name,  
And pray for his mercy to follow them still.

Now Jesus addresses the victims of sin,  
And shews the provision his mercy has made;  
"Oh! come to the fountain of grace and be clean!  
Oh! come to the table of love and be fed!"

But many make light of the message; the charm  
Strikes but the deaf adder that stoppeth her ear;  
For some to their merchandise, some to their farm,  
And some to their wedding prefer to repair.

Yet is there a number which no man can tell,  
From every kindred and every place,  
Who love on the mercy of Jesus to dwell—  
Who press to partake of his riches of grace.

They are gathering around his table below;  
'Tis a feast where the foretaste of glory is given;  
Yet girding their loins, and preparing to go  
To sit with the Lamb at his marriage in heaven.

D. I.

## Reviews.

THE ITALIAN SWISS PROTESTANTS OF THE GRISONS. By DR. MARRIOTT. London: Partridge & Oakley.

IN this neat little stiff-covered book, which may be purchased for one of the smallest of our silver coins, will be found some very interesting and pleasing facts. It is a reprint from the *Continental Echo*, with introductory notices by Baptist Noel and James Currie. Mr. N. says—

"A free population of 120,000 persons, speaking the Italian language, who have political liberty, on the frontiers of Italy, where evangelical books are prohibited, and faithful preachers would be silenced, live on the southern side of the Alps, speak the Italian language, and are, in their habits, more connected with Italy than with Switzerland. Among them there are in the Valley of Poschiavo about 1600 Protestants, and in the valley of Bregaglia 1800 more.

How much may these Italian Protestants extend the knowledge of the gospel in Italy if they themselves become enlightened and earnest! At the western extremity of the Alpine chain, their brethren, in the Valleys of Piedmont, are depressed and fettered by Sardinian despotism, and think themselves happy if they can protect themselves from Papal persecution. But here is a people among whom all the institutions connected with an evangelical church can be freely developed, and who, unchecked by fear, may employ every opportunity presented to them for the evangelization of Italy. The inhabitants of Bregaglia, Protestants since 1552, are industrious, frugal, clean, moral, and generous: they profess the Bible; they have Protestant pastors and schoolmasters—but they are poor; their masters ill paid; the scholars without books; and, of six communes, two are without ministers; one pastor is sick, and two others are likely to leave their flocks under the pressure of poverty. Under these circumstances a rich Roman Catholic, who doubtless knew the value of this Protestant out-post, has built a fine Roman Catholic church in the centre of the valley, where, though there is now no Roman Catholic congregation, he may plant his ecclesiastical artillery.

A single zealous minister, a young Englishman devoted to Christ, who would adopt that people as his people, and make those charming chesnut groves beneath the Alps his home, those interesting Protestants his flock, would find there, when he had made the Italian language his mother tongue, a

field for missionary exertion of no ordinary promise. May this tract evoke the zeal of some christian men to send such a missionary, and animate some faithful and devoted man to undertake the mission."

THE CHRISTIAN PREACHER'S POCKET COMPANION. By J. BURNS, D.D. London: Houlston and Stoneman.

DR. BURNS has laid a large body of useful men under great obligations to him—we refer to occasional and local preachers, who generally, having little time to spare, require such compendious works as this. Everything that can be done ought to be done to aid them in their benevolent labours, and there is much in this neat pocket volume that will repay repeated perusal. Part 1—contains thirty brief essays on the various duties of a christian preacher, being extracts from eminent writers. Part 2—Remarkable anecdotes of ministers. Part 3—Twenty-eight original sketches of sermons.

CHRISTIAN DISCRIMINATION. By REV. HENRY HOLLIS. London: Simpkin, Marshall & Co.

THE design of this small volume is to excite men of all classes to exercise an intelligent discrimination in forming their opinions. Too many now-a-days follow the beaten track of custom, however crooked and erroneous. What can be expected from such in the hour of trial but timidity and compromise? What we wish to see, among our young friends especially, is, a calm and deliberate investigation of the truth of God as revealed in his own Word, and then manly and uncompromising avowal. This little book abounds with valuable hints and suggestions for the exercise.

CONFORMITY OF THE CHURCH TO THE WORLD; its Evils and Remedy. By the Rev. T. DAWSON, BACUP. Rochdale: Wrigby.

We regret that this pamphlet is without a London Publisher, as it is worthy of a wider circulation than that which seems to be assigned to it. This is the time to multiply, by millions, faithful addresses of this character. We elsewhere, page 462, give an extract or two.



**THE DUTIES RESULTING FROM CHURCH MEMBERSHIP.** By S. LILLYCROFT, Baptist Minister, Windsor. *London: Houlston and Stoneman.*

A VALUABLE little publication, in which Mr. Lillycroft discusses briefly, yet forcibly, the duties of members to the Head of the Church—to the pastor—to brethren—to their families—to the world. We cordially recommend it. See page 462 for a few extracts.

**CHRISTIAN CHARITY AND CHURCH COMMUNION;** or, the order of the New Testament Churches Vindicated. By W. HARRISON. *London: Dyer.*

IN this small tract the writer proposes to prove that repentance, faith, and baptism, are the scriptural terms of commu-

nion, and ought not to be dis-arranged or dispensed with on the plea of christian charity, which should be "first pure."

**THE YOUTHFUL SABBATH SCHOOL SUPERINTENDENT.** A Memorial of JOHN PADWICK. By T. WALLACE, Havant. *London: Houlston and Stoneman.*

A PLEASING little memoir of an active and devoted young man. The author says—

"The writer presents before his readers, an example of christian love, christian devotedness, and exalted piety, and, he may add, a model for sabbath school teachers, a class of persons, labouring for Christ, he much values, and in whose spiritual prosperity and usefulness, he takes a deep and growing interest."

## Baptist Church History.

[The following communication has reference to the History of the Baptist Church at Eythorne, which appeared in our columns—295 and 418. It might more properly have been inserted as "correspondence," but we place it here in order that our readers may, with more readiness, refer to it hereafter.]

### EYTHORNE.

It would afford some satisfaction if you would insert in the *Baptist Reporter* a few observations on some statements contained in the "History of the Baptist Church, Eythorne, Kent," and bearing the signature of "P. G. Johnson."

There is, Mr. Editor, some consolation in the thought that the account was written for "some of the more intelligent class of your readers;" they will be able to see the difference between mere assumption and what is supported by undoubted evidence. The conviction forced itself on my mind, from reading that account, that, at least, one great object of it was to produce the impression on the mind of your readers that the church at Eythorne is the oldest in Great Britain: in the commencement, your correspondent says, this is unquestionable; at the conclusion, the statement is reiterated, and marked in italics, as if he commenced with the object of showing this, and concluded

as if he had triumphantly accomplished his object. Is there no "love of the venerable" in all this? Be this as it may, such a statement wants proof, and if there had been more anxiety to give evidence of this being the case, such a daring assertion had not been needed; your "intelligent" readers would have seen it at once.

I should not have troubled you with a single remark, had not reference been made to the church of which I am pastor. At the foot of page 296 is the following note:—"It has long been customary to attach the indefinite date of 15— to the church at (Hill Cliff) Grappenhall; and last year the date of 1600 was affixed to the church at Warford, which has heretofore appeared without a date in the list of baptist churches. But, until these churches can furnish historical testimony of so remote an origin, these dates must be considered apocryphal." The church at Hill Cliff has never been anxious to have it believed that it is the oldest baptist church in Great Britain. However some may be prompted from the "love of the venerable" to make incorrect statements, that charge cannot be brought against this church. Neither pastor nor people are responsible for the date 15—. P. G. Johnson says, "It

has long been customary." How long? In the year 1840 or 1841 the secretary of the Lancashire and Cheshire Association, wishing to insert in the circular letter the dates of the churches' formation, wrote to me for information. I told him all I knew on the subject. I could not tell him when it was formed—I did not know. He judged himself from the evidence given, and inserted 15—. Prior to that time another date will be found in some accounts. So much for the statement "It has long been customary." There is, too, a great scarcity of information respecting baptist churches in former times. The history of the baptist church, Eythorne, may be adduced in proof. Not much can be said of it before 1750. Your correspondent says, that the church there in 1624 consisted of between 20 and 30 members—that for one hundred and sixty years its pastors were of the name of John Knott—that one of them had a very fortunate escape from the hands of his persecutors—and that in 1750 singing was introduced. These are but few particulars for so long a period. Perhaps one need not be surprised at this. At a time when baptists were fined, imprisoned, and put to death, the greatest secrecy would be maintained, and records not kept, when, if found, they could be brought as strong evidence against them. Is it wise, Mr. Editor, to speak confidently respecting their antiquity, when so little is known of them?

There is something worse than this, and which is the principal ground of my complaint. P. G. Johnson, after saying that the church at Eythorne "is unquestionably the most ancient baptist church in Great Britain"—after saying that the date of the formation of that church cannot be prior to 1620, "without substituting what is fabulous for historical testimony," calls on the church at Grappenhall for historical testimony of so remote an origin as 15—. The plain English of this is, that the date of 15—is not correct, and that the "love of the venerable" has led the church to insert what is fabulous. I do hope, Mr. Editor, that your readers will exonerate the church from such a charge. Can it be possible that they would willingly deceive, or that it requires P. G. Johnson to warn your readers against such an imposition?

"The most ancient baptist church in Great Britain." Let your correspondent prove this. If he can, then the date of 15—is evidently incorrect, and will be willingly withdrawn; but P. G. Johnson fails to tell when the church at Eythorne was formed, or by what instrumentality. He mentions the zeal of Mr. Helvisse. Can he prove that the Eythorne church in its origin had any connexion with Mr. Helvisse, or tell anything at all how that cause began? Supposition will not do: historical testimony is wanted.

Again, can P. G. Johnson give the ancient history of the baptist church at Hill Cliff? When, how, and by what instrumentality? This task belongs to him; for, if he fails to do this, he ought to retract his assertion respecting Eythorne. A person in company once exclaimed, he had the best wife in the world. To which statement a person replied, your information ought to be very extensive to make that assertion. You ought to be acquainted with every wife in the world; for if there is one wife with whom you are unacquainted, you ought not to have made the assertion. She may be better than your own. What kind of evidence, Mr. Editor, are we to deem conclusive? Some statements are cast away as traditional, yet a supposition can be trusted in another without any evidence. When tradition is printed does it become stronger evidence? Is there no tradition in "Taylor's History of the General Baptists?" or in "Ivimey's History of the Baptists?" Do their histories contain all accounts of the baptists? Are there no errors of omission or commission with them? Is there no tradition in P. G. Johnson's account of Eythorne? I should have no objection to give as much information as I can respecting the baptists of Cheshire. In the present case I do not feel called upon to do it. The authority for P. G. Johnson's assertion is yet to come; and, notwithstanding all he has said, if the church at Eythorne can furnish no evidence of an existence before 1620, there is evidence, satisfactory to me, that the baptist church at Hill Cliff is of more ancient origin than that at Eythorne. Yet, Mr. Editor, I am far from saying it is "unquestionably the most ancient baptist church in Great Britain."

ABRAHAM KENWORTHY.

Grappenhall, near Warrington.

## Christian Experience.

JOHN WILDERS,

SON of W. Wilders (pastor of the G. B. church, at Kegworth) was born at Sutton Bonington, Notts, Dec. 22, 1807. An unusual gravity marked his childhood, and he very early became fond of reading. While a boy, he might often be seen surrounded by a juvenile audience, listening with deep interest to his narrative of some piece of real or fictitious history which he had stored in his memory. As he approached to manhood, the religious impressions that had been made on his mind by the Spirit of God, through the instructions of a pious mother, resulted in conversion to God, and in 1827 he was baptized, and received into the church at Sutton Bonington. As he was known to possess a cultivated mind, furnished with a considerable amount of valuable knowledge, he was soon called upon to exercise his talent at prayer meetings for the benefit of others. Always diffident, it was not without much excitement that he entered on these engagements. On his removal with his father to Kegworth, in 1831, he was more frequently employed in giving a word of exhortation; and shortly after the church requested him to preach as often as opportunities were presented. In 1837 he entered the Academy, at Wisbech, as a student for the ministry, where he continued about a year. After supplying the church at Hinckley six months, he accepted an invitation to the pastorate of the church at Smalley, which office he sustained until his removal from the footstool of mercy on earth, to the throne of glory in heaven. The death of a beloved wife, after a union of only a few months, appears to have given a severe shock to his feeble frame. During the latter part of his life he was greatly debilitated, yet he generally continued his public labours. His death was sudden; while engaged in the tuition of a young gentleman whose education he was superintending preparatory to his entering a university, he was seized with a violent coughing, which ruptured a blood vessel, and in a quarter of an hour his spirit took its flight to the region of immortality: this was August 20th, 1844, in the thirty-seventh year of his age. The

history of Mr. W. furnishes a striking example of the successful result of endeavours at self improvement. From boyhood he worked in the stocking frame until the age of thirty, when he entered the Academy; in addition to this he taught an evening school during the last two or three years of that period. Destitute of the guidance of a tutor, in the midst of cares and toils by which he earned his daily bread, he engaged in the pursuit of knowledge with undaunted resolution, and continued his efforts with untiring perseverance. At the age of fourteen the languages attracted his regard: he began with Latin, and was soon able to read any of the classic writers of ancient Rome; French was next acquired; he then turned his attention to the Greek, of which he became master, and perused many of the best writings in that tongue. Feeling a strong desire to read the Old Testament in the original language he made himself familiar with the Hebrew, which he read with great facility and accuracy. Having made these acquisitions, some other languages appeared comparatively easy: the Italian was quickly acquired: then the German. At the time of his death he was studying Eichorn Michaelis, and the most eminent German critics. He had also some knowledge of the Syriac and Spanish; and had intended to study the Arabic and Sanscrit. These languages were acquired, as he himself stated, "that a door might be opened to foreign and ancient literature." In his youth he was fond of botany: he not only obtained a theoretic acquaintance with it as a science, but spent much time in examining plants and herbs, and arranging them according to their classes. Mathematics were not left unexplored. At the period of his death he was engaged in teaching Algebra, Geometry, and Trigonometry, in connexion with the languages, to the young gentleman above alluded to. Nor were the treasures of English literature neglected: his knowledge of English law was such as to enable him to give a satisfactory reply to most ordinary questions on that subject; he carefully read most of our best authors, and was minutely familiar with British

history. These acquirements were, of course, the result of years of laborious diligence; it was a common practice with him to rise at three or four o'clock in the summer, and offering up his soul to God, to spend two or three hours in the field with his book. As a minister of the gospel he was intent on doing good; he earnestly desired and prayed and laboured for a revival of the work of God, among the people of his charge, and was permitted to see its commencement. Within two years after his death eighty-four were added to the church by baptism. In his preaching and pastoral visits he kept prominently in view the great principle involved in "Christ crucified." His preaching was evangelical, and calculated to edify and build up the believer, as well as to lead the sinner to Christ. His sermons were short, frequently not exceeding twenty minutes; his words were few and well chosen. His piety was sincere, and his conduct irreproachable; even the enemies of the cause of Christ were constrained to acknowledge that he was a truly good man. Though diffident and taciturn in the presence of strangers, by the fireside he was an interesting companion; his conversation was always profitable. A judicious member of the church observes, "Those who knew him best revered and loved him most; though dead, he will long live in the hearts and affections of the people among whom he laboured." — *From "Condensed History of the General Baptists," now in the press.*

#### HENRY THOMAS.

A good old man is the best antiquity, and which we may with least vanity admire.—*Bishop Earle.*

HENRY THOMAS, late of Tyben, near Nubert, South Wales, was born in the year 1757; his father was a farmer, and a respected deacon and assistant preacher in the baptist church at Moleston, of which his brother, Evan Thomas, was the highly esteemed pastor. He was the last survivor of eight children who were brought up by their devout parents in the way of religion, and who have been eminently pious and useful in their respective localities up to a good old age. When Henry was 32, he married Mary, a daughter of Evan Mathias, a respectable farmer, and one of the deacons at Moleston, and found in her a suitable helpmeet. She was eminent in activity and concern for the cause of religion, and also in her liberality to the poor, particularly

to preachers and ministers of humble circumstances. They had the happiness of bringing up five children in the fear of the Lord, who are pious and useful in the cause of the Redeemer amongst the baptists. One is the minister at Ffynnon.

Henry had the honour of following the Saviour through baptism, and joined the church at Moleston, in the 16th year of his age, and has been an active and constant member for seventy-three years, and a faithful deacon for fifty-years. A glance at the character of one that has been thus long in the world and in the church, may be instructive and encouraging to many of your numerous readers. In the early part of his life he had been severely troubled by religious depression, but when once reading Psalm ciii., all his depression removed, and he had occasion to praise God as the God of his salvation. He read much, and acquired a considerable degree of general and religious knowledge. But in the later period of his life the Bible was his favourite book, and he admired more and more the excellency of its knowledge. While some seemed to form their character by the spirit of the world, others by the spirit of the times, and others by the fashionables of religion, his seemed to be pre-eminently formed by the pure spirit of the gospel, and the holy example of Christ. In all his secular affairs he most sincerely acknowledged the providence of the Supreme Ruler of all things, and the principle that governed all his proceedings was not to do anything during the day, that he could not freely ask the blessing of God upon. He was exceedingly economical, so much so that some would have him to be a miser, had he not been so cheerfully liberal to the cause of religion. He was a contributor to the Baptist Mission from its commencement. So humble, so peaceable, and so amiable, was his disposition, that it is not known that he ever had a dispute, a quarrel, or even a secret enemy, during the long period of his sojourn in this world. When he came to his "four-score years" he relinquished all his worldly affairs, saying, "I have lived long enough in the world to know that it is all vanity, but the world in which I shall soon be is all substance." For more than the last thirty years of his life, he used to withdraw at stated periods, every day, to commune with God. And during the long period of his profession, he possessed a constant and a peculiar attach-

ment to the public worship of God. This was his delight. He was free from the evils commonly incident to old age, such as covetousness, fretfulness, jealousy, suspicion, and melancholy. He was never heard to eulogise times past as far exceeding the present, but his mind and heart seemed to keep pace with the improvements and spirit of the times. He possessed such a happy temper as not to be easily moved, which I believe contributed, in a great degree, to preserve his health and prolong his days. At the age of eighty-nine his faculties retained great vigour, and there was everything in his aspect and deportment to produce veneration, esteem, and affection. On general topics, one might easily draw from him such observations as evinced such a measure of knowledge, and experience, as are rarely met with. The doctrines of the natural and wilful depravity of man, redemption, the love and agonies of the Saviour, would never fail to produce the most tender and almost heavenly emotions in his soul. His friends will not forget, while memory retains its power, his dignified and venerable person, his mild amiable manner, his liberal and devout spirit, the simplicity, purity, discrimination, and benevolence, which marked the whole of his conduct. He had no particular disease, but the general decay of nature, and the infirmities of old age. For some years before his departure, he would often say, "I have only to wait the time. I am willing when ever he thinks proper." But that time came on the 30th of April last, when, unexpected by the family, he slept the sleep of death, without a sigh or a groan. Indeed it could not be distinguished for some time whether his soul was in or out of the body. It might be said, with some propriety, of his departure, that he was removed without tasting death. His mortal remains were accompanied by a vast number of friends to Ffynnon, and when the corpse was laid in the grave, such a general feeling was manifested, that tears flowed from every eye. The occasion was very feelingly improved by the Rev. T. Evans, from Rom. viii. 10, 11, the passage which the deceased had chosen for the occasion, and which was peculiarly expressive of his character, his experience, his humble and unshaken hope. The writer has never heard of imperfections by any one but himself, of which he was fully sensible, and would

freely acknowledge them to God and man, which made many to wonder at the acuteness of his religious perceptions. His constant prayer was to be found in the beloved, without spot or blemish; and doubtless his prayer was heard. As for us, we do not expect to

"Look upon his like again."

T.

[Our friend makes an apology for his composition, being a Welshman. He need not.]

#### ELIZABETH HAMMOND.

ELIZABETH was the only daughter of Mr. Nathan Hammond, senior deacon of the baptist church, Lewes, Sussex. She departed this life, June 19, 1846, of consumption, aged 22. She had been a member of the baptist church not quite four years at the time of her death. Fond of imparting instruction, for which she was eminently qualified, she had been a sabbath school teacher about eight or nine years, and was much beloved by her fellow teachers, and particularly by her own class. She left her home in December, 1844, to go to the Normal School, Borough-road, London. Having previously had a good education, her acquisitions whilst there were such as to excite the admiration and hopes of her teachers. On leaving Borough-road, she was appointed mistress of the British school at Watford, where she remained about four months, until obliged to return home through weakness. No doubt London disagreed with her constitution, for when she left her father's roof she was the picture of health, but had not been there more than three months before there was a visible change for the worse. As a member of the church she never allowed anything to prevent her attendance when the place was open for worship, except illness. She also embraced every opportunity of attending all meetings of every kind that had for their object the advancement of Christ's kingdom. Her principal desire to live was that she might promote God's glory, and be useful in his service. About three hours before she died she said to her father, "God hath not appointed us to wrath, but to obtain salvation by Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him." A short time before she died, she said, "I have no fear of death on either side—all is well!" For some little time we could not tell whether her breath was gone, for she expired without a struggle or a groan.

## Characteristic Sketches.

### NAUVOO, THE MORMON CITY.

(From *New York Recorder*.)

In descending the Mississippi river the steamboat touched at Nauvoo, the Mormon city. It is situated just at the head of the lower rapids. I could not resist the temptation to visit this famous seat of imposture, and in company with my friend, S. Griggs, Esq., of Alton, and some other fellow travellers, left the boat for that purpose.

Nauvoo, you are aware, is on the Illinois side of the river. It is situated on what is called in this country, a bluff; but is distinguished from everything on the river bearing that name by an easy, graceful slope, of very great extent, rising to an unusual altitude, and containing a smooth, regular surface, which, with the plain at its summit, is sufficient for the erection of an immense city. Such a city as would occupy the slope of the hill only with the usual variety of public and private buildings, would present a more beautiful appearance than any other in the world. When viewed from the table lands on the Iowa side, it appears, even now, like an extensive, well built town, while its far-famed temple, rising high above every other object, and displaying its beautiful proportions to the greatest advantage, secures the fixed gaze and admiration of every beholder, and excites his earnest desire to examine in nearer proximity all that has given it renown.

A walk of fifteen minutes brought us in front of the temple. It is built of compact, polished limestone, obtained on the spot. The architecture is of a mixed order, the fundamental and prevailing feature of which is Doric. Its description in detail has been often printed, and I will, therefore, only repeat that its dimensions are represented as one hundred and twenty-eight feet long, eighty-eight feet wide, sixty-five feet high to the top of the cornice, and one hundred and sixty-three feet to the top of the cupola. The most correct resemblance of its model, which I can think of, exists in the churches built in Boston about thirty years ago. The front elevation of the baptist church in Charles-street conveys a tolerable idea of the front of this temple. It has but one room for public worship entirely finished. This is on the main or first

story. It will accommodate comfortably a congregation of three thousand persons. It has no pulpit formed after the ordinary patterns, but at each end of the room are four seats, each containing three chairs, and elevated regularly above each other, where the officers are seated according to their respective grades, and who address the people as they are called up by their principal. Above the seats at the east end, is the following inscription in large painted letters—"THE LORD HAS BEHELD OUR SACRIFICE; COME AFTER US.

In the two stories above are rooms of the same dimensions with the one described, but entirely unfinished, as are all others shown us in the building. That in the second story was also intended for public worship, and that in the third story for a school room.

The baptistery is in the basement—a dark, gloomy room of nearly the same dimensions as the others. It is a large oval reservoir, hewed out of a solid block of limestone, and apparently resting on the backs of twelve oxen, sculptured in the same material—the heads and shoulders of the animals, however, only appear. It is in an unfinished state and has never been used. All these rooms are surrounded with smaller ones intended for various purposes connected with the government, the ecclesiastical or educational interests of the community.

From the cupola is obtained the finest prospect in this country. Woodlands and prairies of immense extent, with all the variety of undulations peculiar to this great valley, to the extent of twenty miles or more in every direction, threaded by the noble Mississippi which is interrupted in its course by a hundred islands, all lie closely within the line of vision, and invite, with increasing interest, the straining look of the observer. It is a lovely and captivating scene, from which few can retire without reluctance.

The forms of worship were described to us, and as we stood gazing upon the beautiful sculpture and elegant proportions of this monument of delusion and fanaticism, I found my mind engaged in a laborious effort to penetrate the designs of the Holy One, in permitting the concentration here of the sacrificing

spirit of the numerous thousands of its victims, by whose toll and sweat, and treasure it had been reared, and then in confounding their counsels and dispersing them to the ends of the earth. My train of thought was broken by a recurrence to those remarkable words of our Saviour in a very different connexion, "Even so, father, for so it seemeth good in thy sight."

Since the death of Smith, the Mormons have become very much divided, and have formed parties under different leaders, while yielding to the pressure of external circumstances, they have been compelled to abandon the city of their hope and the temple of their solemnities. Thousands have gone to regions beyond the Rocky Mountains, others are progressing thither, and others are preparing to follow as soon as circumstances will permit. When on the west side of the Mississippi, I saw several waggon loads of them, with the usual proportion of playful, happy-looking children, having commenced their wearisome and perilous journey, many of them, doubtless, destined to a premature grave by the way.

About two or three thousand, chiefly poor people, still remain at Nauvoo, waiting for the sale of the public property and a proper season to follow their friends; but on every countenance is depicted the marks of depression, melancholy, and even despair. Indeed, everything at Nauvoo presents the saddest aspect of desolation and ruin. Here stands the noble temple in solitary

though unfinished grandeur, lifting its proud pinnacles upwards towards the sky, but with its courts deserted, save by a few intimidated, trembling votaries, who enter them to weep over their disappointment, their loneliness, and the lowering darkness of the future. Around it are numerous dilapidated cottages, some with but a single tenantable room, occupied by a miserable group waiting to be conveyed to a more desolate shelter among their brethren in the far west; others without windows, doors, or even roofs, with no enclosures or fences of any sort, such things having been disposed of, or converted into fuel previous to the emigration of their late occupants, and in many instances nothing more remains than the foundations, or the base chimneys of the dwellings where hope and cheerfulness but recently gladdened the hearts of all the inmates. O! it is a sickening scene! and despite the miserable delusion which overwhelmed the people, and led to acts of disorder and violence, a Christian cannot look upon it without finding the liveliest sympathy excited within him for those who have been so sorely despoiled, and in the steadfastness of their fanaticism are plunging into scenes of disaster, ruin, and death, far exceeding all they have known before. Mormonism as an organised system is now at an end. Surely the people ought to be regarded by Christians as subjects of earnest prayer that they may be entirely undeceived, and preserved from destruction.

H. M. S

## Narratives and Anecdotes.

THE SPIRIT OF DEVOTION.—The habitual devotion of Mr. Hall\* was as surprising as the other great virtues of his character; his conversation was in heaven, his exalted spirit frequently communed with God apart; and from the family and the social circle his fervent and effectual supplications constantly arose. Apprehending the magnitude of the interests of the soul, and deeply impressed with the incalculable worth of the blessings he solicited, he wrestled with God, and seemed to say, "I cannot let thee go, except thou bless me." In the petitions which he was ac-

\* Robert Hall, of Leicester.

customed to offer from the pulpit, he would present with so much delicacy the various claims of the several worshippers, that each seemed to be praying for himself; and not unfrequently this holy and incomparable man would appear as though baptized in the spirit of devotion, as though about to withdraw from earth, and to ascend in a chariot of fire: he would draw around himself, and those who heard him, an unearthly veil, and elucidate the meaning of the words of Christ, more effectively than by the most impassioned address, "my house is a house of prayer."

MUSELL.

**THE GERMAN BAPTISTS.**—Let us learn a lesson from the example of our poor continental brethren; they have been trampled on, fined, imprisoned, but withal they have greatly increased. They are very poor, but rich in faith; the world frowns upon them, but the Lord smiles, and gives them rest. It is remarkable, too, that they do not beg the favour of the world by any concealment of the truth; they make no partnership affair of it; with much boldness they speak the truth as it is in Jesus, and keep the ordinances as they were delivered unto us. Their churches are composed entirely of those who are immersed upon a credible confession of their faith in Christ, one and all of them without any exception. Let us never despair of the truth, never be ashamed of it; but hold it firmly and entirely, and God will not disappoint our hope.—*Dawson on Conformity.*

**CONFORMITY TO THE WORLD** greatly weakens our influence for good. How can we warn transgressors against the pollutions of the flesh, if our garments are spotted thereby? How can we reprove levity if we be not sober-minded? or frivolity in conversation, if we are guilty of foolish jests? It is to be feared, many ministers of the gospel have destroyed by jocularly in the parlour what they had built up in the pulpit. "Let your speech be always of grace, seasoned with salt, that it may minister grace unto the hearers."—Col. iv. 6. "Why do you not go and bear ——— preach?" said a man to his companion not long ago, as they were taking a walk for pleasure on the Lord's-day; he replied, "*because what he does on the week days, does not agree with what he says on the Sunday.*"—*Dawson on Conformity.*

**A HINT TO PARENTS.**—There is one evil which we must not omit to name, that is, the indifference of parents in the public education of their children. They are frequently sent from home for a long period, and, as it sometimes occurs, that superior advantages may be enjoyed among other religious communities, the children are trained up in a formal attendance on the pompous ritual of the Established Church, amidst, or in the polite assemblies, where the Gown, Bands, and Organ attract the senses. It is no wonder if they thus acquire a taste that unfits them for relishing the plain and simple worship of their forefathers' Meeting house, from which they too frequently turn in disgust, while they seek with avidity to identify their interests with those of wealthier sects which surround them. To avoid these evils, dear brethren, be more careful to observe the injunction of practical wisdom,—*"Train up a child,"* and see that he is trained up, "in the way he should go, and when he is old he will not depart from it."—*Lillicrop's Duties.*

**AN INCONSISTENCY.**—Christianity has oftentimes been defamed by those who ought to have honoured and promoted it. This has arisen not unfrequently from neglect of relative duties. It has been said of an occasional preacher, who was immersed in business, that he was never at home in time for family worship on week-days, and on the sabbath, he was many miles in the country preaching the gospel. Surely this man, whatever might have been the state of his own soul—and that is doubtful—could not have attended to the passage; "let them learn first to shew piety at home."—*Lillicrop's Duties.*

## Arts and Sciences.

### ON LEARNING TO SING.

Let all learn to sing, and if possible, to play on instruments. Let children and youth more especially be encouraged to sing. The growing custom of relieving the tedium of the school-room, by interspersing music, is admirable. Let it be practiced often through the day, throughout all the schools in Christendom. It will greatly promote study, as well as cultivate this delightful and moralizing faculty, and also render the school-room

attractive, instead of repulsive. As all children have this faculty by nature, all could have become good singers and players if it had been early and duly cultivated. Let mothers sing much to their children, as well as strike up cheerful lays when about the house and garden, so as to inspire this divine sentiment in all about them, as well as thereby give unrestrained expression to those lively, buoyant, elevated, happy feelings, so abundant by nature in their souls. Song



in woman is inexpressibly beautiful. She is pre-eminently adapted to pour forth her whole soul in strains of melting pathos. She is a better natural musician than man; and hence can diffuse in society those pure feelings and holy aspirations inspired by music—especially female singing. She can thereby charm her wayward children, and supplant the angry by the enchanting and subduing. When her children become frolic or ill-natured, she can sing them out of temper into sweetness more easily and effectually than by scolding or chastisement. One sweet tune, when they are wrangling, will quell wrath and promote love a hundred-fold more than whips. The former is irresistible, and tames down their rougher passions at once; the latter only re-inflames. Sweet music will hush still any crying child, and dispel anger as effectually as the sun will dispel a fog. If mothers would

sing their children out of bad into good tempers—would sing to make and keep them good, and because they were good—how sweet and kindly tempered they might render their children! Home is the very orchestra of music. All women should be good singers and players, and may often avert the ill-temper and contentiousness of husbands, by frequently charming by singing much. Angels live in song, and she approximates nearer to them than any other earthly creature. Let woman “cultivate this gift which is in her.” Let children be encouraged to tune their young voices when about the house and fields, both singly and in concert, as well as persuaded to sing instead of contending. Let boys be encouraged to whistle, and play on instruments, and labourers make field and forest ring and echo with their lively, thrilling notes.

*American Phrenological Journal.*

## Temperance.

**WORLD'S TEMPERANCE CONVENTION.**—We refrained, last month, from giving our opinion of the proceedings at this great gathering of the advocates of Total Abstinence. We are now prepared to say, that, in our judgment, those proceedings were, upon the whole, conducted with becoming good temper, and that a greater share of sobriety of thought and action was manifested, than at some former assemblies of the Teetotallers. The meetings, which were well attended by both natives and foreigners, were held in the City of London Literary Institution, Aldersgate Street; beside “A Grand Soiree” at Freemasons Hall, and a “Great Demonstration” at Covent Garden Theatre. We analyse some of the resolutions—That alcohol is a subtle poison, fraught with moral and physical evil—that its manufacture and sale should not be licensed—that total abstinence is the only true principle of temperance—that the most desperate drunkards may be reclaimed—that the hope of the Temperance Reformation is the rising generation—that vigorous efforts should be continued. A proposal to establish a “World's Temperance Convention” did not succeed. A protracted debate took place on the “long pledge or short pledge” question, but the previous question was at length carried unanimously, and the

“long pledge” system rejected. This was wise; and we rejoice to find that brother—(we beg his pardon)—Dr. Burns and Dr. Beecher, with Messrs. Buckingham, Lovell, and others, were opposed to the “long-pledgers.” That system, we are persuaded, with certain rude and vulgar modes of advocacy, have done much to repulse many who are decidedly friendly to the Temperance Reformation.

**AN ELEGANT TASTE!**—A correspondent of the *Boston Traveller*, writing from London, on the eve of the great Temperance Convention, the 3rd of August, remarks: “New England is well represented. The Americans who will be present at these grand demonstrations, will throw into the shade much of the talent and eloquence of John Bull. Amongst the most distinguished of our countrymen now in London, or soon to arrive, I may mention Beecher, the venerable ‘doctor’; Edwards, of Andover; Kirk, of Boston; Emerson, of Salem; Cox, Skinner, Marsh, Delevao, and Elihu Burritt. [To this list he might have added Rev. Wm. Patton, D.D., and Rev. Mr. Brainerd.] These gentlemen will all be present at the Convention this week. Their brilliant style of eloquence will contrast finely with the dull,

beer-drawn, sleepy sentiments of gouty British parsons! Their thin, sharp faces, sparkling eyes, attenuated forms, will appear odd enough, when compared with the metropolitan clergyman, who can scarcely see over the ridge of fat on

his red cheeks, and who can scarcely find an arm-chair large enough to admit his beer-puffed corporation!" We advise the *Boston Traveller* to send his correspondent to school, to learn good manners and christian courtesy.—*Montreal Register*.

## Correspondence.

### "BAPTIST LEAVEN."

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Some time ago the editor of a valuable periodical, established on principles of strict neutrality in relation to the subject of baptism, and receiving the united support of baptists and pædobaptists, was charged with having unfairly admitted articles impregnated with "Baptist Leaven."

The charge was indignantly and successfully repelled, and it turned out that the articles complained of were written, not by baptists, but by pædobaptists. Yet I do not wonder at the complaint, having often observed that the so called "Baptist Leaven" is in constant use among our pædobaptist brethren in all their controversies with Popery and State-Churchism; or (to change the figure) that in the war against establishments, their most polished and pointed arrows have been, unconsciously perhaps, taken from our quiver. A well-written pamphlet, illustrating this fact, by copious references to the writings of the most able defenders of protestantism and voluntaryism among our Independent brethren, would do good service to the cause of truth. If some wealthy baptist would offer a premium for the best work on this subject, the money would be well bestowed.

As one illustration in point, I copy the following quotation from the *Non-conformist*. How often has the same line of argument been adopted by us in opposition to Infant Baptism—Infant Baptism! the main pillar of Popery and State-Churchism. A ROYAL FORESTER.

"SILENCE OF THE NEW TESTAMENT IN FAVOUR OF NATIONAL RELIGIOUS ESTABLISHMENTS.—The entire want of any instructions in the New Testament as to this matter should be sufficient to satisfy simple and unprejudiced minds. If Christ or his apostles had intended that such a practice should exist after their decease, might we not expect that they would have given the

most explicit information on the subject, and thus have prevented all that strife and controversy which have so universally prevailed in the world. 'The law of God is perfect.' 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' But how, we would ask, could the perfection of scripture appear if national establishments are at all justifiable or proper? To suppose such a practice necessary, while at the same time all information in the New Testament regarding it is withheld, would not only throw a reflection against the perfection of scripture, but also a reflection against the wisdom of Christ and his apostles, in not having given explicit information, and thus to have removed all doubt and difficulty after their decease. This was the more necessary when the apostles foresaw, and clearly predicted, the approach of a period of great defection from the truth; when men, under its profession, were to convert it into a system of craft and merchandise. 'I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of yourselves shall men arise, speaking perverse things to draw away disciples after them.' 'Now the Spirit speaketh expressly, that, in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron.' In these circumstances how important would it have been to have clearly and distinctly taught the duty of the civil magistrate, and the deep obligations he lay under; to establish and endow the true religion, as the best means of stemming the awful torrent of corruption they predict. But there is not a word, nor a hint, nor an allusion, in all their writings to justify the practice. This entire silence can only be accounted for on the supposition, that neither Christ nor his apostles ever contemplated that the unworldly and spiritual religion which they taught should ever be incorporated with the civil governments of the world."—*Fifeshire Advertiser*.

## THE BAPTISTS OF AMERSHAM.

To the Editor of the *Baptist Reporter*.

DEAR SIR,—The confident tone in which your correspondent J. C. affirms, and the tenacity with which he repeats the assertion, that the followers of Wicliffe and the Lollards, "strenuously contended for baptist principles," are calculated to induce the persuasion that they were "baptists." In his communication inserted in the *Baptist Reporter* of September, page 387, he refers to Fox's Acts, and the Dutch Martyrology. Fox's work I have consulted, but unfortunately for J. C., it proves too much. Fox does not state that they contended for the subjects and mode of baptism, but he shews that they maintained and advocated principles, such as are held by baptists, in common with other protestants and protestant dissenters at the present time, and I am persuaded that both you and your readers, sir, will freely admit, that to designate these "baptist principles" is disingenuous, and alike contrary to the general acceptance and application of these terms. The apostle of the gentiles writes—"If a man also strive for masteries, yet is he not crowned except he strive lawfully." 2 Timothy ii. 5.

I am not aware that any one has attempted to deny that there were (what we now call) baptists among them, and I think no one can prove more; but after consulting several writers, both ecclesiastical and civil, I am compelled to conclude that their number was small. They were a mixed body of christians and politicians, confederated to obtain the blessings of religious and civil freedom. The principles however of many among them, had they been followed to their legitimate results, would, doubtless, have led them to the conclusions the baptists maintain. That able and judicious writer, the late Rev. Isaac Mann, A.M., of Maze Pond, justly remarks, "perhaps most of them condemned the manner in which the church of Rome administered the ordinance of baptism. The rites, ceremonies, and fopperies of that church, were disgusting to them, especially infant baptism, and their very decided opposition to these, was sufficient to lead the more rigid papists to denounce them as anabaptists, or at least as denying infant baptism."\* The late venerated Wm.

Jones, M.A., in his remarks on the Lollards, speaks of them rather as the disciples of liberty, than as the subjects of the King in Zion† The inferences therefore to which we are naturally conducted, are these,—First: that the Lollards, as a body, had no claim to be denominated baptists. Second: that as history furnishes no instance of any of them separating from the general body, upon particular principles, the society formed at Amersham in 1495, were not baptists. Dr. Godwin, whose work J. C. quotes, neither states nor implies that they were baptists. And if it be true as J. C. asserts in the *Baptist Reporter* for 1843, page 58, from Strype, "that there was a mutual attachment between the people of Amersham, and John Knox," he has, himself, furnished irrefragable evidence that they were not "baptists," for it is no secret that that intolerant reformer was a determined enemy to the baptists.

From the manner in which J. C. would demonstrate that a General Baptist church existed at Amersham, in 1626, it is evident that he has not access to Mr. Taylor's History of the General Baptists, but quotes that work from others. Indeed it appears very doubtful whether J. C. has ever read Mr. Taylor's History at all. But be this as it may, there is not, nor ever was, a church book belonging to a General Baptist church at Amersham in 1626; for this most conclusive reason, there never was a baptist church in that town prior to 1675. In that year several members of a large church at Chesham (from some difference) seceded, and formed themselves into a General Baptist church at Amersham, and it is in the church book of this church, formed in 1675, that the entry stands, "Brother David 26 April 1626," (query 1686). I therefore leave it for your readers to determine what evidence such an entry affords of a church (much less a baptist church) having existed at Amersham in 1626. From my own personal acquaintance with the late Mr. Adam Taylor, I am satisfied that such were his powers of discrimination, that had he not been engaged in writing a history of General Baptist Churches, he never would have inferred that such an ambiguous memo-

\* Mann's Lectures on Ecclesiastical History and Nonconformity, Lect. xl. page 436.

† Jones's History of the Christian Church, Vol. 2, ch. v., sec. 8, pages 182—187.

randum had any reference whatever to a baptist church †

Having now, sir, endeavoured to set your readers right on these matters, as plainly and concisely as truth would admit, I feel it unnecessary to prosecute the subject further. What I have written has been extorted from me by the errors of J. C., who will, I hope, write with greater care and accuracy in future.

P. G. JOHNSON.

#### ANOTHER "PREDICTION."

To the Editor of the Baptist Reporter.

DEAR SIR,—One of your correspondents recently prophesied that our Independent brethren will be driven, by the difficulties of paedobaptism, to deny the perpetuity of the ordinance, and to relinquish it altogether, (see *August Reporter*, page 352). I have many times observed the perplexities of our brethren, which have been greatly increased of late by the conflicting statements of their own advocates; but I cannot agree with S. G. G. I venture to prophecy a more satisfactory result. *Our brethren will, themselves, practice the immersion of all believers who require it at their hands, whether they have been previously sprinkled in their infancy or not*—the time and mode of baptism will be treated as immaterial,—where parties will be content with infant baptism, that will be preferred; but, rather than allow their members to go over to the baptists, believers will be immersed. I apprehend this is, already, very frequently the case in America; and a highly respectable Independent minister at New Brunswick writes, in the *Christian Witness* for October, of "a pretty general sentiment in favour of believer's baptism," and adds, "Our adoption of infant baptism does not involve the slightest restraint upon the conscience of the advocate of ex-

clusive believer's baptism \* \* \* \* and no paedobaptist minister need scruple to baptize, by immersion, any individual who conscientiously believes submission to that form a matter of christian obligation."

Lydney.

T. N.

#### BAPTIST MINISTERS' WIDOWS.

To the Editor of the Baptist Reporter.

DEAR SIR,—The widow of a baptist minister in this neighbourhood lately applied to the *Evangelical Magazine* for some assistance, thinking, from the statement on the cover—"The profits of this work are devoted to the benefit of widows of evangelical ministers"—she was qualified; her departed husband having been long recognised as an "evangelical minister." She was therefore much surprised on receiving a very courteous reply informing her, that as her husband was a baptist, she was not entitled to aid, as they, the baptists, had a fund of their own. Without questioning the honesty of the *Evangelical Magazine* in publishing such an ambiguous statement upon its covers continually, which, in its present form, is not true, because it makes an exception, I beg to urge upon you, Mr. Editor, and more especially upon my poor brethren in the ministry, the importance of doing something in the way of a widow's fund for themselves. If you, sir, would open your magazine for the discussion of the subject, and the brethren upon whom it devolves take it up, I have no doubt it would lead to the establishment of a widow's fund for the baptist denomination. I have more to say upon this subject, and have a plan I should like to submit to the brethren, but unless you, Mr. Editor, or some other editor, will open your pages, our mouths and pens are stopped. But really we must not allow this disgrace still to attach to us as a denomination.

W. C. W.

† Taylor's History of the General Baptists, Vol 1, articles Chesham, Berkhamstead, and Amersham.

## Christian Activity.

### Attempts to do Good.

RAILWAY LABOURERS.—The extracts in your last number headed "Railway Labourers" reminded me of a circumstance which came under my own observation relative to this increasingly important class of men; and, as it will serve to illustrate the remark of Mr. Trench that "their independent mien" must not be mistaken for "insolence

or repulsiveness," it is at your service. A few years since I went to preach in the open air in a village not many miles from the metropolis on a Sabbath afternoon, and was soon surrounded by a numerous congregation, comprising a considerable number of young men of respectable appearance, who, to my surprise, very soon began to annoy me and the people by throwing stones,

bricksbats, and other missiles, and as I was standing in front of a large barn it was very difficult to continue. At the close I gave notice that, (D.V.) I should preach there again on the following Sabbath. In the course of the week I received an anonymous letter, in which the writer informed me that he was one of a party who had agreed to put me into a *tar tub* if I went there to preach again; but, as he knew it to be wrong, he had written to dissuade me from going, as he felt he could not break faith with his party. Whether or not his misgivings led to a frustration of the plot I cannot tell, but, as I expected, I found no *tar tub*, and having with me a good body-guard of christian friends, the young men appeared somewhat disconcerted, though evidently prepared for active service in the cause of the devil. We commenced singing, which appeared to be the signal for action, for instantly a heavy volley of stones, bricks, &c., poured in upon the barn, which somewhat alarmed the more timid of the people. I stopped, and remarked, "that it appeared the young gentlemen present were desirous of amusing themselves by throwing at the barn, and, as they were first in possession of the ground, we would give it up to them, and go to the other side of the green." I there took my stand upon a sand heap, having the whole village in view, and being in sight of a public-house which was filled with "*rolly men*" as they were called. They came out to see what was going on, which appeared to encourage the young men to recommence their throwing and hallooing, calculating upon the help of these "sons of Samson." However, to the astonishment of all present, one of them threw down his pipe, stripped off his sannel frock, his shirt sleeves were twisted tight up close to his shoulder, his eyes appeared to sparkle with fury, he clenched his big fists, and rushing in among them he bawled out "the first *mon* that takes up another *stun* to throw at that gentleman he's a dead *mon*;" and then, (as they were instantly quiet,) he said to me "go on, *mister*, they shall na hurt ye," which disconcerted me more than the annoyance of the young men, but I managed, by divine help, to finish my address to as quiet a congregation as I ever witnessed before or since. Circumstances prevented me going again, and it was not till recently that I know that any good resulted from these labours. A short time since an aged stranger was in my congregation, who at the close of the service came up to me and said, "Do you remember preaching in the village of — some years since?" "Yes, very well," I replied. "Do you remember receiving an anonymous letter threatening to put you into a *tar tub*?" "I do." "Do you remember the railroad man coming to your

help?" "Yes." "Well, said he, "that letter was written by my son. He was the ringleader of the party, but, blessed be God, he was compelled to hear you that day by the railroad man, and the word *that day* was blessed to his conversion. He had no rest till he got his wife to attend with him, and then he would have me," said the old man with tears, "and his mother attend, and now we are all in church fellowship together, and the cause is prospering in that village. I thought," said the old man, "you would like to know it, and may God bless you." I think, Sir, this fact will serve to shew that our railway labourers are not more vicious than some of whom better things might have been expected. The old man walked at least fifteen miles to see me.

Addlestone. W. C. WOOLEY.

BAPTIST VILLAGE MISSIONS.—A village missionary, near Leeds, says—"Visited thirty-one families in K—, and met with a very kind reception; but found a strange variety of characters; endeavoured to enforce upon the careless the necessity of repentance, and a new heart; they heard patiently, and some promised they would come and hear the word; prayed with a sick man who for a long time has promised to amend, but as yet has never truly begun. Some were pleased and interested with the tracts I left them. —Went to O—, a village of several thousand inhabitants; visited twenty-nine families; read and prayed with an aged man who had been many years on board a man of war, but who has lived all his life in the total neglect of religion. He has been much afflicted; I asked him if he did not feel himself a sinner. "Yes!" was his reply, with great emphasis, "I dream about it." He was much affected whilst I talked with him, and directed him to the "Sinner's Friend." He appeared to be thankful for the visit. —Went to P—, a village containing about 10,000 people; visited twenty-four families; some gave me a very hearty reception; one said she felt it very profitable to hear the word. I spoke to several aged persons, who appeared to be very ignorant. In the evening we had preaching, and the place was well filled."

ON VISITING THE SICK.—Benevolent visits should be paid to persons in affliction, as a positive duty of all church members, more or less. Are your neighbours dying in ignorance of the way of salvation? Who so likely to gain access to them as yourselves? Oh, brethren, remember that "pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 27. So that it does not consist, as some imagine,

in merely believing certain doctrines, or in the repetition of a distinct Shibboleth, but in "the manifestation of the truth." If it be objected that this department of labour is the pastor's duty and not ours, the reply is, there never was a greater mistake, though it has become too general. To whom has James directed his letter, to the Pastors of churches, or the members? If we may judge from the tenor of the epistle, as well as from the prefatory address to the twelve tribes, we must reply, not to ministers exclusively, but to christians in general. "To do good, and to communicate, forget not; for with such sacrifices God is well pleased," was also the language of Paul to the Hebrews.—*Lilycrop's Duties.*

INVITATION.—We give the following copy as a hint and a specimen. We love to see such ingenious devices for drawing thoughtless thousands in large places to the house of God:—

"To Young People.—This evening, a sermon to young people will be preached by ———. You are invited to attend, and bring any friends with you who may be disposed to come. You will be provided with a seat, and the friends will be glad to see you there. The service commences at half-past six o'clock precisely. Do not throw this invitation away, or lay it on one side and forget it, but make up your mind and come. Others have done so, and now bless the day on which they first entered the place. There is a sermon to young people preached in this chapel on the second Lord's-day evening in every month. If you cannot possibly come to night, come next month."

### Rebials.

#### UNITED STATES.

THE *Religious Herald*, has the following account of a revival in Powhatan:—For the last month, there has been a very interesting state of things, in one of the congregations of the Muddy Creek Church. We have enjoyed the gracious presence of God's Spirit. Aided with the valuable services of brethren Ball and Fox, we continued our meetings sixteen days. About thirty-two have professed faith in Christ. Some of the conversions were most remarkable and affecting. I feel now as if I could never have a lingering doubt as to the power of God's truth and grace. Some seventeen or eighteen have been baptized, and others will do likewise soon. When the meeting closed there were twenty or twenty-five deeply interested about "the great salvation." The Lord be praised for his goodness!

A correspondent of the *Banner and Pioneer* gives the following account of a revival in Ohio.—"On the first day of June, brother Royal and myself commenced a meeting which lasted seven days. Eight were baptized on the fourth Lord's-day following. We had truly a refreshing season. On the third of the present month, we, with our old father in the gospel, Elder Downs, commenced a meeting at Mt. Pleasant church, which lasted ten days. I do not know that I ever experienced a more general move; the brethren seemed to engage with zeal; sinners became awakened; mourners were anxiously inquiring the way, and converts were rejoicing in hope. Parents embraced their children, children their parents, and each exhorted their fellows to press onward in the good cause. Seventeen were baptised on the evening of the last day, surrounded by a very large and much affected audience."

The following account of a revival on Long Island we find in the *Christian Advocate and Journal*:—"We thought it would please you to have it in your power to say, that a friend having passed over to Long Island, asked one of the ministers, 'What is the state of religion with you?' His reply was, 'We have a most precious work of grace going on; not a week passes but there are some converted!'—*How he manages*—'After preaching in the afternoon,' said this brother, 'I, from the pulpit, invite all awakened persons, all persons earnestly seeking religion, recently converted, or having certificates from other churches, to remain after the public congregation has retired, that I may have conversation with them; and more or less of such characters have, every week since the conference, presented themselves, and accessions to the church are made every week. The work progresses silently but powerfully. We make no public display about it, but I mention the state of things to our pious people privately, that the spirit of prayer may be kept up, and that we may be saved from attributing to ourselves what is evidently the work of God.'"

The following is from Detroit, Michigan—"Our congregation is gradually increasing; and I am much mistaken if denominational prejudice is not diminishing. The happy state of matters amongst us is perhaps best evidenced in the fact, that for the fifteen months past, previous to the time at which I write, we have visited the baptismal waters every month except one; on two of these months we visited them twice, and one month three times. I have baptized in all, in fifteen months, seventy-nine, and on next Lord's-day I hope to baptize six or seven more. Among the number baptized are six converts from popery."

# Baptisms.

## BAPTISMS AT THE MISSIONARY STATIONS DURING THE PAST YEAR.

STATION.	Number baptized	Administrator	STATION.	Number baptized	Administrator.
CANADA.			AME RICA.		
Brookville .....	11	R. Boyd	S. Potton .....	1	J. Merriman
Chatham .....	13	J. King	St. Armand's .....	1	— Porterfield
Kingston .....	10	A. Lorimer	St. Katherine's .....	8	W. Hewson
Osnabruck .....	11	A. McLean	Tuscarora .....	1	W. H. Landon
HONDURAS.			ISLANDS.		
Belize .....	9	A. Henderson			
BAHAMAS.					
Andros, Cork Sound ....	6	W. K. Ryeroff	New Providence, Nassau	64	H. Capern
Crooked Island .....	12	Sam. Kerr	Ditto, Carmichael	2	H. Capern
Eleuthera, Governours H.	36	W. K. Ryeroff	Rum Cay, North Side .	6	J. Larraday
Exuma, Stevenstone ....	32	F. McDonald	Rum Cay, South Side ..	5	Ditto
Grand Bahama .....	19	C. Fowler	St. Salvador, Bluff ....	15	W. McDonald
Long Island .....	10	W. K. Ryeroff	Turk's, Grand Cay ....	52	W. Littlewood
Ragged Island .....	15	W. K. Ryeroff	Turk's, Lorimer's ....	17	O. Gardiner
JAMAICA.					
Annatto Bay .....	102	Wm. Lloyd	Mount Nebo .....	20	C. Armstrong
Bethany .....	12	H. J. Dutton	New Birmingham .....	25	B. B. Dexter
Bethel Town .....	23	T. Burchell	Ocho Rios .....	32	B. Millard
Bethsalem .....	10	R. Gay	Refuge and Kettering ..	56	Wm. Knibb
Bethsephail .....	38	T. B. Picton	Salem .....	3	John Clark
Brown's Town .....	85	John Clark	Salter's Hill .....	37	Walter Dendy
Buff Bay .....	24	Wm. Lloyd	Savanna la Mar .....	55	J. Hutchins
Coultart Grove .....	27	T. F. Abbott	Shortwood' .....	52	T. Burchell
Falmouth .....	47	Wm. Knibb	St. Ann's Bay .....	90	T. F. Abbott
Fletcher's Grove .....	11	E. Woolley	Staceyville .....	17	T. Gould
Gurney's Mount .....	27	E. Woolley	Stewart Town .....	24	B. B. Dexter
Hastings .....	5	T. B. Picton	Sturge Town .....	17	Saml. Hodges
Jericho .....	37	E. Hewett	Unity .....	11	G. Henderson
Moneague .....	34	B. Millard	Various .....	303	Various
Mount Carey .....	43	T. Burchell	Waldensia .....	24	J. Henderson
TRINIDAD.					
Port of Spain .....	1	George Cowen			

### FOREIGN.

**BIRMAH, Rangoon.**—In a letter recently received from Birmah, Miss Vinton (sister of one of the American Baptist Missionaries) says, "a largo party of Karens have to-day arrived from Rangoon, who state that one of the ordained native preachers has been over from Sandoway, and has baptized three hundred and seventy-two Karens at one time, who had long been waiting to receive this ordinance. We have cause for rejoicing, and at the same time for weeping. For rejoicing, that the converts to the truth are being multiplied; and for weeping, that there are so few to watch over these converts, and teach them the way of God more perfectly..... The number of Karens baptized within the present year in the regions of Sandoway, Rangoon, Tanuoy, Mergul, Amherst, and Maulmain, is about twelve hundred. What hath God wrought!"

**INDIA, Patna.**—In April last, three converts were immersed by Mr. Beddy, who says, "our baptistry is in a most enchanting spot, close to our chapel on the west, surrounded by mango, peach, lime, and other fruit trees, together with shrubs and flowers in abundance, the whole sending forth a most refreshing and exhilarating fragrance. About one hundred persons were present, variously grouped, and seated on sotringes, carpets, and seats, all arranged the preceding evening. All present seemed deeply interested and serious. I need hardly say with what feeling I saw Lachman follow his father's God; and the two native young women present much to rejoice over. One of the two is one of our refuge girls, brought to us from Monghir by brother Parsons; the other is a young woman of the Brahman caste, once the slave of a rich female, but her owner having died, she fell into the hands of a dear sister of ours, who was unceasing in

her endeavours to teach playful Jhanki to know and love Jesus Christ, and her labour has not been in vain in the Lord, as the result evinces."

**HAITI, Jac'mel.**—The first sabbath in June was one of great solemnity, though at the same time one of great joy to us. "We," says Mr. Francois, "were permitted to have the first baptism that ever took place in Jac'mel, and what is more remarkable, to baptize the first Haitienne that ever attended to the solemn rite of immersion in this island." Brother Jones, American Baptist Missionary, of Port au Prince, (who came over for the occasion) delivered an address exhibiting the order of the institutions of the gospel; this was followed by an address from Mr. Francois on the subjects of baptism, and the mode of administering it, followed by prayer, after which he went down into the water and baptized two persons in the name of the Father, and of the Son, and of the Holy Ghost, in the presence of about 200 persons or more, who were exceedingly orderly, and many seemed much affected by what they heard and saw. Truly it was a solemn and impressive service!

**UNITED STATES, Richmond, Virginia.**—On Lord's-day, August 2, the Rev. R. Ryland, pastor of the African Baptist church, Richmond, State of Virginia, immersed eighty-eight candidates. This is really a refreshing oasis in the American desert—*Boston Christian Watchman*.

**JAMAICA, Hastings.**—Sixteen persons were baptized by Mr. Pictou, at Hastings, Trelawney, on sabbath morning, July 10.

**Waldensia.**—On Lord's-day morning, July 26, thirty-four persons were baptized in the river running through Windsor Pen, by Mr. Henderson, in the presence of a large number of spectators, most of whom afterwards attended the services held in the Jubilee Chapel, where a sermon was preached, and the ordinance of the Lord's Supper administered.

**Jericho, St. Thomas in the Vale.**—The anniversary of the eighth year of freedom was celebrated at this station, on the 1st August, with thankfulness and joy. The day was commenced by the administration of the ordinance of believers' baptism to thirty-four persons, in the "river Jordan," who had given evidence of a change of heart and life. After the administration of this scriptural ordinance, a public meeting was held in the chapel, when an address was given to the numbers assembled, on the past, present, and future condition and prospects of the churches in this island.

**Belle Castle, St. Thomas in the East.**—Brother Jones says, "We had an interesting service here on sabbath morning, May 10th, when the ordinance of believers' bap-

tism was administered to seventeen persons, seven males, and ten females. The celebration of the ordinance was witnessed by a large number of individuals, many of whom seemed deeply impressed, and all behaved themselves in a way worthy the solemnity of the occasion." The work of God at this station continues to advance rapidly; and the efforts of our brother appear to be blessed by the Head of the Church; during the last six months the inquirers have increased from twenty-six to ninety persons.

**Mount Angus, St. Mary's.**—On Lord's-day, August 2, the ordinance of believers' baptism was administered to fifty persons, thirty females and twenty males, in the Rio Sombre, by the Rev. W. Teall. A large concourse of persons witnessed the solemn rite, and behaved with the utmost decorum and seriousness. A sermon, suitable to the occasion, was preached in the chapel after returning from the water; and the ordinance of the Lord's Supper was administered, when the newly-baptized were received into the church. May they have grace to "stand fast in the Lord."

**Spring Field.**—On Saturday morning, August 1, a baptism took place in the Roaring River, when fifteen candidates, who had long been approved, were immersed. The spectators were very numerous, yet the greatest decorum was preserved amongst them. May those who were baptized persevere unto the end, so that to each of them may at last be given "a crown of life."

**GERMANY, Hessa.**—The worthy brother who has laboured with so much success in the principality of Hesse Cassel, has to disguise himself as a peasant to escape the vigilance of the gendarmes. Since new year's day, whereon he baptized fifteen disciples, he has baptized twice; the last time, which was very recently, he immersed ten converts. There was but little hope of being able to baptize the fifteen disciples referred to, but there came a great flood, and the brother's house where they assembled, which stands on a rising ground, was quite surrounded, so that they were well protected from the police. During the night, (for all baptisms in Germany are administered in the night) the fifteen were immersed, and early in the morning the brethren carried the sisters through the water, and all went home.

**Germany.**—Mr. Ocken, in a letter dated at Breslau, June 24, gives an account of a tour which he had made to Berlin, Loipsic, Halle, Dresden, &c. He says—"From Dresden I proceeded to Niesky, a Moravian settlement, and made the acquaintance of Baron Von Bulow, who was much interested in the labours of our colporteurs, and gave me for this object five thalers. Both he and the Moravian Minister gave me a most



heartily reception, and introduced the subject of baptism. The former granted that infant baptism could not be proved from the bible, though neither was it prohibited; and the latter said, 'I always tell the children, in the instruction previous to confirmation, that infant baptism is no where taught in the New Testament.' 'But,' added the good brother, 'we have history for it, and the development of the church.' Of course I made good use of these concessions against my friendly opponents. I arrived here (Breslau) on the 18th instant, and was glad to find brother Straube waiting my arrival. The next two days I was occupied in visiting and examining four candidates for baptism, to whom two dear young brethren were unexpectedly added, who arrived from Landshut, on their way to Berlin, with a view to being baptized. With these six believers in the Lord Jesus, I went nearly five miles above the town, and just as the Sabbath commenced I led them down into the Oder, when they were buried with Christ in baptism. About half-past two o'clock we reached our lodgings, and in the morning, at 9 o'clock, we were assembled in the house of one of the brethren, where the church was organized. Brother Straube was ordained as pastor, and brother Friedemann, a native of this place, and originally a member of the church at Hamburg, as deacon. I was then nearly the whole forenoon occupied in giving directions and instructions to the infant church; and throughout these solemn services we enjoyed the presence of our risen Lord. In the afternoon I preached in the saloon of the Moravians, to a deeply impressed audience, and in the evening the little flock were gathered around the Lord's table."

*Berlin*—Seventy converts have been baptized and added to the church at Berlin during Mr. Lehmann's absence in England and Scotland.

#### DOMESTIC.

*BUNGAY, Suffolk*.—On Lord's-day, Aug. 23rd, two persons were baptized by Mr. Hazelton in the river Waveney, in the presence of upwards of a thousand persons, attracted by the novelty of the sight, this being the first time the ordinance of believers' baptism has been administered in this town. The services of the morning were conducted in a meadow belonging to Mr. Money. We have reason to think a deep impression was made on the minds of many.

*EPWORTH*.—We have had two baptisms since I wrote you last—at the first eight, and at the last four, were immersed. On the former occasion upwards of 4,000 spectators were present. The tracts you sent were very useful, and for which we thank you.

D. D. B.

*IRELAND, Ferbane*.—We met for worship on Lord's-day morning, August 30th, when the brethren Watson of Cork, and Carson of Tabbermore, preached; after which, the assembly removed to the river side, when, in the presence of a numerous congregation, brother McCarthy immersed two persons, a mother and her daughter. The spectators, many of whom were Romanists, conducted themselves with the greatest seriousness and decorum. The use of two houses belonging to Romanists was cheerfully granted for the occasion.

*Ballina*.—Mr. Hamilton writes, "We had a baptism on Lord's-day evening, which was well attended, and very solemn. Three others have applied for baptism and fellowship. Our new teachers are helping to increase the congregation."

*Conlig*.—"Blessed be the Lord, our prospects of success," says Mr. Mulhern, "are more abundant and brighter than at any former period. I have baptised twenty persons within the last twelve months, and there are others at some of the stations whom I hope soon to baptize."

*Dungannon*.—Mr. Bates says—"On Lord's day, October 4, I baptized three believers at Mullycar, one of our country stations. The people were very attentive and orderly, both at preaching and at the river side."

*LLANARMON VALE, near Ruthin*.—The second sabbath in September was a beautiful day, and, therefore, very favourable for our public service; when three candidates were immersed, under remarkably interesting circumstances. One had been a Wesleyan—fifteen years a member, and thirteen a class leader—and is much respected. We had preaching in the morning at the foot of a rocky hill, with a waggon for a pulpit. A great crowd was gathered, and the scene was animating. All listened with attention to the doctrines of the "New Sect," as they called us. In the afternoon additional crowds gathered to witness "the dipping"—some from a distance of ten miles. Never was such a crowd seen on the banks of the Allen since the battle of "Garmou," when the Welsh drove their English invaders across the river, in which many were drowned. It was calculated that on this occasion as many as 5,000 were present. All behaved well, and listened with attention.

H. P.  
Could you make us a grant of Tracts?  
[Yes: send proper directions.—E. B. R.]

*BURNHAM, Somerset*.—The ordinance of believers' baptism was administered here, for the first time, on Lord's-day morning, Oct. 11, when Mr. Roleston, after preaching from "Why baptizest thou?" immersed a young woman. A strong interest was excited; many were much affected, and, we hope, instructed and benefited.

**LANGTON, Dorset.**—Four individuals were baptised here August 10th. This is the first baptism we have had since we regained the possession of our meeting house from the Independents, and having been for some time in a low and desponding state, we were revived by the circumstance. One of the candidates, a young man from a neighbouring town, had been employed by a clergyman as master of an establishment day school. He examined the word of God respecting baptism, the result was his conviction of the truth, and subsequent dismissal from his situation on account of his avowal thereof. All this he stated publicly, which, with an address, produced a good impression. The Lord's Supper was administered by our aged pastor in the evening. Next day a Sunday School tea meeting was held, and the children were examined and addressed by our friend. We thank God and take courage.

P. F.

**LEIGHTON BUZZARD, Beds.**—The Lord graciously added to our number by baptism, on the last Sabbath in July, five persons; and four more on the last Lord's day in August. Among the latter were two young females, one the grand-daughter of Mr. James, and the other the grand-daughter of Mr. Wake, formerly pastors of the other baptist church in this town, realizing the prophecy, "Instead of the fathers shall come up the children."

**WILLINGHAM, Cambridgeshire.**—Four persons were baptized by Mr. Aldis in the river, at Earith, on the afternoon of September 1, in the presence of nearly three thousand spectators. The services were conducted by brethren Whiting of Needlingworth, and Foreman of London; and attention and good order were maintained.

**BATH, Lower Bristol Road.**—On Lord's day, September 6, the ordinance of believers' baptism was administered in the river Avon to seven persons by Mr. Wm. Cronwell, in the presence of several thousand spectators. Mr. C. C. Davis delivered an address at the water side. The Lord was with us of a truth. In the afternoon these seven friends were received.

**BIRMINGHAM.**—Mr. O'Neil has now had baptisms at each of our six baptist meeting houses. Five have been recorded. This was at Lombard Street, General Baptists, Oct. 9th, when, after a discourse, Mr. O'N. immersed eleven candidates. It is pleasing to add that a larger number is expected in November.

W. H.

**NEAR WALTON, Radnorshire.**—The second Sabbath in October was a delightful day with us. After an early prayer meeting we walked down to the water side. After an address by Mr. Evans of Prestelgn, he immersed two candidates. The following services were very refreshing.

J. T.

**COSTESSEY, Norfolk.**—On Lord's-day morning, September 6, a brother and sister, the entire family of our esteemed friend Simon Wilkin, Esq., were baptized in the river. An address was delivered by our pastor, Mr. Ivory, who, on taking one of the candidates by the hand as "*they went down both into the water*," said, "this reminds me of what is said of Timothy, 'When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.'" We returned from the river much impressed with what we had seen and heard. These two friends united with us in the afternoon. May the good Lord bless the union, and send us another such a day; yea, many more such days.

**LONDON.**—The significant ordinance of baptism was administered on Lord's-day, 27th September, at the following places:—*Homerton Row*, by Mr. D. Curtis, two. *Cumberland Street*, by Mr. Hugh Killen, four. *Little Alie Street*, by Mr. Philip Dickerson, five.

**SOUTHAMPTON, East Street.**—Our pastor, Mr. Morris, baptized six candidates Oct. 4. We hope more are on the way. One of the candidates was the only surviving daughter of the late Dr. Draper. W. F. M.

**IPSWICH, Turret Green.**—We had the pleasure of receiving three believers into fellowship by baptism Oct. 4. Mr. Sprigg preached, and a good impression appeared to be made at the service. G. R. G.

**BANBURY.**—Two believers were baptized by Mr. Farneaux, on a profession of their faith in Jesus, Sept. 6. It was a solemn season. Others are expected; indeed, we feel that the Lord is reviving his work amongst us.

**GREENWICH, Lewisham Road.**—Three believers were baptized by Mr. Russell Sept. 4. On the 9th we had our second anniversary, when it was stated that since the last anniversary thirty-two had been added. We now number seventy-nine members.

J. T.

**SMALLEY, near Derby.**—Six believers were immersed by Mr. Felkin, June 7, in the beautiful pond in front of Smalley Hall. A large concourse witnessed the observance of the ordinance.

J. H.

**BOTESDALE, Suffolk.**—Since my last report I have baptized three believers. Two had been Wesleyans, and one an Independent.

J. R.

**BIRMINGHAM, Bond-street.**—September 27, six believers were baptized by Mr. Edgar, and added to the church on the following Lord's-day.

**Cannon-street.**—Mr. Swan immersed ten candidates, after a discourse from "Hinder me not."

LUTON.—On Monday evening, September 21, at the Union Chapel, Mr. Gould of Dunstable, preached, and then immersed eleven believers. Nearly all these were young persons. Several were sabbath school teachers. It was a gratifying and reviving scene.

H. T.

COLEFORD.—Our pastor baptized two persons, September 27. One, a female, nearly 70 years of age, had been long convinced of the propriety of believer's baptism, and at length yielded to the convictions of duty. Z.

NEWOASTLE-UPON-TYNE, *Marlboro' Crescent*.—One believer was buried with Christ by baptism August 11th. Mr. Palmer of Chatteris, preached; and Mr. Redshaw, one of our deacons, immersed the candidate.

GREAT YARMOUTH.—Mr. H. Betts recently immersed three disciples in the name of the Sacred Three.

GOODSHAW, *Lancashire*.—Two young men and one young woman were baptized by Mr. Nicholls, Sept. 27th. In the afternoon these, with two others previously baptized, were added.

SWANWICK AND RIDDINGS, *Derbyshire*.—Seven believers were baptized and added to the church Oct. 11.

FORTON, *near Gosport*.—Three believers were buried with Christ by baptism, September 20th.

HIGH WYCOMBE, *Union Chapel*.—Mr. Green immersed four candidates Oct. 4th, before a crowded and attentive audience.

J. S.

WALTON, *Suffolk*.—Mr. Hoddy baptized two believers on the first Sabbath in October.

S. D.

KINGWORTH.—Eight believers were baptized in the river Soar, Sept. 27.

J. W.

## Baptism Facts and Anecdotes.

BAPTISMS AT LUTON.—A correspondent, "Aliquis," in alluding to the immersion of eleven believers at Union Chapel, observes: "We know not how to account for these things, since the constitution of this church forbids any reference to the subject ministerially, and the present minister is a thorough Independent, except that they are the results of a careful and prayerful reading of that best book on believers' baptism, the New Testament. This instance is but another confirmation of the truthfulness of our principles, and fully shows that, although they are studiously 'let alone,' yet they will germinate and bring forth their legitimate fruits."

GERMANY.—In a Convention of Lutheran clergymen, lately held in Germany, a debate arose concerning the validity and grounds of the institution of infant baptism so called. It was amusing to the spectators present to notice the great variety of views which prevailed among the different members of the convention, scarcely any two agreeing in

the same opinion; and one of the most eminent in that church is said to have taken ground with the baptists in direct opposition to the institution.

BAPTIST INCONSISTENCIES!—A correspondent, whose address we have, says:—"A baptist minister in Scotland, of open communion principles, lately invited a Rev. Dr. of the paedobaptist order, to come to his vestry and sprinkle two babies belonging to his members, which accordingly was done. Another baptist minister, in Lancashire, lately attended the sprinkling of his own baby, out of deference to his wife, it is said!"

A NOVEL ARGUMENT.—A few days ago a young man, who had become convinced that baptism as practised by us is the only scriptural mode, was conversing with his minister on the subject. The minister did not deny the agreement of our practice with scripture, but said that it was only intended for the Pagans. The young man quietly asked him if our Lord and his apostles were Pagans? Next day he was immersed.

## Religious Tracts.

A TRACT DISTRIBUTOR.—My motto is—"Do good unto all men."—Surely while some are so zealous in doing evil, the christian ought to be far more zealous in doing good. During the last nine months I have laboured, on sabbath afternoons, in and about the town of Gravesend, Kent, giving away tracts and handbills to the number of

10,400. *Milton Barracks* I visited several times, conversing freely with the soldiers, whom I found, in a great measure, ignorant of religion. They received the tracts with thankfulness. I shewed the necessity of repentance towards God, and faith in our Lord Jesus Christ, as the only way by which they could be saved. *Chatham Barracks* I

also visited, and gave 150 tracts away—"Alls well"—"The Watchword of the Camp"—"Guard at Night," &c. But out of so great a number of men, I only found two who professed to believe in Christ. *Cobham College*, near to Lord Darnley's, I also visited, and found twenty aged women, from sixty to ninety years of age, and conversed freely with them upon the shortness of their remaining days. I found seven of them resting firmly upon the Rock of Ages. I thought, here is happiness indeed! I have laboured also at *Old Northfleet*, principally in the dock. A person here, who was formerly a member of the baptist church in the Isle of Sheppy, and had become a backslider for several years, has now, I am happy to say, been restored to Christ. I have recommended her case to a neighbouring minister, who has visited her. A shopkeeper, who kept her shop open for the sale of goods on the sabbath, after much conversation, agreed to close it; and upon my visiting the place the next sabbath, I found her true to her promise. Since that I have

conversed with her upon religion, and find her much altered in appearance and conversation. In all, I calculate that I have proclaimed the gospel of Christ to more than 400 persons individually. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper either this or that."

W. D. L.

DONATIONS of Tracts have been sent to

	Handbills.	4 Page.	Reporters.
Gedney Hill	500	25	
Chacewater	500	25	6
Tamworth	500	25	
Castleacre	500	25	
Barney	500	25	

DONATIONS of Invitations to Worship have been sent to

Warwick	1000
Riddings	1000
Bolton	1000
Leeds, Byron-street	1000

Proper directions are required from Ruthin. See *January Reporter*, page 57.

## Sabbath Schools and Education.

LORD MONPETH, when addressing 1,200 teachers at Halifax, at their late Jubilee meeting, (see Aug. 353) among other excellent remarks, observed:—"Glad as I was to be present at the assembly of young children this morning; and heartily as I participated in all the emotions which that exhibition was calculated to convey, I feel I pay a debt of still more strict justice and obligation by coming this evening among the instructors and teachers of those children, among those who not only teach the infant notes to join in the hymn of praise, but whose higher and still nobler endeavour is, to instruct the youthful mind, and improve the youthful heart. Such, my friends, whether men or women, such is your praise-worthy and noble endeavour. And I have long felt convinced, both from what I have observed, and still more from what I have been able to learn and collect from others, that it is scarcely possible to overrate the real, and solid, and practical good which is conferred upon our common country by Sabbath school teachers. There may be those who come forward more prominently, and more noisily in the service of their species. I will not deny that it is the bounden duty, and the proper vocation of many, to bear their part in the strife of the political arena, and endeavour to do what good they can to their country

and kind, in the various walks of public and political life. But these measures, and these efforts, however necessary in themselves, and however laudable when properly pursued, are too often mixed with personal vanity, and with the desire of present aggrandisement. But no such drawback, no such disparagement seems to me to present itself, when we consider the exertions of Sunday school teachers;—when we consider these exertions which it is your pleasure soberly, quietly, and unostentatiously to carry on in your several districts and neighbourhoods, very often unnoticed by society at large, very often without meeting with the applause of your fellows,—sometimes encountering their obloquy, and perhaps sometimes provoking their ridicule,—sometimes being questioned how you can be weak enough, or foolish enough, to concern yourself with what does not concern you, or does not profit you; that which does not actually put any money into your purse, which does not bring any grist (as they say) to the mill, and with no other incitement but a sense of duty, which you feel in your own conscience in the extension of the good which day by day, and week by week, and year by year is manifesting itself around you."

# Intelligence.

## Baptist.

### FOREIGN.

A TABULAR VIEW OF THE RISE AND PRESENT STATE OF THE BAPTIST CHURCHES IN NEW BRUNSWICK.—

Number of Churches.	When Formed.	Number of Members.	Number of Churches.	When Formed.	Number of Members.
3	1798	327	1	1832	23
1	1804	44	2	1838	92
1	1805	70	1	1834	70
4	1806	831	1	1836	143
1	1812	114	1	1837	70
1	1814	124	3	1839	317
1	1818	164	1	1840	19
1	1819	175	3	1841	213
1	1820	30	6	1842	250
2	1822	177	1	1843	32
1	1824	78	42	1844	45
3	1825	163	3	1845	174
42	1828	125	14	no date	831
1	1829	120	3	ditto	no retn.

† Only one of each of these churches have sent the number of their members.

Total number of members in 60 churches, 4,836; average per church, 80 to 81.

AMERICA.—An esteemed correspondent acquaints us that he has been informed, through a gentleman in New England, that the Rev. David Benedict, of Pantucket, Rhode Island, is busily engaged in preparing a history of the "Baptists in America;" our friend however adds, that he fears Mr. Benedict's work is likely to be deeply tinted with party feelings on the communion question, and in proof of this he gives the following extract of a letter from Mr. Benedict:—"The history of open communion in America is confined to a few locations and periods, as I shall show in my history; the great mass of the denomination have never shown any disposition to try the experiment. As we are all on a level in a legal sense, and all evangelical parties very freely mingle together in all their operations, they have abundant facilities and inducements. As all but the Catholics practise immersion more or less, (and in some regions the methodists almost as uniformly as the baptists,) they approach very near to each other. In some cases our churches admit to their communion the members of other societies who have been immersed. The most of them, however, object even to this.

\* \* \* The Freewill or Arminian (General) Baptists, a large and respectable body of about 60,000 members, are, in

theory, on the open communion plan; but *de facto*, they differ but little from others. No party of baptists in this country admit any to membership without having been previously immersed."

### THE BAPTIST DENOMINATION IN CANADA.

—There are in Eastern and Western Canada Baptist Associations, 6; Churches Associated, 110; Churches Unassociated, 30; aggregate number of members, 8,000. Number of persons under the direct influence of the baptists, in Canada, 40,000.

### DOMESTIC.

BAPTIST BUILDING FUND.—The report for 1848 states, that thirteen chapel cases had been assisted with grants, amounting together to £480, viz:—

Bideford, Devon	£80
Southwell, Notts	60
Bridport, Dorset	50
Buckingham	50
Addlestone, Surrey	40
Guernsey, Hants	35
Canntown, Glamorgan	30
Cwmbran, Monmouth	30
Finchampton	30
Pontestyll, Brecknock	30
Netherton, Worcester	25
Coleraine, Derry	20
Dunnington, Yorkshire	20

And that nine others had been assisted with loans to the extent of £1,000; these were—

Airdrie, Lanark	£100
Cambridge	100
Dorchester	100
Hereford	100
Merthyr Tydfil, Glamorgan	100
Shifnal, Salop	100
South Moulton, Devon	100
Southampton, Hants	200
Staines, Middlesex	100

Total amount distributed in gifts and loans, £1,480.

The receipts have amounted to £335 13s. 6d, of which a balance of £20 4s. 3d. remains in hand. Dr. Newman's loan fund amounts now to £1,022 12s. 6d. of which the balance in hand is £7 9s.

Last year the committee adopted a plan, drawn up by one of its members, (W. Bowser, Esq.) for using Dr. Newman's legacy of £1,000 as a loan fund, to assist baptist churches in liquidating the debts on their meeting houses, by granting loans without interest; to be repaid by them in ten years at most, in half-yearly instalments of at least £5 for every £100 so lent. The committee to receive from each church the vote of hand of four persons, who are to be responsible for the re-payment of the amount.

Mr. Bowser having this year circulated a

\* We have no fear in the matter.—Ed. D. R.

further suggestion, in which it is proposed to employ and accumulate, on the same principle, the annual subscriptions of the society, it was unanimously resolved—

That the suggestion in the Report, relative to the appropriation of the annual subscriptions in *loans* to the churches requiring aid, be adopted, except in *extreme cases*, in which it shall be optional to the committee to make a donation as formerly.

The Report is altogether a deeply interesting, able, and important document.

**LOUGHBOROUGH.**—A considerable number of the members of the General Baptist church meeting in Baxter-gate having separated from that church, have returned to the Old Meeting House in Wood-gate, lately occupied as a school, which they have fitted up for public worship, and which was opened for that purpose, Sept. 27, when, after sermons by Messrs. Smith, Butler, and Goadby, and a tea meeting the following evening, about £100. were realized. On Lord's-day, Oct. 18, we are informed, a church of about one hundred and forty members was formed. Mr. Edward Stevenson remains as pastor of the church in Baxter-gate, assisted by his brother, Mr. Frederick Stevenson.

**SPALDING.**—The General Baptists here, after sermons, and a gratuitously-provided tea-meeting, and a bazaar, secured £00. towards paying off the remaining debt of £142, on their meeting-house. Our aged and esteemed friend, John Butters, Esq., occupied the chair at the meeting, August 21, and gave a brief history of the church, including a period of 200 years—the first preaching and baptism by Mr. Henry Denne, dating June, 1646—since which period twenty-four ministers have laboured here, and four chapels have been erected on the present site. At this time the church is without a pastor. It was finally arranged to clear off the whole debt this year.

**BOLTON Lancashire.**—A friend resident in the neighbourhood, informs us that a second church has not been formed at Bolton, (see Oct., page 417,) and that the side-head "HALLIWELL, near Bolton," page 437, should have been "Bolton." Halliwell only indicating the residence of the writer.

**TRIPTON, Princes End.**—The handsome and spacious building recently erected in this populous district, was opened for divine service, Sept. 22 and 27, with sermons by Dr. Alliot and Messrs. Acworth and Stent. We hear that Mr. Stent, from London University, is engaged to occupy the pulpit.

**HIGH WYCOMBE, Union Chapel.**—At our anniversary, Sept. 9, when Drs. Lefschild and Archer, and Messrs. Barnes and Green (minister) preached, upwards of £180 were obtained, including a donation of fifty pounds. J. S.

**PORTSEA, Meeting-house Alley.**—The foundation of the new chapel was laid, Oct. 7. Several ministers, Baptist and Independent, were present on the interesting occasion, and a considerable sum was subscribed. We design to give a history of this ancient church shortly.

**WHITCUNCH, Hants.**—We had a social tea meeting, October 6, to welcome Mr. R. Johns as our minister. On the previous sabbath Mr. J. baptized seven candidates, before a crowded audience. G. S.

**KILBOURNE, near Derby.**—After considerable improvements in our meeting house, it was re-opened by holding a social tea meeting to defray the expenses, Aug. 17th. J. H.

**LEWES.**—On the resignation of our late pastor, Mr. Davis, the young members presented him with a handsome gold pencil case, as a token of their affection. T. E.

**WEST BROMWICH, Bethel Chapel.**—We have had a bazaar, by which we realized about £50, for the reduction of our debt. W. D. C.

**GOODSHAW, Higher Chapel.**—After sermons by Mr. Saunders of Haworth, Oct. 4th, we collected £25 for the debt on our burial ground and chapel. A. N.

**STUDLEY, Warwickshire.**—Thomas Boulton, Esq. having presented the baptists with eligible ground, a meeting-house is now in course of erection.

**ORDINATIONS—Sheffield, Eyre Street, General Baptists.**—Mr. Thomas Horsfield, late of Leicester College, was set apart to the pastorate over the church meeting here Sept. 25th. At the same time four deacons were appointed. Messrs. Goadby, Hunter, Butler, Wallis, Jackson, Rodway, Muir, and Jefferson took part in the services. The next Sabbath we had anniversary sermons, and a tea meeting on Monday evening. We hope now for better days. L.

**Newark.**—Mr. J. C. Norgrove was publicly recognized as pastor of the baptist church in this town, October 12th. Messrs. Wright, Adams, Phillips, Craps, Pope, Hickling, and Boycott, engaged in the services, which were of a very interesting character. R. P.

**Stockport, Zion Chapel.**—Mr. John Russell was set apart to the pastoral office over the baptist church here, Sept. 21. Messrs. Jackson, Tucker, Birrell, Burchell, Lister, Morris, Evans, Rowland, De Palmont, and Dawson, engaged in conducting those very encouraging services. May a great blessing follow! S. H.

**Willingham, Cambridgeshire.**—Mr. Aldis has been ordained pastor over the first church here. Messrs. Bull, Foreman, Sutton, Thornley, and Whiting, conducted the solemn services of the occasion.

A CONDENSED HISTORY OF THE GENERAL BAPTISTS; preceded by Historical Sketches of the Baptists from the Apostolic age, is now in the Press.

THE BAPTIST UNION OF IRELAND met in Dublin, on the 1st, 2nd, and 3rd September. The attendance was larger than usual—the spirit displayed was excellent—and the statistical reports very encouraging.

IPSWICH, Turret Green.—At our fourth anniversary services, Oct. 7, we succeeded in reducing our debt, which at first was £1,000, down to £500. And this has been done chiefly by ourselves. G. R. G.

BARROWDEN, Rutland.—The General baptists have now cleared off the debt on their meeting-house in this village.

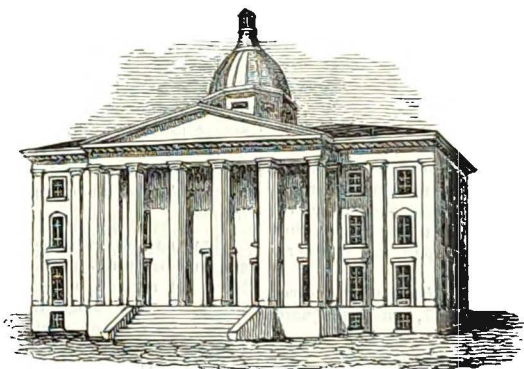
REMOVALS.—Dr. Murch, of London, to Rickmansworth, Herts.—Mr. Samuel Cowdy, to Chipperfield, Herts.—Mr. Jeremy King, of Sawbridgeworth, Herts, to Dunmow, Essex.—Mr. Aldis, of Aldringham, Suffolk, to Wilingham, first church, Cambridgeshire.—Mr. F. M. Hood, to Woodobester, Gloucestershire.—Mr. J. Stent, of University College, London, to Zion Chapel, Tipton, Staffordshire.—Mr. W. Elliott, of Mill Hill, Rickmansworth, to Ebenezer chapel, Shoreditch, London.

Mr. ONCKER is now in this country, advocating the cause of the baptists on the continent.

CHAPELS OPENED.—*Aston Clinton, Bucks.* A new baptist chapel, 45 feet by 25, with a gallery, was opened at this village, Sept. 1. Messrs. Smith, of London, Castleden, Gates, Smith, of Tring, Holmes, Horsfield, and Pratt, conducted the services of the day. The chapel will seat four hundred, and has cost £350, towards which £112 have been received. B. M.

*Stoke Ash, Suffolk.*—A new chapel, with school rooms, was opened, September 1. Brethren Collins, Cooper, Galpine, Isaac, Langley, Lewis, Smeeton, and Wright, were engaged on the occasion. The buildings have cost £495. 15s., of which £130 only remain unpaid.

*Long Buckby, Northamptonshire.*—The baptists have erected a new meeting-house, 50 feet by 35, with vestry and school-rooms attached, the cost of which is £992. 10s., towards which £837. 2s., have been received, and also £117. 2s. 4d. the proceeds of collections at the opening, and a tea meeting on September 3. Messrs Gough, Robinson, Forster, and Chalmers, of London, took part in the services. The debt is now rather less than £40. L. B. N.



BAPTIST COLLEGE, MONTREAL, CANADA.

THIS new structure, neat and elegant in its proportions and appearance, was opened for the use of the Institution, with special services, August 20. We give the following brief report of the proceedings:—

Brethren Thompson, Wenham, McPhail, Girdwood, and Jersey engaged in devotional exercises; and an address to the students, urging them earnestly to endeavour to secure the divine blessing, by the cultivation of personal piety, diligence in study, discreet and holy conduct, and efforts to be useful, was delivered by the President of the College, the Rev. J. M. Cramp, M.A.

On the evenings of that and the following day public meetings were held in the College Hall, John Try, Esq., in the chair, when several excellent addresses were delivered, various resolutions passed, and much interest excited.

The collegiate course for general students will be purely literary and scientific, unaffected by religious peculiarities, and open to persons of good moral character of all classes and persuasions.

**Missionary.**

**DEPUTATION TO THE BAPTIST CHURCHES IN JAMAICA.**—We have received from the Secretary of the Baptist Missionary Society a copy of the resolutions passed by the Committee on this subject. They are as follows:—

“At the quarterly meeting of the committee, held on Wednesday last, it was resolved—

‘That as the committee have often recorded their opinion, and still retain it, that highly important services in connexion with the society might be rendered by a deputation to Jamaica, they rejoice to find that Mr. Angus is willing to undertake this service, and they request him to go as their representative, in order to confer generally with the brethren on questions that have arisen since the independence of the churches, and to make the fullest possible enquiry into their condition.

That, in the judgment of the committee, it would greatly contribute, under the divine blessing, to the efficiency and success of the deputation if an associate could be found for Mr. Angus, and having reason to hope that their brother, Mr. Birrel, is not indisposed to give himself also to this service, the committee affectionately assure him of the gratification they would feel if he should find it consistent with his duties to do so, and of the confidence they would repose in him, as their conjoint representative with their esteemed secretary, in this important mission.’

In connection with the object of this visit, as defined in the preceding resolutions, the deputation will be empowered by a few warm supporters of the mission, to afford some aid to a few cases of peculiar emergency. For the amount, however, they must depend, in part, upon the co-operation of friends generally.

Contributions will be thankfully received by S. M. Peto, Esq., 47, Russell Square, London.

Trusting that these measures may have the sympathy and prayers of our churches, and the blessing of God, I remain your's sincerely,

JOSEPH ANGUS.

*Mission House, 33, Moorgate-street,  
Oct. 10, 1846.”*

**JAMAICA—Spanish Town.**—It is with sincere regret we learn that Mr. Phillippo has been disturbed and annoyed by a certain party from whom such proceedings could not have been expected. To protect himself and friends he has been compelled to resort to legal measures. Subscriptions are making in this country to aid him. Joseph Fletcher, Esq., Union Dock, Limehouse, is Treasurer. Prudence forbids us saying

more, except an expression of our earnest hope that this excellent missionary, who has laboured twenty years with almost unprecedented success, will not be left to the “tender mercies” of his unprincipled and ungrateful enemies.

**Maldon.**—On Friday, the 12th of June, Edward Knibb, Esq., laid the corner stone of a new chapel at the village of Maldon, Jamaica, and in his speech on the occasion said, “Many years ago, when the account of the death of my brother Thomas arrived in England, my brother William said, ‘I must take up the work my brother Thomas has been called to leave,’ and I trust I also am ready, as far as I can, to carry on the work in which my late brother William took so active a part.” The chapel is to be 75 feet by 45.

**Baptist College, Calabar.**—At a recent examination of the students in Calabar College, the examiners (eight in number) stated that the students had made very creditable progress in the various branches of knowledge which had engaged their attention during the past session.

**Mr. Armstrong**, of Mount Nebo, has accepted a unanimous invitation to the pastoral office from the baptist churches of Gurney's Mount, and Fletcher's Grove, lately under the charge of Mr. Woolley, who has removed to Cincinnati, United States.

**NEW YORK, Brooklyn.**—Accounts from Brooklyn state that Mr. and Mrs. Littlewood, of the Bahamas, have been compelled, by severe indisposition, to take a voyage to the United States, and that they are now sojourning in that city. We regret to add that both are labouring under very severe illness.

**GENERAL BAPTIST.—China.**—Mr. Hudson and his son, and Mr. and Mrs. Jarrom, have all arrived in safety at Ningpo—an immense city. The letters of the missionaries supply much curious and very interesting intelligence of this remarkable people. Mr. Hudson and his son, having first arrived, had already commenced operations, by talking, as well as they could, to the crowds of visitors who were anxious to see the strangers and ascertain the object of their visit, and by distributing tracts printed on the premises.

**East Indies, Orissa.**—Recent letters from the active band of missionaries in this province detail their journeys, preaching, &c., and the success, in some cases very cheering, which attends their efforts to dispel that moral gloom which has been gathering and thickening here for ages. We regret to hear that the state of Mr. and Mrs. Sutton's health, requires their removal from the scene of their labours for a season.



### Religious.

UNION.—The "United Secession" and "Relief" churches of Scotland—offshoots from the established church of Scotland—have united into one body.

A NEW MISSIONARY SHIP, to be called the "*John Wesley*," has been recently built and launched by the Wesleys.

REV. JAMES CAUGHEY.—The English Methodist Conference have wisely requested their brethren in America to recall this gentleman, whose revival movements in this country have caused so much excitement and irregularity.

THE BISHOP OF OXFORD declined attending the Manchester Athenæum meeting, because George Dawson, of Birmingham, was engaged. This was not fair. It is not a religious institution. The Archbishop of Dublin attended, and Mr. Dawson was present.

### General.

THE GREAT STEAMERS.—The "Great Britain," which left Liverpool, Sept. 22, with 181 passengers, was stranded on Dundrum sands, near Belfast, and it is feared will never be got off. The "Great Western" passed through a fearful storm on her way to New York, but weathered it without serious injury.

AMERICAN CRIME AND ITS PENALTY.—A Mr. Bright, in North Carolina, shot a negro, and wounded him so severely that he died. Bright was arrested, tried, found guilty, and sentenced—to pay five dollars!

AMERICAN SLAVERY.—Messrs. Thomson, Garrison, and Douglas, are passing through the country, and holding meetings against this most abominable of all abominations.

TAHITI.—The natives still hold out. We fear the question has not been settled, as stated in our last. Another expedition is fitting out in France.

EMIGRATION.—In 1845, upwards of 58,500 emigrants sailed from this country for the United States, and 31,800 for the British colonies of North America.—*Daily News*.

TWO ROYAL MARRIAGES.—The young Queen of Spain and her sister were married a few weeks ago—the latter to a son of the King of the French, of which, as an ambitious scheme, England complains.

THE REMAINING CORN DUTY, it is confidently expected, will be taken off by an order in Council.

ECCELESIASTICAL COURTS.—Mr. Muscutt is actively engaged, in London and elsewhere, in lecturing against these nuisances.

THE NEW POPE is said to be very popular in Rome.

REVOLUTIONS have lately taken place in Portugal, and in Geneva.

## Marrriages.

Sept. 9, at the baptist chapel, Yarmouth, by Mr. H. Betts, Mr. H. Nichols, to Miss E. Daine; and Mr. G. Crowe, to Miss E. Newman.

Sept. 15, at the Registrar's Office, Shrewsbury, Mr. Alfred Tilly, pastor of the baptist church, Bridgenorth, to Miss S. D. Bertenshaw, of Shrewsbury.

Sept. 18, at Christ Church, Exeter, by Mr. R. E. Cowie, Mr. J. Statham, baptist minister, of Reading, to Miss F. Johnston, of Exeter.

Sept. 22, at the Lower Meeting, Saffron Walden, by Mr. N. Havercroft, Mr. Samuel Thurgood, of London, to Charlotte, youngest daughter of Mr. Rich. Housden, Saffron Walden.

Sept. 22, at the baptist chapel, Islington Green, London, by Mr. J. J. Brown, Mr. R. Watkins, to Miss A. J. McMellan.

Sept. 22, at the Registrar's Office, Leicester, Mr. John Freer, of Upton-on-Severn, to Miss M. W. Simmons, second daughter of Mr. J. Simmons, baptist minister, Olney.

Sept. 22, at the General Baptist chapel, Qnorndon, by Mr. Staddon, Mr. Edmund Sharpe, Swadlinote Potteries, to Charlotte, third daughter of Mr. J. Balm, of Qnorndon.

Sept. 23, at the G. B. chapel, Burnley, by Mr. Gill, Mr. James Smith, to Mary, daughter of Mr. S. Dean, deacon of the church. This was the first marriage solemnized in the above place of worship.

Sept. 25, at Belvoir-street Chapel, Leicester, by Mr. J. P. Mursell, Mr. W. S. Darkin, late of Worcester, to Miss E. Cockshaw, of Leicester.

Oct. 3, at the baptist chapel, Austen-street, near Shoreditch church, by Mr. W. Miall, Mr. R. Crosbie, Colchester, to Miss Leaning, Kingsland-road.

Oct. 4, at Lays Hill baptist chapel, by Mr. T. Wright, Mr. Daniel Taylor, to Miss Mary Price, both of Bridstow, near Ross.

Oct. 6, at Bond-street baptist chapel, Birmingham, by Mr. Robinson, of Kettering, Mr. S. Edgar, minister of the place, to Louisa, second daughter of Thomas Harwood, Esq., of Handsworth. It was computed that upwards of 500 spectators witnessed the ceremony.

Oct. 6, at the baptist chapel, Guilsborough, Northamptonshire, by Mr. B. Hobson, of Welford, Mr. A. S. Booth, of Oxford, to Sarah, second daughter of Mr. J. Smeeton, of Naseby Wooleys.

Oct. 11, at the baptist chapel, Kidderminster, by Mr. Mills, Mr. Thomas Taylor, to Miss Martha Mills; Mr. John Hampton, to Miss Emma Smith; and Mr. J. Bennett, to Miss Ann Smith.

Oct. 13, at the baptist chapel, Wokingham, Berks, by Mr. C. H. Harcourt, J. H. Micklem, Esq., of Burchess-green, to Miss A. Butler, of Wokingham; and Oct. 14, Mr. J. Lovegrove to Miss E. Gibbons.

Oct. 8, at Lowestoft, by Mr. J. E. Dovey, baptist minister, Mr. J. Chapman, to Miss J. E. Stannard; and Oct. 10, Mr. T. Morter, to Miss E. Nicholls.

Oct. 19, in Zion baptist chapel, Halifax, by Mr. James Pridie, Mr. T. W. Hanson, to Hannah, fourth daughter of Mr. T. Jagger, Northowram.

At Louth, Mr. Kiddal, jun., to Miss Fanny Ashton.

## Deaths.

July 18, at Middleton Teesdale, Mr. James Goodburn. He was baptized at Hamsterly in 1791, and called to be a deacon in 1793. He removed to Middleton in 1828, and in 1835 was again appointed to that office. He was an example to his brethren, and obtained for himself a good degree.

July 28, at Jac'mel, Hayti, Mr. E. J. Francies, baptist missionary, after a severe and painful attack of bilious fever, induced by excessive labour in his important duties.

July 31, at Kingston, Jamaica, Mr. R. H. Rae, late schoolmaster and assistant at the baptist mission station, Yallahs, St. David's, much respected for his humility, piety, and worthy conduct.

Aug. 11th, at the baptist mission house, Montego Bay, Jamaica, H. A. Cornford, son of Mr. P. H. Cornford, baptist missionary.

Sept. 3, at Coningsby, Mr. John Overy, aged 78, the benevolent individual who lately built, and gave to the General Baptists, a handsome and commodious school-room.

Sept. 4, at Folkestone, Mr. Wm. Taylor, aged 77. He had been upwards of forty-three years a consistent member of the first baptist church in that place, and was eminently a man of prayer.

Sept. 5, at Albany, United States, Dr. Abeel, missionary to China. His funeral was attended by an immense concourse of people of all denominations.

Sept. 6th, at Great Yarmouth, suddenly, Richard Tomlinson, Esq., of Southtown, in his 65th year, a deacon of the P. B. church, Yarmouth. He went to chapel as usual on Lord's-day morning, Sept. 6th, but while sitting in the vestry he complained of a pain in his chest, this increased so much that his friends felt it necessary to remove him to an adjoining cottage, where he expired in the arms of a brother deacon.

Sept. 6, after long affliction, borne with resignation, Mr. Joseph Loosley, of Thame, aged 62. His hospitality will be remembered by many ministers of Christ who have preached in this town.

Sept. 10, at Coningsby, Mr. Richard Martin, registrar, leaving a large family, and many friends to deplore his removal.

Sept. 12th, at Summerfield, Durham, Mrs. Angus, grandmother of Mr. J. Angus, M.A., secretary of the baptist missionary society, aged 91. She had been many years a member of the baptist church, Cold Rowley.

Sept. 14, William, son of Mr. T. Cockrill, deacon of the baptist church, Draycott, aged 25, through amputation of a limb.

Sept. 15, at Saffron Walden, in her 15th year, Mary Ann, second daughter of Mr. T. P. Webb. She was a hopeful scholar of the upper meeting baptist sabbath school, in that town.

Sept. 19, aged 86, Mrs. Sarah Richmond, of Thame. She was called by divine grace at the age of 16, so that she was truly "an old disciple." During the last two years she often expressed a wish to follow the Lord in baptism, but her infirmities prevented.

Sept. 21, at Brimscombe Port, Mrs. Smart, aged 34, a member of the baptist church at Eastcoombs several years. She was a woman of superior mind, and genuine piety, and these were chiefly displayed in her own house.

Sept. 25th, at Saffron Walden, in her 81st year, Mrs. S. Debnay. She was brought up and educated among the Unitarian General Baptists, and was baptized upwards of sixty years since, by one of their ministers; but an increasing acquaintance with divine truth led her about fifty years ago to embrace evangelical principles, upon which she united with the upper meeting baptist church, of which she has ever since been an honourable member.

Sept. 26, at Playford Hall, near Ipswich, aged 87, THOMAS CLARKSON, Esq., the distinguished philanthropist.

Oct. 7, at the Bridge of Allan, near Stirling, John Paxton, for thirty-seven years deacon of the baptist church, Berwick-on-Tweed, aged seventy-five.

Oct. 18th, at North Shields, Eleanor, daughter of Mr. Pike Wilkinson, of Heddon-on-the-Wall. The deceased was a member of the Tuthill Stairs baptist church, Newcastle-upon-Tyne.

THE

# BAPTIST REPORTER.

---

DECEMBER, 1846.

---

## Essays, Expositions, and Biography.

---

REV. E. J. FRANCIES,  
LATE BAPTIST MISSIONARY AT HAYTI.

IT was our painful duty last month to announce the death of the Rev. E. J. Francies, which mournful event took place at Jac'mel, Hayti, on the 28th of July. By the last packet, letters were received from his sorrowing widow, and also from Miss Harris, who accompanied Mr. and Mrs. Francies from England in the capacity of a teacher, which letters, whilst they confirm the report that had reached us, contain topics of the deepest interest in reference both to the state of the mission in that island, and the last hours of our departed brother.

In presenting our readers with a brief sketch of the late Mr. Francies, we would cherish the hope that the young amongst them, as they peruse his history, will be led to decide for Jesus, and to consecrate their energies to the cause of God.

The subject of this sketch was the son of the Rev. G. Francies, for many years the pastor of the baptist church, Colchester. Mr. Francies spent his early days under the parental roof, where, being the object of a mother's counsels and a father's prayers, he was, even in the days of

childhood, deeply impressed with the importance of religion, and often resolved to yield up his heart to God; and though for a season these impressions resembled "the morning cloud and the early dew," transient and soon effaced, circumstances at length occurred in connection with the faithful proclamation of truth, which led him to mourn over his sins, and to seek and find mercy at the foot of the cross. From that period until his twenty-first year he was actively employed in doing good; in teaching in the sabbath school, visiting the sick, distributing religious tracts, and occasionally going to preach in the villages. These self-denying and zealous efforts could not long remain unnoticed by the members of the church with which he was connected, who, in concert with the pastor, urged him to devote himself more fully to the work of the christian ministry. Mr. Francies, after deliberating on the matter and seeking divine direction, acceded to their wishes; and application being made to the Committee of Stepney College, London, in September, 1836, he became a student in that institution. It was our privilege to enter at the same time, to be his classmate during

his residence there, and to be on terms of the closest intimacy with him up to the period of his departure from this island.

As a student Mr. F. was laborious even beyond his strength; the progress he made was highly satisfactory, and secured for him the approbation and unabated attachment of his tutors. Still the most prominent feature in his character, from his entrance at college to his final struggle in Hayti, was his deep-toned piety, and ardent zeal for the salvation of souls. Our rooms being contiguous, we have often heard him, when preparing for the pulpit, leave his desk and fervently implore God that he would give him something which would tend to the conversion of sinners.

As a preacher he was bold, and earnest, and sometimes deeply pathetic. On the sabbath day as well as sometimes on a week evening, during his stay at college, he would borrow a chair, take his stand in some public thoroughfare, and being soon surrounded by a large audience, he would preach as though it was the last opportunity both for himself and his hearers. It has been our privilege to accompany him on such occasions, and to witness habitual drunkards and degraded prostitutes weep under the messages of mercy he delivered. In these exercises he seldom met with opposition, and when such a thing occurred it was repelled by some of the bystanders, who, attracted by his earnestness, and captivated by his affectionate entreaties, would not allow any one to molest him. Though Mr. Francies did not enter college as a missionary student, from attending missionary meetings, and listening to the earnest appeals of Williams of Raiatea, of Reed, and the Caffre chief from Africa, and other kindred spirits, his mind became deeply anxious about the perishing heathen. After endeavouring to scrutinize his motives, and seeking the advice of christian friends, and above all, the guidance of his Heavenly Father, he decided on offering him-

self as a missionary to China. As our society could not then commence a mission there, and the "London Missionary Society" did not seem inclined to send any thither who differed from them on the subject of baptism, Mr. Francies applied to the Committee of the Baptist Missionary Society to be employed as their agent, leaving them to decide on the field he should occupy. After considering his application, and conversing with him, the Committee appointed him to labour with Mr. Taylor in Clarendon. In the early part of 1839 he and his beloved wife set sail for this island, and in due time arrived at Kingston.

Finding, however, that Mr. Reid had decided on remaining at the stations at Clarendon, Mr. Francies, at the instigation of the missionaries, visited Lucea, to which station he was appointed, with the full concurrence of the Committee. There, at Gurney's mount for a time, and at Green Island, he laboured with great success, until, with a constitution debilitated by unremitting exertions, and shattered by disease, he was unable to continue his work, and applied to the brethren for advice, who could not do otherwise than recommend an immediate visit to his native land; and urged him at once to leave his stations, situated as they were in a locality inimical to the health both of Mrs. Francies and himself. Mr. F. thought that if it was advisable to leave Lucea, he should prefer labouring in some other island, and as there appeared to be an important opening in St. Vincent, he was unanimously recommended to go to that island, and remain there for a time prior to his voyage to England. In complying with our wishes he soon ascertained that St. Vincent was not in the destitute condition which had been represented, but that its inhabitants were better supplied with the gospel than some of the adjacent islands. On reaching England and learning that the society could not procure a suitable agent for Hayti, Mr. Francies

applied to be sent thither, and was ultimately appointed to that important post. From that time he studied the French language with diligence, and at length in Nov. 1845, sailed in the "Hopewell" with his dear wife and child, Mr. and Mrs. Flanders, and Miss Harris. On reaching Hayti, after some conference with other missionaries, it was deemed advisable that the scene of their present labours should be Jac'mel. Suitable premises were obtained, and the work of God commenced, not auspiciously, however, for, on account of sickness, Mr. Flanders quitted the field almost as soon as he had entered it. Amid the discouragements which surrounded him, and the severe trials which soon overtook him, the sickness of his wife, the death of his only son, and his own severe indisposition, our departed brother still prosecuted his labours untiringly; so that not only was he soon enabled to preach fluently and intelligibly to his increasing audience, but was also cheered by seeing several anxious about their salvation, and some become decided followers of the Lamb. This was the state of things when an express arrived summoning Mr. F. to a distance to give advice to a brother missionary, where through an unlooked-for occurrence the prosperity, if not the very existence of the stations under his care was in jeopardy. The journey was a fatiguing one. Whilst there, Mr. Francies preached several times, and on returning visited some settlers in the mountains, to brook to them the bread of life. He reached home on Saturday evening dreadfully exhausted, but he went through his labours on the Sabbath as usual. On Monday morning fever, of a bilious kind, came on, which was attended in its progress with excruciating pain. The best medical aid was procured, but all in vain; neither the fever nor the racking pain abated till just before his spirit was called to that world where the faithful servant of Christ obtains his reward. During his illness Mr.

F. said but little, yet what he did say showed that he was only anxious to recover that he might labour among the "poor Haytiens." But he was prepared to die, and lay passively in the hands of his heavenly Father. He is now no more—he has joined Knibb, and Burchell, and all the redeemed, in ascriptions of praise to Him who sitteth on the throne and to the Lamb for ever! Reader, are you prepared to die? Soon it may be, very soon, you must die too. Oh, then, give your heart fully to the Saviour; work while it is called to-day; emulate the conduct of him whose history we have hastily sketched—who could emphatically say with Paul, "for me to live is Christ," and who has now found that "to die is gain."

The foregoing brief sketch of the life and labours of this estimable and devoted young missionary, we have extracted, after making slight corrections, from the *Jamaica Baptist Herald*. It is painful to notice the ravages which time and death are constantly making in the missionary field. One after another the standard-bearers of the Cross are falling. Who will hasten to the spot, and again uplift the standard? Who? In the armies of earthly sovereigns there is no lack of daring young officers to take the places of those who fall, whether on the burning sands of India, or in the pestilential islands of the West. Oh that it were so in the armies of the Captain of our Salvation!

Lately, we have imagined—we might be labouring under an erroneous impression, and we hope we were—that the noble spirit of devotion to the cause of the Redeemer which once distinguished the conduct of our pious and talented young friends is passing away, and in its place a love of easy circumstances has succeeded. In the course of our observations, during the thirty-five years we have noticed the proceedings of the religious world, we have seen too many who, Jonah-like, have shrunk from obvious duty, and sought to be "quiet and comfortable,"

but whose troubles and anxieties have not been less although they ingloriously sought to avoid them. He who had his eye upon the cowardly runaway prophet has his eye upon such, and can block up their way as he did his, or cause their "gourd" to perish in a night! The path of obvious duty is still the path of real safety.

Not so our departed brother. How nobly did he devote himself to his Lord—how devotedly did he serve him! And although he has fallen on the high places of the field in early life, his example will always be worthy of imitation, and his memory will ever be redolent in the remembrance of the friends of christian missions.

**BAPTIST MINISTERS AND CHURCHES IN GREAT BRITAIN AND IRELAND,**  
*So far as ascertained, November 30, 1840.*

COUNTIES.	Ministers	Churches	COUNTIES.	Ministers	Churches	COUNTIES.	Ministers	Churches
<b>ENGLAND.</b>								
Bedfordshire .....	28	35	Herefordshire .....	14	15	Oxfordshire .....	13	17
Berkshire .....	16	18	Hertfordshire .....	19	21	Rutlandshire .....	3	3
Buckinghamshire .....	38	45	Huntingdonshire .....	21	22	Shropshire .....	16	20
Cambridgeshire .....	30	45	Kent .....	54	61	Somersetshire .....	52	56
Cheshire .....	18	19	Lincolnshire .....	49	63	Staffordshire .....	28	31
Cornwall .....	10	17	Leicestershire .....	35	43	Suffolk .....	52	57
Cumberland .....	5	6	Lincolnshire .....	32	40	Surrey .....	31	36
Derbyshire .....	14	20	Middlesex .....	69	80	Sussex .....	19	20
Devonshire .....	45	58	Monmouthshire .....	52	66	Warwickshire .....	25	29
Dorsetshire .....	8	9	Norfolk .....	39	47	Westmoreland .....	1	2
Durham .....	14	17	Northamptonshire .....	47	50	Wiltshire .....	41	52
Essex .....	39	42	Northumberland .....	11	9	Worcestershire .....	20	26
Gloucestershire .....	46	53	Nottinghamshire .....	22	27	Yorkshire .....	68	84
Hampshire .....	42	45						
<b>WALES.</b>								
Anglesea .....	8	14	Carnarvonshire .....	14	19	Merionethshire .....	5	6
Brecknockshire .....	26	28	Denbighshire .....	19	19	Montgomeryshire .....	15	21
Cardiganshire .....	22	24	Flintshire .....	6	9	Pembrokeshire .....	33	38
Carmarthenshire .....	56	58	Glamorganshire .....	49	55	Radnorshire .....	12	11
<b>SCOTLAND.</b>								
Aberdeenshire .....	10	7	Edinburghshire .....	12	8	Renfrewshire .....	9	6
Argyleshire .....	2	3	Fifehire .....	13	9	Rosshire .....	1	1
Ayrshire .....	3	4	Forfarshire .....	7	5	Selkirkshire .....	1	2
Banffshire .....	1	1	Haddingtonshire .....	1	1	Stirlingshire .....	6	5
Buteshire .....	1	1	Invernesshire .....	1	1			
Caitnessshire .....	7	4	Kirkcudbrightshire .....	1	1	<b>ISLANDS.</b>		
Clackmannanshire .....	2	1	Lanarkshire .....	8	8	Hebrides .....	8	6
Dumbartonshire .....	2	1	Morayshire .....	2	2	Orkneys .....	4	3
Dumfriesshire .....	1	1	Perthshire .....	7	9	Shetland .....	3	2
<b>IRELAND.</b>								
<b>CONNAUGHT.</b>			Queen's County .....	1	1	<b>ULSTER.</b>		
Mayo .....	1	1	Westmeath .....	1	3	Antrim .....	2	5
Roscommon .....	1	1	<b>MUNSTER.</b>			Donegal .....	1	1
Sligo .....	1	2	Cork .....	1	1	Down .....	1	2
<b>LEINSTER.</b>			Limerick .....	1	1	Londonderry .....	3	3
Dublin .....	0	1	Tipperary .....	2	4	Monaghan .....	0	1
Kildare .....	0	1	Waterford .....	1	1	Tyrone .....	4	11
King's County .....	2	2						
<b>SUMMARY.</b>								
Number in England of Baptist Ministers	1192		of Baptist Churches	1406				
Ditto Wales	ditto	265	ditto	302				
Ditto Scotland	ditto	113	ditto	92				
Ditto Ireland	ditto	23	ditto	42				
<b>Total.....</b>				<b>1593</b>		<b>1842</b>		

## ANNUAL REPORT AND STATISTICS OF BAPTIST ASSOCIATIONS IN GREAT BRITAIN AND IRELAND, IN 1846.

No. 2, Continued from page 417.

Name of Association.	When Formed.	Number of Churches.	Place of Meeting.	Time.	Report, or Subject of Circular Letter.	Churches making returns.	Baptized last year.	No. of members.	Clear increase.	Preaching stations.	Sabbath scholars.	Teachers.
DENOMINATIONAL ASSOCIATIONS.												
G. B. Old Connexion ....	1652	35	Worship-street, London....	June 2 .....	The necessity of Schools and Domestic Missions in connection with General Baptist churches, to promote their prosperity .....	26	41	820			759	140
Irish Southern Union ....	1841	13	Dublin.....	Sep. 1, 2, 3 ..		18		253				
DISTRICT ASSOCIATIONS.												
East and North Ridings ..	1830	15	Beverley .....	June 8, 9, 10..	The Nature, Causes, Results, and Remedies of Backsliding ....	15	79	1344	+44	14	820	
London Strict Baptist ....	1846	7	Grafton-st., Soho, London..	October 20 ..	(No Letter)	7	54	961	60	1	819	85
South Western .....	1824	7	Redruth, Cornwall .....	June 3, 4 ....	The Government, Doctrine, and Practices of the Church of Rome .....	7	22	599	1	5	758	91
Suffolk and Norfolk New ..	1830	25	Little Stonham, Suffolk....	June 9, 10....	The Constitution of a Christian church .....	25		2267	101	71	940	
Worcestershire .....	1836	10	Cowl-street, Evesham ....	July 14 15....	(No Letter)	10	50	1071	+5	25	1236	
<p>† This indicates a clear decrease.—The decrease in the East and North Ridings Association, was occasioned by seventy members of George-street church, Hull, having retired with their late pastor, Mr. J. Pulsford, on his avowal of a change of religious sentiments. And in the Worcestershire Association, in part, by a revision of the lists of members on the church books, of several of the churches.</p> <p>RESOLUTION.—It was proposed by the East and North Ridings Association, to make application for union with the West Riding Association, and thus form one County Association.</p>												

# THE PRINCIPAL PUBLIC INSTITUTIONS OF THE BAPTIST DENOMINATION IN GREAT BRITAIN,

*Their Objects, Income, and Expenditure, during the year ending June, 1840*

Institutions.	Students.	When Formed.	Objects.	Income.			Expenditur.		
			COLLEGIATE INSTITUTIONS.	£.	s.	d.	£.	s.	d.
Accrington College	10	1841	Education of Ministers	474			400		
Bradford ditto	20	1804		1217	1	3	1270	10	
Bristol ditto	22	1770		1088	16	4	1284	6	8
Haverfordwest ditto		1841		230	10	3	210	0	7
Leicester ditto	12	1798		300	17	2½	440	18	8
Pontypool ditto	16	1807		638	5	2	704	12	10
Stepney ditto	16	1810		1770	19		1830	6	1
Strict Bap. Educatn. soc.	1	1846							
Theological ditto	6	1844							
			MISSIONARY SOCIETIES.						
Baptist Missionary Society	1792	Conversion of foreign nations	22580	4	10	27580	12	4	
General Baptist ditto	1816	Ditto	2133	6	10	2315	7	1½	
Baptist Home ditto	1797	Conversion of British Nations	5902	3	0	5902	2	0	
Ditto ditto (Scotland)	1826	Ditto							
Baptist Irish Society	1814	For Converting the Irish	4075	6	3	3158	13	0	
Bible Translation Society	1840	Translating the Scriptures	2405	16	4	1857	8	11	
Baptist Building Fund	1824	Erection of meeting-houses	533	13	6	1480			
Baptist Union of Great Britain and Ireland	1813	Promote the interests of the Baptist Denomination	133	7	10	133	3	6	
Ditto of Scotland	1843	Ditto							
Western Society	1807	Relief of widows and orphans of ministers.							
Bath Society	1816	Support superannuated minrs.	423	6	6	470	14	0	
General Baptist Association	1770	Promote interests G. B. body	119	9	0½	28		4	
Ditto Fund	1726	For assisting poor ministers in the country	158	19	3½	135	7	7	
Particular Baptist Fund	1716	Education of ministers, assistance of poor churches, &c.	3405		11	2630	11	7	
			BAPTIST PUBLICATIONS.						
Baptist Magazine	1809	Relief of ministers widows				196			
Baptist Reporter	1820	Assisting churches in spreading the gospel.							
Baptist Selection of Hymns	1820	Relief of widows and orphans of ministers & missionaries	182	0	6	197			
General Baptist Repository	1802	To promote the interests of the G. B. New Connexion	827	15	2½	281	14	11	

## Reviews.

[This month we are compelled, of necessity, to abridge our list of notices. Authors and Publishers who have forwarded publications are informed that they will meet with early attention next year.]

Two SERMONS preached in Mare-street chapel, Hackney, in consequence of the decease of Mrs. Cox. By Daniel Katterns. London: Snow.

MR. KATTERNS is the associate of Dr. F. A. Cox in the ministry at the baptist chapel, Mare-street, and upon him, it appears, devolved the mournful duty of attempting to improve the affecting circumstance of the decease of this eminent christian lady. The discourses on delivery were much approved, and are now published by request. An advertisement precedes them, from the pen of Dr. Cox, in which, with a remarkably graceful delicacy, he alludes to the virtues

of his departed wife, and explains why her modest wish "not to have a funeral sermon," was "disobeyed."

THE PEOPLE'S TEMPERANCE LIBRARY, or Miscellany of Philanthropic Literature. London: Simpkin, Marshall, & Co.

THIS is volume one, consisting of nearly 400 pages, 32mo, cloth, at a low price. The design, as stated by the compiler, is to supply a cheap and highly interesting repertory of Selected and Original Essays—Lectures—Tales—Poetry—Reports—Anecdotes—Statistics—Scientific Information, &c. &c., in a more permanent and preservable form than has hitherto been adopted.



## Christian Experience.

### Conversions.

#### A HOPEFUL CASE.

ENGAGED, day after day, in visiting from house to house, for the purpose of reading and expounding the word of life, I frequently meet with that which is exceedingly trying and very discouraging; but nevertheless the Lord has enabled me hitherto to persevere in this work of faith and labour of love, and has frequently given to me tokens of his favour. Many who once refused to listen to the heavenly message have afterwards been induced to receive with meekness and fear the word of exhortation; and some such have served to cheer my heart and encourage my hope; for, through divine grace, they have been led to embrace and love that Saviour whose message they once despised and rejected, and have given delightful proof of their interest in the blessings of redemption. For the encouragement of such as are in like manner engaged, I wish, through your valuable periodical, to lay before your readers the case of a young man, who, when I first knew him, refused to listen to my conversation; and on more than one occasion when I called upon him said, "You need not come here. I don't intend to trouble myself about religion yet. When I am ill it will be time enough to trouble myself about religion. When I want you I will send for you." He frequently expressed his disapprobation of my calling at his house, and desired his wife not to give attention to my conversation. But one morning, in the month of January, he sent to my house requesting me to go and see him. In the afternoon of the same day I visited him, and found him resting on a small couch by the fire-side. As soon as he saw me he commenced weeping, and said, "I have found your words to be true. I feel convinced I am not prepared to meet God. I have been ill about three weeks; and, though two or three pious people have been to see me, and have read and prayed with me, yet what you said to me some time ago, has been so deeply impressed upon my mind, that I could not rest without seeing you. I hope you will not be offended at my sending for you. I want to find the blessed Saviour." I read and prayed with him, and in a few days visited him again. I continued to

visit him once a week for a lengthened period. On one occasion when I called to see him, I met with four of his relatives, who had come to pay him a visit. The poor man was sitting in his chair, supported by pillows. As soon as he was told that I had called to see him, he seemed quite delighted, and endeavoured to raise his head from the pillow on which he was leaning. As well as he could he said, "I feel that I shall be here but a few days longer; but, blessed be the name of the Lord for ever, I feel that Jesus is my Saviour and my friend." After listening to a few remarks which I made, he said, "Oh, that I had loved and served God when I enjoyed health and strength! How shall I be able to bless God sufficiently, that he did not cut me down in my sins!" After a few moments had passed he added, "I have been led to Jesus as the sinner's friend, and I trust that God has for Christ's sake forgiven all my sins. I desire to love him with my whole heart." I then made a few remarks on the love of God, as manifested in the gift of his Son, after which he said, "At one time I had a great desire to be restored to health and strength again, but now I feel no desire to continue in this world; I would rather depart and be with my dear Redeemer." I said, "You desire to leave this world because life is attended with so many trials and pains." He replied, "No, no; I am fearful that were I again restored to health and strength, I should not live so devotedly to God as I ought to do; and I would rather die than live such a life as I have lived." Seeing me open the New Testament which I held in my hand, he made an effort to speak to his relatives, which, with some difficulty, he did, and said, "Pray listen to the good advice you will now hear. I bless God for sending the visitor here." I saw him again on the day before his death. As he perceived me approaching his bed side he reached forth his arm, raised his eyes to heaven, and, in a very feeble tone of voice, said, "I shall very soon leave this present sinful world, but I feel that Jesus is with me. Christ is very precious." After a lengthened pause he said, "I am now too weak to listen to you; but pray—pray for me." I knelt down by his bed side, and engaged in prayer, after which he said to his wife,

who stood weeping by, "That is good. Jesus is with me. Seek the Lord." About eighteen hours after this visit he ceased to breathe.

*Fellow labourers* be not discouraged. Persevere. God has said, "My word shall not return unto me void." Sow thy seed beside all waters. Be diligent—watchful—prayerful—patient.

*Worldling*, will you say to the religious visitor, "You need not come here. It will be time enough to attend to religion when I am ill?" "To-day if ye will hear his voice harden not your hearts." A. Z.

### Brief Memoirs.

WILLIAM SINDEN.

THE far greater portion of the days of the subject of this memoir were spent without the knowledge of God and salvation; but the Lord had mercy on him, plucking him as a brand from the burning. When approaching to the age of fifty, he obtained redemption by the blood of Christ, the forgiveness of sins, according to the riches of his grace. His wife had, not long before, fled for refuge to the Redeemer, and now rejoiced in his rescue "from the wrath to come," so that henceforth they walked together in the path to heaven. He shortly after put on Christ by baptism, and joined the church meeting in Zion Chapel, Battle, Sussex, to which his wife had recently been united, and of which he continued a consistent and an honourable member to the time of his death—about twelve years; always feeling interested in its welfare, and manifesting much affection for its pastor, in whose remembrance William Sinden will long live. He was a man of the strictest integrity, who "walked uprightly," setting a good example before the church and the world. He was deeply conscious of the goodness of God to him, and lived as one who felt his obligations to divine grace. About six years since he had intended to leave his native land for Australia, whither his only son had gone before to prepare his way, and where he soon died; which dispensation inflicted a wound that was never healed, and which is still open in the heart of the widowed and childless mother. No doubt this stroke laid the foundation of the affliction which terminated in death, and which was of a protracted and painful character, but endured with christian fortitude and patience.

His death was anticipated, both by himself and his friends, some months before it took place, but it pleased the Lord to lengthen out his days a little longer, and it was manifest that it would be only a little longer; but so great was his love for the house of God, that the last few times he was seen therein, he was labouring under extreme weakness; and even when he was unable to walk across his room alone, he wanted to be brought to chapel, once more to unite in the public worship of God. The writer knows that the tabernacles of Jehovah were "amiable" to him, and he deems it proper to add, that he often lamented the negligence of some of the members of the church, wondering how it could be that they were so often absent. Love the Lord, and yet forsake the assembling of themselves together in his house, was what he could not understand. Can his fellow-members understand this?—the writer cannot. It was a grief to him that he and his partner lived so far (five miles) from their chosen house of prayer, and he endeavoured to reconcile her to his departure, under the consideration that after he was gone, she would be able to be near her christian friends, and have frequent opportunity of uniting with them in divine worship.

Whenever I visited him he was happy in his mind, and had no fears about death, which was hailed with pleasure, always expressing his confidence in Christ, and often speaking of his love to him. On the bed of affliction he had most delightful manifestations of his presence and grace. He not only wished others to read and pray with him, but to sing a hymn of praise, and seemed much delighted with the exercise. It gave him pleasure to see a christian friend. It is to be feared that there are mistaken (I mean unscriptural) notions on this subject,—that the members of our churches conceive the obligation to visit the sick is confined to our pastors, whereas it is equally binding on the one as the other, or more binding on the members of the churches, for this reason, that their ministers might, as the apostles did, "give themselves unto prayer and the ministry of the word." This is a matter that deserves more attention than hitherto has been given to it.

The last time I saw the departed, his sufferings were so great, that only at intervals was it possible for him to speak,

and the least effort produced distressing paroxysms of pain in the region of the heart. It was on this occasion that he sent a message to his christian friends, wishing them to know that the Lord had been very gracious to him during his affliction; that his sufferings were great, and that he should be glad when his change came,—but that he wished to wait the Lord's time.

The sabbath preceding his death, he felt much disappointed at not being in heaven, as he had hoped to be, and, for a moment, seemed dissatisfied to find himself still in this world of sin and sorrow. One night, as he was sitting in his chair, (and he could not lie down for several weeks), he said,—

"The wond'ring world enquires to know,  
Why I should love my Jesus so;"

"but (added he) if they had done as I have, —sought the Lord and found him,—they would not wonder, but love him too." On the following night, he said to his partner, "I have no doubts—I have no fears—I have no pains (mortification, perhaps, had commenced)—its all glorious now! I only wait for the Lord."

The last day he was able to sit up in his chair, he said,—“This is a blessed day to me,—Christ is so precious!” Once, on being asked how he felt, he replied, “Oh, so calm and happy!” and then he sang,—

"Come, Holy Spirit, heavenly Dove!" &c.

At another time he said,—“Tell everybody how happy I am!” When drawing very near to the final conflict, his wife expressed her surprise at hearing him again sing, and said that it did her good. He immediately replied, “I can sing now,” and he did sing, very sweetly, the following verses, although in dying circumstances, and feeling sensible of his situation,—

"Come, we that love the Lord,  
And let our joys be known;  
Join in a song with sweet accord,  
And thus surround the throne.

The sorrows of the mind  
Be banish'd from the place;  
Religion never was design'd  
To make our pleasures less.

Let those refuse to sing  
Who never know our God;  
But favorites of the heavenly King  
May speak their joys abroad."

Was not this blissful dying?—Was not this "rejoicing in tribulation,"—in death itself?—Was not this "rejoicing in hope of the glory of God?"

At length death appeared,—appeared as an angel of light, and found the dying

christian ready. It was on the night of Thursday, August 20, that this friendly messenger arrived in the chamber of our suffering brother; and now the Lord, in infinite love, delivered him from all pain and sin! He was perfectly sensible—knew that he was in "the valley of the shadow of death"—that the hand of death was upon him—but he "feared no evil," for the Shepherd of Israel was with him, and "his rod and staff comforted him." He asked for a little refreshment; one spoonful was given him, and another then offered, which he refused, saying, "that will do," and instantly expired, without a sigh or a groan.

"How blest the righteous when he dies!"

We learn from this account the influence of the gospel upon the mind of its possessor in affliction and death, and see that—

"Jesus can make a dying bed,  
Feel soft as downy pillows are;  
While on his breast we lean our head,  
And breathe our life out sweetly there."

It was thus our friend and brother died,—all praise to the grace of Christ! Christian, Do you wish to die thus?—Press towards the mark—So run that ye may obtain! Sinner, Do you desire thus to die?—"Seek the Lord, while he may be found; call upon him while he is near." "Now is the accepted time, now is the day of salvation." "Behold the Lamb of God, which taketh away the sin of the world."

Battle, Sussex.

R. G.

#### "FAREWELL."

Oh! what a soul-absorbing word,  
Its mystic power no heart can tell  
But those, who called to part with friends  
Exchange the painful, sad—"Farewell."

Memory may turn to seasons past,  
The crowded street, the lonely dell,  
Where converse kindest words exchanged;  
One only now is heard—"Farewell."

With grief we part with those we prize,  
Upon whose lips we loved to dwell,  
And listen'd to their kind advice,  
Nor dared anticipate—"Farewell."

But so it is; God's "will be done,"  
He must, "He hath done all things well,"  
Our will to his we humbly bow,  
And yet 'tis hard to say—"Farewell."

We hope, ere long, to meet again,  
Where without parting we shall dwell,  
Where no such sounds are ever heard,  
For there, friends never say—"Farewell."  
Fenny Stratford. T. C.

## Characteristic Sketches.

### THE GREAT WESTERN STEAMER IN A HURRICANE.

THE following is the account of the Great Western's outward voyage. The details are drawn up by a passenger:—

He commences by stating that the Great Western sailed from Liverpool on the 12th Sep., with 126 passengers and a crew of eighty-five, in all 211 souls. The storm commenced on the evening of Saturday the 19th. On Sunday, the sea rose frightfully, the sails were split, and the vessel was running under bare poles. At eleven o'clock that forenoon a heavy sea broke over the fore part of the larboard wheel-house, or paddle-box, which started the ice-house and large iron life-boat from their fastenings, and washed them to leeward, and with much difficulty they were temporarily secured. The ice-house contained some seven or eight tons of ice, and was fastened by cleets and staunchions. Let the reader imagine the force of the sea and the height of the wave which, rising over the paddle-box, struck the ice-house and the large iron life-boat above it, twisted them from their fastenings, breaking the ice-house into two parts, ripping off the planks, crushing the starboard companion way, and only prevented from making a clear breach in the sides of the ship by a sudden lurch to port. Meantime the wind howled most frightfully through the rigging. At half-past eleven the square sails blew away from the yards. The lee quarter boats were torn from the davits, by a heavy lee lurch of the ship, bending the davits, and tearing out the ringbolts from their stems and sterns. At noon, storm and sea raging in all their fury, sea still breaking over the ship; a heavy sea struck the larboard paddle-box and smashed it to atoms; sprang the spring beam, breaking the under half; shattered the parts of the ship attached thereto. A splinter struck the captain on the head while standing on the poop, and the force of the blow, together with the sea, carried him over the lee quarter, and he was only saved by the nettings.

After this sea had passed over, the water gained on the pumps; the wind appeared to lull a little, and the ship a little easier, but still blowing a storm. All the hatches, except those made use

of for passing into the engine room, were battered down, and the skylights partially covered. The weather continued the same until midnight, at which time it lulled for half an hour. Again the storm rose. The wind howled, roared, and bellowed, like the constant mutterings of the thunder cloud. Huge waves of tremendous height and volume rose in mad display around the ship, threatening every moment to break over her amidships and crush the vessel. Sea after sea striking her with terrific noise, caused the gallant ship to stop for an instant, tremble and shake in every timber from her stem to her sternpost: reeling and lurching, tossed to and fro, again would she gather fresh strength, and with her wheels half hid in the wild waters, again and again receive the thundering blows of an element that seemed armed for destruction. The sails on the yards, strongly secured by ropes and gaskets, were blown from their furls and streamed out to leeward in ribbons. But all this was as nothing. About one p.m., whilst most of the passengers were seated in agonising suspense in the lower cabin, holding fast to the tables and settees, a sea struck the vessel, and a tremendous crash was heard on deck. Instantly the cabin was darkened, and torrents of water came pouring through the skylights. Scarcely had the waters reached the floor, when all in the cabins and state-rooms sprang to their feet, and simultaneously, as if by concert, the ladies uttered a scream of agony, so painful, so fearful, and so despairing, that the sound of it will never be forgotten. Several fainted—others clasped their hands in mute despair, whilst many called aloud upon their Creator.

The crash to which the writer alludes was caused by the tearing up of the benches and other woodwork on the quarter-deck. These were hurled with violence against the skylights by the same sea which broke the windows of the saloon, drenching the berths on the larboard side, driving out their affrighted occupants, whilst it smashed by its weight the glass over the main cabin, and thus forced its way below. This was a period of intense emotion. So violent were the shocks of the vessel, although firmly braced, it was with great difficulty the

passengers could prevent themselves being hurled from their seats, and dashed with such violence against a part of the vessel as to endanger life or limb. Many received severe contusions and bruises, notwithstanding all their efforts. It was an awful hour. The most thoughtless covered in their heart before a danger which none but a fool or a brute would have mocked, and all therefore accepted the invitation to meet in the cabin for prayer. Rev. Mr. Marsh read the 107th Psalm. Rev. Dr. Smucker prayed. Rev. Dr. Beecher made a few solemn remarks. Rev. Dr. Balch repeated the words of our Saviour, "Let not your heart be troubled, ye believe in God, believe also in me,"—commenting briefly on their consoling import, and then invited all present to join with him in the Lord's Prayer: after which he pronounced the apostolic benediction. The wind, far from abating, was on the increase. The lulls in the storm being less frequent, and the squalls, if anything, more terrific. The whole ocean was one sea of foam, lashing up into terrible waves, wild and angry, whilst the spray and wind seemed driven through the rigging and over the ship, as if with demoniacal power. As darkness came, clustered together in the cabin, the passengers all thought and reflected on their fate. Most, if not all of them, had given themselves up for lost. For what with the heavy labouring of the ship, the terrific noise and howling of the wind, the continued frequent thumpings of the sea, the quivering and shaking of the groaning timbers, the carrying away of so many portions of the vessel's upper works, and the knowledge that they were, perhaps, for another night to be exposed to the full power of a raging hurricane, left little to hope for. In the evening, about nine o'clock, the Rev. Mr. Balch, at the request of several passengers, administered the Holy Communion in the cabin to upwards of sixty persons, many of whom received it there, for the first time in their lives. \*

"Monday, 21st," continues the log, "the storm commenced raging again in all its fury, and the sea a perfect foam, until eight a.m., at which time the clouds began to break, and the squalls were less furious. Got the ship's head to the N.W., and hauled the yards round, the sea still raging as before, and nearly

a-head, curling and breaking over the ship in every direction. At noon the storm ceased; but the sea continued more violent till two p.m., at which time it ceased gradually with the wind—having lasted about thirty-six hours; during which time, it gives me much pleasure to state, my officers and crew conducted themselves with great coolness and presence of mind." About half-past five o'clock on Monday morning, the passengers were in the greatest possible danger.

Mr. Stevens, one of the passengers, who was an eye-witness, says of it—"a peculiar lifting of the haze in the east, with an appearance of an amber-coloured belt of light, low down on the horizon, warned us of an approaching blow. Presently it came, a perfect tornado, driving before it the clouds of spray, and, as it neared us, fairly lifting up the white foam from the waves, like a shower of rain. As the squall struck us, the ship careened over and buried her gunwales in the ocean, and lay for a few moments stricken powerless, and apparently at the mercy of the savage waters that threatened to engulf us. This was the trial between the elements and our gallant vessel. At this critical moment the engine was true to her duty. Still went on its revolutions, and round and round thundered her iron water wings. Gradually recovering her upright position, the good ship, with head quartering the sea, came up to her course, and all was well. It was the climax of the storm. The great effort of the whirlwind king to send us to the sea-giant's cave below."

On Monday, about twelve o'clock, the storm had abated sufficiently to admit of standing on the upper step of the companion-way with safety. It was a sublime, but an awful spectacle. The ocean still laboured under the effects of the hurricane. The wind veered twenty points in thirty-six hours. It is impossible to imagine or describe the wild and tangled confusion of the waves. Rising to a height apparently greater than that of the mainmast, they leaped and roared around the ship, as if hungry and maddened at the loss of their prey. At times the Great Western seemed as if lowered by unseen spirits into her watery grave; and every moment it was expected to be filled in, and her requiem sung by the winds amidst the wilderness of waters. But the danger was past, and, with grateful hearts, on Tuesday morning all as-

\* But why this service then?

sembled in the cabin to render an act of common prayer and thanksgiving. The Rev. Dr. Smucker read a psalm and made some appropriate introductory remarks, and the Rev. Dr. Beccher addressed the passengers at length and with much force on the mercy they had experienced, and prayer was offered.

After the religious services were ended, the passengers drew up a resolution of thanks to Almighty God for their deliverance, and also a most complimentary address to the captain and officers of the ship. They subscribed a sum of £200. for the captain, officers, and crew, and presented the money in two beautiful purses worked by two of the female passengers. They also opened a liberal

contribution, with a view of creating a fund for the relief of families whose heads and supporters have been lost at sea, and in compliment to the ship, as well as in commemoration of the signal mercy they experienced in her, it is to be called the "Great Western Fund." When the danger had all passed the captain said, "Three times on deck I thought destruction inevitable. Each time a sea of such magnitude and power came at the ship, that I thought it was all over with us. But unexpectedly each broke just at the side of the ship. Sir, the hand of the Lord was in it." And the writer of this narrative adds: "Yes, the hand of the Lord was in it; may we never forget it was the hand of the Lord."

## Narratives and Anecdotes.

**A "VALIANT FOR THE TRUTH."**—John Williams, the martyr of Erromanga, took two native teachers and their wives to the island of Mangesa, for the purpose of introducing the gospel among the natives. No sooner, however, did they land upon the beach, than a horde of savages came running down out of the bush, and pounced upon the female teachers, like eagles upon their prey. In a minute or two, their bonnets and garments were torn to pieces, and they began to treat them in the most cruel manner. It was with the greatest difficulty that the teachers could be rescued from the hands of the savages, and got again on board the vessel. When Mr. Williams returned to Raiatea, the scene of his labours, he called the church and congregation together, and gave them an account of his voyage among the islands—referring especially to this particular island of Mangesa. A young man offered his services to try afresh to introduce the gospel into that island. At this time there were only parts of the New Testament translated and printed: those portions were bound together in one small volume. A vessel was chartered, and this young man was taken to Mangesa. When he approached the shore, he took a piece of native cloth, tied it round his head like a turban, and placed the sacred volume between his head and the cloth: he then lowered

himself into the sea and swam ashore, having the everlasting gospel to preach to these savages. He landed on the beach, opened the word of God, and began to read and explain it to them: he told them the blessings which their neighbours were now enjoying in consequence of having received the gospel, and how they were now living together in harmony and love. This astonished the natives of Mangesa: they listened with attention to what he had to say; and in a very short time this young man, through the instrumentality of that portion of the word of God which he thus carried bound on his head to their shores, succeeded in leading the whole of that island to break down their heathen temples, to abandon their idols, and to erect a place of worship for the service of the living and true God.

**THE GRAPES OF PALESTINE.**—Immense bunches of grapes, unripe, and not full grown, intermingled with the bright flowers of the pomegranate, hung over the fences of the vineyards of Hebron, when passed by the writer and the friends who accompanied him; (the Scotch deputation;) who were there informed, that these gardens sometimes produced bunches of grapes, when fully ripe, of six pounds weight; and on the succeeding day, Sir Moses Montefiore got a bunch of grapes about a yard in length.—*Land of Israel.*

**A FRIENDLY CAUTION AGAINST WORLDLINESS OF SPIRIT.**—An original letter from the late Rev. J. Berridge to the late Mr. Robert Clarke, of Great Leak. *Exarion, December 3rd, 1784.*

Dear Robert,—I hear you have taken a farm; take heed it does not cumber your heart, and set you a lusting after the worldly inammon. Consider the farm as belonging to the Lord Jesus, and yourself as his steward. Manage it diligently as for him, and keep yourself unconcerned about gain. If it brings in enough to maintain your family be thankful; if it brings in more, be charitable. And if riches increase, then beware you set not your heart upon them. Employ your hand diligently about the farm, and leave the event wholly to the Lord, "casting all your care upon him," who has promised in such case to care for you. And whensoever an anxious thought comes, as many will be thrusting upon you, cast them out by prayer immediately. If you gain a certain sum one year, take heed you do not expect the same another year; but keep yourself quite unconcerned the next year, assuring yourself that the Lord appoints you just such a portion as is good for you. And the more you leave everything in the Lord's hand the more pleasing it is to him, and the more comfortable to yourself. If losses come, you may be certain that your farm, your cattle, or your crops have got too much hold of your heart, and the Lord is trying to shake them off from you, and if one loss does not effect this, more will follow. In a word, be daily trading for the world by your hand, and for heaven by your heart. Grace and peace be with you, and with your affectionate friend,

JNO. BERRIDGE.

**THE AGED MOUNTAINEER AND HIS BIBLE.**—Entering a house one day at Ardeche, in France, I met with a person of the age of ninety. He was alone; the bible, the precious treasure inherited from his grandfather, was before him. This bible and this old man, so long associated, made a deep impression upon me. The venerable mountaineer was deaf, consequently, he did not hear me enter; but, on perceiving me, after expressing the lively pleasure which my visit afforded him, he said, "My dear pastor, I every day bless God for three things: the first is, that in his infinite mercy he has given me this bible; the second is, that he has enabled me to find the means of putting the bible into the hands of all my children; and the third is, that, after having afflicted me with deafness, he has graciously preserved my sight. For these benefits, which I do not deserve, may His name be blessed!"

**ABRAHAM'S OAK.**—On a plain near to Hebron, supposed to be that of Mamre, stands pre-eminent among other trees, one which bears the name of Abraham's oak, that yet remains as a witness of the goodness of the land. The circumference of its trunk, as carefully measured, is twenty-two feet nine inches, and where the branches separate, twenty-five feet nine inches. It spreads nearly equally around to a great extent, the circumference of its branches, being two hundred and fifty-six feet, and the diameter, from their opposite extremities, eighty-one feet, thus covering an area of five hundred square yards."—*Keith's Land of Israel.*

## The Spiritual Cabinet.

"IN ALL THEIR AFFLICTION HE WAS AFFLICTED." Isaiah lxiii. 9.—The union between the Lord and his people, is real—it is close—it is vital. Whatever affects them, affects him. He has a fellow feeling with them. If they are punished, he is persecuted. They never suffer alone. He is always present, and as the parent suffers with his child, by sympathy; so the Lord is said to suffer

with his people. Their afflictions are many, they are often deep, they are frequently very painful; but in *all* their afflictions he is afflicted; and the angel of his presence saves them. Believer, art thou suffering? In thy mind? In thy body? Jesus at the right hand of the Father knows it, he sympathises with thee. Sweet thought! Jesus, at this moment is sympathising with me!

He is touched with the feeling of my infirmities. He knows my weakness, my fears, my many trials; he presents them all to the Father, and pleads for me that I may obtain mercy, and find grace to help me in time of need. Precious Lord Jesus! may I ever cherish the thought, that thou takest part with me in all my trials and afflictions, and wilt honourably bring me through them all.

"We have not an High Priest above  
Unmov'd at what we suffer here:  
In tenderest sympathy of love  
He shares our pain, our grief, our fear;  
Wounded with every wounded soul,  
He bleeds the balm that makes us whole."

J. S.

**FORETASTE AND PLEDGE OF HEAVEN.**  
—Grace is young glory, and joy in the Holy Ghost is the suburbs of heaven. You enter upon your country and inheritance by degrees; fullness of joy is for the life to come, and joy in the Holy Ghost is the beginning of it. As the winds carry the odours and sweet smells of Arabia, into the neighbouring

provinces, so the joys of heaven, those sweet smells and odours of the upper paradise, are, by the breathings and gales of the Spirit, conveyed into the hearts of believers. This is our advance-money—our taste in the wilderness—our morning-glances of the daylight of glory. Union with Christ is the beginning of heaven; it is heaven in the moulding and framing.—**MANTON.**

**LITTLE SINS.**—We are saved from nothing if we are not saved from sin. Little sins are pioneers to hell. The backslider begins with what he foolishly considers trifling with little sins. There are no little sins; there was a time when all the evil that has existed in the world, was comprehended in one sinful thought of our first parent; and all the evil now is the numerous and horrid progeny of one little sin.—**HOWEL.**

**A THOUGHT WORTH THINKING UPON.**  
—The omnipotency of mere talent is the grand delusion with which the devil is now deceiving the nations.—**BUDD.**

## Correspondence.

### THE BAPTISTS OF AMERSHAM.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—As P. G. J. has again referred to the Amersham baptists, I beg the favour of a small space in your column, that I may make a few remarks, although in so doing, P. G. J. may think "I am very confident in my tone, and tenacious of my sentiments." I again repeat that, in my opinion, the followers of Wickliffe, generally, were baptists. I draw this conclusion from the fact that Wickliffe was a baptist. This is evident from the following extract from Wickliffe's works, which I quote from "Dangers on Baptism," page 283. "Persons (says he) are first to be baptized in the blood of Christ before they are baptized in water; without which their baptism in water profits not—Believers, after the example of Christ, should be baptized in pure water—It is not lawful for believers though they have received the baptism of the Spirit, to omit the baptism of water."

According to Mr. Morrice, (first pastor of the baptist church at the Lower Meeting,) the followers of Wickliffe at Amersham were numerous, and were organised into a church as far back as the year 1495. "Life of Mr. Morrice, by Dr. Godwin," page 87. It is as absurd to say that the adherents to Wickliffe's doctrine were numerous, but a few only of them were baptists, as it would be to say many of the slaves in Jamaica were followers of William Knibb, but the number of baptists among them was small. P. G. J. may ask, "On what authority does Mr. Morrice assert that the followers of Wickliffe were organized into a church, in Amersham, in 1495?" I might reply, on as credible authority as P. G. J. has for asserting that "the church at Eythorne is unquestionably the most ancient baptist church in Great Britain." Mr. Kenworthy very justly says, "Let him prove this"—before he denounces as "fabulous" the dates attached to other churches. P. G. J. says, "After consulting several



writers, both ecclesiastical and civil, I am compelled to conclude that their number (i. e. of baptists amongst the followers of Wickliffe) was small." To prove this he gives an extract from Mann's Lectures on Ecclesiastical History. But, unfortunately for P. G. J., that extract is against him: Mr. Mann says, "Perhaps most of them condemned the manner in which the church of Rome administered the ordinance of baptism—the rites, &c., of that church were disgusting to them, especially infant baptism;" and they were consequently denounced *anabaptist*. May we not from this infer that "most of them" attended to the ordinance of baptism according to the authority of the New Testament? The extract from Mr. Jones is not more favourable. P. G. J. says, "He speaks of them rather as the disciples of liberty, than as the subjects of the King of Zion." This is no proof that they were not baptists; rather, it is in favour that they were, for the baptists in all ages, and in every country, have been the advocates of civil and religious liberty. P. G. J. seems to exult in the discovery he thinks his eagle eye has made of J. C. being caught in the meshes of his own net. He refers to the *Reporter* for 1843, page 58. I have there stated, on the authority of Strype, that "there was a mutual attachment between the people of Amersham and John Knox." This P. G. J. says, is "irrefragable evidence that they were not baptists." I ask, did I assert that all the people of Amersham were baptists, or have I said that there was a mutual attachment between the baptists in Amersham and John Knox? What then becomes of this irrefragable evidence that there were no baptists in Amersham when John Knox visited that town? P. G. J. doubts whether J. C. has ever read Adam Taylor's history at all. J. C. had that work before him when he wrote the article contained in the *Reporter* for January, and P. G. J. has, in the *Reporter* for September, quoted the passage J. C. referred to, for he says, "But what is the *fact*? In the history of the G. Baptists, vol. 1, page 98 and 97, Mr. Adam Taylor writes, 'There is some reason to believe that in 1626 there was a General Baptist church in the town of Amersham at that early period.'" But it is to little purpose that we refer to Mr. Taylor, when writing

the history of a baptist church, for, says P. G. J., "I am satisfied that had he not been engaged in writing a history of the General Baptist churches, he never would have inferred that such an ambiguous memorandum had any reference whatever to a baptist church." Not a very high encomium this on the integrity of his "old acquaintance." In the *Reporter* for this month P. G. J. *positively asserts* "there is not, nor ever was, a church book belonging to the General Baptist church at Amersham in 1626, and for this most conclusive reason, there never was a baptist church in that town prior to 1675." From the "confident tone" in which P. G. J. writes, one might conclude that he is the keeper of the records of all the baptist churches in Great Britain. Let him produce the documents.

P. G. J. having set his intelligent readers (for whose edification he writes) "all right," he sits down in his easy chair, and with self complacency seems to say, "Now then, I feel it unnecessary to prosecute the subject further. I have enlightened the 'intelligent reader,' and corrected the ignorant scribbler of church history, and the question is for ever set at rest." I must confess that I am not yet satisfied that he has made "all right."

JOHN COCKS.

Amersham.

#### THE MOST ANCIENT ENGLISH BAPTIST CHURCH.

MR. P. G. JOHNSON has intimated to us his intention of not pursuing the controversy on this subject any further. His only object was to elicit facts; and he now cheerfully leaves the matter to the judgment of the readers of the *Reporter*.

#### GENERAL NOTICE TO CORRESPONDENTS.

SEVERAL valuable papers are, this month, unavoidably delayed. Next year, we must devise some plan for disposing of the numerous questions, hints, and suggestions, which we are constantly receiving. We wish to afford our friends every opportunity for recording their opinions on passing events, or of propounding schemes of utility, but we are compelled to remind them that their communications must not be extended to an inconvenient length, and that protracted discussions, as in two or three instances during the past year, are not desirable.

## The Baptist Reporter.

ACCORDING to our usual custom, we give a few extracts from the letters of our numerous correspondents, expressive of their opinions respecting this publication. A year ago we proposed to increase our pages to the same number as those of the *Witness*, providing our sales reached 10,000. This was not accomplished. But we made more than an average proportionate addition to our pages for the additional circulation we obtained. We still adhere to our proposal of giving the same number of pages as the *Witness* when our circulation reaches 10,000. This can only be accomplished by the persevering efforts of our friends. This, and more than this would be effected, were each of our present subscribers to shew a copy of the *Reporter* to his neighbour, and secure him as a regular subscriber; and were Ministers to favour us with a pulpit notice, and a few words of commendation, 20,000 would not be our limit. In these matters the Independents stand far a-head of the Baptists. The spirited efforts they have put forth in the circulation of periodical literature do them great credit, and no doubt they will have their reward. Why should baptists be less zealous in these matters? We might say more, but we would rather let others speak. We give the following extracts, not merely as commendatory, but as furnishing hints and examples of activity and success.

"Last year a friend of mine lent me a copy of the *Reporter* for Jan., 1845, (till then it was unknown to me) and we took it through the year amongst three or four of us, but I determined that this year I would have it for myself. I procured it, and talking to three other friends, I induced them all to take it, so that instead of taking one amongst four, we now take five in our small place. I hope next year we shall still increase. Will you excuse my boldness? Some of our friends here have thought that a good frontispiece on the subject of believer's baptism would perhaps do some good. I know a baptist, a leading man in the church to which he belongs, who has children fifteen or sixteen years of age, who have never seen the ordinance administered, although they have had repeated opportunities of witnessing the ordinance. But although they have not seen a baptism, they have often seen a sprinkling. And I know another person who takes the *Reporter* who, till our last baptism, had the idea that the baptists baptized their candidates nearly in a state of nudity, and who expressed his pleasure that there was nothing indecent in the administration. Now if we had a good plate of an immersion, all would see how it was done, and none would object to pay for it."

E. A. M.

"Myself and partner are the only baptists in this town; situated as we are, the *Reporter* is a truly welcome visitor, and a pleasant companion, and its receipt is always looked forward to with pleasure. There are two baptist churches a few miles off, and it is with the friends belonging to these places that I have prevailed in behalf of the *Reporter* and *Children's Magazine*, and I shall try to obtain more subscribers."

R. T. W.

"I like your *Reporter* much, and sincerely wish its sale could be made to equal that of the *Christian Witness*."

M. W. F.

"You may depend upon my good word on your behalf. If you could equal the *Witness* in your circulation, it would give me sincere pleasure. I do not wonder at Dr. Campbell objecting to your saying so much about baptism. With his views of the ordinance it is perfectly natural, but we regard it very differently, and should be wanting in duty to our Great Master, if we passed the matter over as our brethren of other denominations desire. I hope we are not less unmindful than others to preach the gospel, and that this is our *first object*; but with the New Testament in our hands, and the love of its precepts in our hearts, we dare not cease to urge upon all that receive the gospel, to be immersed in water, as Peter under the immediate inspiration of the Holy Spirit directed the Jews at Pentecost, and Cornelius and his friends at Caesarea, to testify their faith in our beloved Lord, and their self-dedication to him, with his Holy Father, and the blessed Spirit of all grace; and when this is proved to be wrong, and *not before*, we shall, I expect, be quite willing to pursue a different course."

"Allow me to express the pleasure it gives me to see you so zealously engaged in the cause of the Redeemer. You are doing an incalculable amount of good, and you ought to have the unalloyed support of the denomination. I never felt half so much interest in the affairs of the denomination as since I took the *Reporter*, and for this reason, I never knew half so much about them. I am looking forward to next year, with the hope that it will meet with the circulation that is needed to carry out your plan of 1844."

C. J. R.

"I have made good my promise respecting the number of *Reporters* I said I would dispose of. But I shall not be satisfied with the friends round here until five times as many are sold."

G. B. A.

"The spirited and interesting manner in which you conduct the *Reporter* is admirable. In its enlarged and improved form it appears to me the most adapted for extensive circulation and usefulness, of any of our denominational journals. May you still go on and prosper; and may the blessing of the Head of the church rest on all your efforts to promote his glory."

T. L.

Corresponding with one of the Tutors of our Colleges, we expressed something of surprise that he was a reader of the *Reporter*, as it was designed more particularly for persons in humble life, when he replied—"Why should not I read the *Reporter*? I like to know what is done among us as baptists; and it often furnishes intelligence not to be found elsewhere. A very good reason, I think. I wish you success."

"No member of our denomination, who can raise the trifling sum of threepence per month, ought to be without the *Reporter*, as it is calculated to revive, animate, and encourage."

J. B. G.

"I think your spirited attempt to circulate 10,000 copies deserves the support of the baptist body at large, and I hope it will be secured. I think too that the circulation you have already secured, shews, that there is in many quarters a proper appreciation of your undertaking."

G. P. L.

"I wish you and your publications every blessing. I trust the *Reporter* will still be useful in exposing error, enlightening the ignorant, and rousing the slothful professor to activity and devotion."

J. L. H.

A friend in humble life (J. S. N.) says, "I have been an interested reader of the *Reporter* for a long time, and I peruse it with increasing pleasure. Let me give my simple testimony. I have found it of great value to my soul. The exhilarating incidents with which its pages abound, often cheer me and animate me to press forward. In my estimation it is one of the best publications published, and it is the duty of every baptist who values his principles to read it and aid its circulation. It instructs the ignorant, directs the inquirer, and comforts the christian—in one word it is just adapted to the times. May you still have wisdom to conduct it in the fear of God, and for the good of immortal souls."

"I have recommended the *Reporter* from the pulpit this year, and it has sold well. Many have ordered it. Go on, Dear Sir, and prosper."

C. E.

"You are increasingly a favourite with the baptist public. In proportion as you become known will be your success."

J. D.

"We sell nineteen this year, where last year not one was sold."

H. T. D.

"I had seventeen last year, now I have forty-six."

J. H. C.

"I am glad your *Reporter* is going on well. Keep at it!"

J. W. L.

"If you could find a man who would work well, and send him out as a canvasser among baptist churches, I believe you would find this the most direct and efficient mode of extending your sales."

W. C. W.

\* We wish we could.—Ed. B. R.

## Christian Activity.

A "GOOD AND FAITHFUL SERVANT."—He is gone to his rest—the oldest, the most indefatigable labourer in the field of philanthropy.—THOMAS CLARKSON has gone to his rest. He breathed out his soul at Playford-hall, his own residence, on Saturday morning last, peacefully, and, as became his whole life, unostentatiously. His name he has left to his country, and it is one of the purest and brightest that has ever adorned the annals of Great Britain. If ever man was inspired by heaven to do a great work, Thomas Clarkson was. If ever human life spake a purpose thrust upon it from on high, the life of Clarkson so spake. Brought front to front with slavery by a seeming accident, and certainly with no intention to destroy it, the instincts of his moral nature started up as if by magic, and struggled to pursue and fasten upon the hideous monster. His soul became possessed as by one master passion—to abolish the slave-trade and slavery for ever. Filled with this glorious purpose, he would not, could not, stop to weigh possibilities. There was a work needing to be done—crying aloud, yet plaintively, for

some one to do it; and Thomas Clarkson heard and obeyed the call. He gave himself at once—to work. Health, ease, money, domestic comfort, reputation, life itself, were freely offered. His was no puling, sentimental philanthropy. It was not the play of a lambent flame upon the surface of his character—but a fire burning at his heart. He asked no man's leave to labour—poised his design upon no man's judgment—thought probably, of no man's opinion—but laboured, as of necessity, for self-relief. He *lived* in his mission. This is the secret of his energy, his activity, his perseverance, his self-denial. It became everything to him. His thoughts hovered perpetually over it—his sympathies gathered round it, and dwelt there—his will was wedded to it. Hence, heedless of fame, he cared only to work on—and, whilst others won applause, he contented himself with furnishing to them, the chief materials for their usefulness. The honour in which his name was held long before his decease, was an apt illustration of the Saviour's law—"Whoso will lose his life, for my sake and the gospel's, shall find

it." It was in beautiful keeping with the whole of Thomas Clarkson's career, that death should find him, at an unusually advanced age, still busy in doing good. When slavery was abolished throughout the British dominions, the world might have expected Clarkson's retirement from active benevolence. But, no! From the negro he turned to the British sailor. The last letter he wrote was one to the Prime Minister on behalf of seamen—the last he received was that Minister's reply. His course is finished—his magnanimous labours have been crowned with success—and "the venerable Clarkson" released from further toil, has laid down his infirmities with his body, and entered upon his imperishable reward. Fragrant be his memory through all future generations!—*Nonconformist.*

### Hints of Usefulness.

#### FROM A PASTOR TO HIS PEOPLE.

We are professors of religion; the vows of God are upon us; we have engaged to walk together according to the ordinances and commandments of the Lord. Our state as a church calls for humiliation. We do not enjoy that degree of prosperity which we formerly enjoyed. There are causes of this. It is our duty to enquire into them. Allow me, therefore, to propose a few questions for your serious consideration. I write them in love—in love may you receive them.

*Do you cultivate personal religion?*—Is it your concern to exemplify the humility, meekness, and benevolence of Jesus Christ? If we have not the spirit of Christ, we are none of his. Do you feel the constraining influence of the love of Christ? Are you desirous of living to Him who died for you and rose again? Do you diligently study the word of God for practical purposes? Do you faithfully examine yourselves by it? Do you live in the habit of secret prayer? If prayer be neglected your souls cannot prosper.

*Do you maintain domestic piety?*—Family religion and the prosperity of a christian church are closely connected. It is not likely to be increased with additions from your children, if family piety be not manifested. Do you maintain the fear of God at home? Do you instruct your children in the principles of religion? Do you maintain family prayer? These are important christian duties which, from the profession you have made, you are expected to regard.

*Do you maintain integrity and uprightness?*—I believe that many of you do, but still the inquiry may not be unnecessary. Sterling integrity is required of the followers of Christ; if it be not displayed, religion will suffer. "Only let your conversation be as it becometh the gospel of Christ."

*Do you cultivate brotherly love?*—The bonds of christianity should unite us in the closest affection. We are redeemed by the same invaluable ransom, we are interested in the same privileges, we are under the same laws, we have professed allegiance to the same sovereign, and hope to have our place in the same inheritance. Such union lays us under the strongest obligations to love one another with a pure heart, fervently. "A new commandment I give unto you," said the Saviour, "that ye love one another."

*Do you seek the prosperity of the church?*—Do you daily pray that your minister may be made useful? He needs your prayers—he earnestly desires them. Do you attend prayer meetings always when you can? Do you? Can you say you do? Does the prosperity of the church lie nearest your heart?

*Are you spiritually minded?*—To be spiritually minded is life and peace. To be worldly minded, and yet profess religion, is to be in a deplorable condition; there is no state so injurious to a church, and so offensive to the Saviour, as lukewarmness. "I would," said he, "thou wert cold or hot." (See Rev. iii. 15, 16.)

If you neglect personal religion, if you are indifferent to family religion, if you are wanting of moral principle, if you do not manifest brotherly love, if you have sunk into a state of lukewarmness; God has a controversy with you. In such a state you cannot expect prosperity. These are things which grieve the Holy Spirit. "Let us search and try our ways, and turn again unto the Lord."

Let us examine ourselves upon these points. Let us humble ourselves before God, and seek his mercy. Let each member pray that the Holy Spirit may be poured upon himself, and upon the church. Let each resolve to attend prayer meetings, and in every possible way make himself useful. God is waiting to be gracious. Prove Him now herewith, if he will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. We have seen prosperity, let us seek it again.

We make use of this small vacancy to urge an often-repeated request.—Will our friends who are actively engaged in attempts to do good, especially in villages and populous districts, by schools, tracts, and open-air or cottage preaching, favour us with brief details of their proceedings, obstacles, and successes? Such reports possess an interest and exert an influence far beyond the best essay that could be penned. In these matters, *example* is a more successful teacher than *precept*. Besides they accord better with the design of our publication as a *Reporter*.

## • Baptisms.

**STONY STRATFORD.**—On Sabbath evening, Sep. 4, after an appropriate sermon by Mr. A. G. Fuller, our pastor, Mr. E. L. Forster baptized seven persons, one of whom was a local preacher amongst the Independents. On sabbath evening, Nov. 8, Mr. Brown, late a candidate for "holy orders" in the established church, preached a powerful sermon, in which he stated his reasons for having become a dissenter, and a baptist, after which our pastor baptized him with two others. It was a deeply interesting service, rendered so not only by the baptism of our young friend, Mr. Brown, but also by the fact that one of the candidates was a daughter of our respected and well-tried deacon, T. Knighton, Esq. It is indeed pleasing to see the children of pious parents thus treading in the footsteps of their parents and of Christ.

**LIVERPOOL, Soho Street.**—Since I last wrote you, our pastor, Mr. Lancaster, has baptized five believers. Three of these were teachers, and one a Wesleyan. T. H.

**Pembroke Chapel**—On sabbath evening, Oct. 25, Mr. Birrell delivered a discourse to a very crowded audience—bidding them farewell on his departure for Jamaica, after which, he baptized five females, who then, with the church, partook of the Lord's Supper. It was a solemn and affecting season! On the last sabbath in August, also, seven were added by baptism. One of these was an old veteran who has fought in the battles of his earthly sovereign, but who has now ranged himself under the banner of the King of Zion. Our brethren trust the good work will go on during their beloved pastor's absence. They are truly a working people. One female made a public profession of faith in Christ by baptism, Oct. 28, at *Myrtle-street*. J. N.

**PRINCES RIVINGTON, Bucks.**—On Lord's-day, August 30, Mr. Dawson, pastor of the baptist church, baptized three females; and on Wednesday evening, October 28, three males and eight females also followed Christ in this sacred ordinance. Among the persons baptized, were two men with their wives, one sabbath school teacher, three who were once sololars, and six children of our members.

**SUNDERLAND.**—Last night, Moudny, Nov. 2, the ordinance of christian baptism was again administered at Bethesda Free chapel, by the Rev. A. A. Rees, formerly a clergyman of the Church of England. Since this time twelve months, not fewer than 170 have followed their minister's example, and have been baptized on a profession of their faith. O. P. Q.

**LONDON, New Park Street.**—Oct. 25, thirteen persons were baptized by Mr. Smith, after a sermon from 1 Cor. xi. 2. The spacious chapel was full in every part, the attention of the large congregation was rivetted, and a good impression appeared to be made.

**Commercial Road.**—During the last few months we have had several additions by baptism. On Lord's-day, April 20, our pastor baptized six,—on the 11th June, five others followed their example, and on the last sabbath in September, five more. May they all be found faithful! We have now twelve or fourteen candidates. P. H. L.

**Bristol, Old King-street.**—On Thursday evening, Oct. 8, eight believers were baptized. Four were from Fishponds, a country station, where a new meeting-house is now being erected. Mr. G. B. Thomas, who has been recently ordained pastor of the church at Fishponds, administered the ordinance. A large congregation took much interest in the solemn proceedings. TOBIAS.

**WELLINGTON, Somerset.**—An interesting baptismal service was held here on Friday evening, Oct. 23. Mr. Baynes preached, after which, six young females were buried with Christ by baptism into death, by Mr. May, of Prescot. Four of these were children of members. They were all added to the church. May they all be found faithful unto death! J. P.

**THANE.**—After a discourse from our pastor, Mr. Isaac Duxsey baptized four candidates, Nov. 3. Two were from MarshGibbon, and the other two, were the son and daughter of a respectable farmer in the neighbourhood, a zealous member of the Anti-State-Church Society. S. W.

**NEWCASTLE-UPON-TYNE, New Bridge.**—On Lord's-day, Oct. 18, a young female, recently brought to a knowledge of the truth, was immersed and added to the church by our pastor, Mr. R. Banks. The occasion was deeply impressive and edifying, and excited tears in many. N.

**WIMBORNE.**—Two females were baptized here Nov. 1. We have only had one addition for the last twelve months, but have now several hearers who seem convinced that the baptism of believers only is scriptural. May they have grace to follow their Lord! Could you, to help us, send a grant of tracts? R. A.

**Hoxton, London.**—November 12, Mr. Rothery, pastor of the church at Buttesland-street, baptized four young females, who were added to the church on the 18th. Three of these are from the sabbath school. W.

LYDNEY, *Gloucestershire*.—Lord's-day, Nov. 15, two candidates were baptized by Mr. Penny, of Coleford, after a sermon by Mr. Elliott, our minister. One of the candidates, Mr. George Davis, has been a travelling preacher among the "Bible Christians;" and it may be mentioned, as creditable to both parties, that his change of views, and union with the baptists, has not interrupted the christian friendship previously existing between his former connexions and himself. Mr. D. preached in one of their chapels on the evening of the same day. It is hoped that Mr. D. will prove a useful minister in the baptist denomination. T. N.

COLEFORD.—On Lord's-day, Oct. 25, six persons were baptized by Mr. Penny. Of these, four are connected with the sabbath-school, two of whom received their first religious impressions while members of the same class, and a third, after leaving the school, and giving up all regard for religious observances, was induced again to attend the house of God by two of our members. The word reached his heart, he became a sabbath-school teacher, and has now put on Christ by baptism. May I further add that of the others, one attributes his conversion to the kind instructions of a pious mistress in his boyish days. See what kindness and persuasion can accomplish! Others can be useful if they will, besides the minister. Z.

STRATFORD, *Essex*.—Two persons were baptized by Mr. Ward, Oct. 18, at Enon chapel.

EXNEFORD, *Kent*.—Mr. W. Reynolds baptized four persons on Lord's-day, October 4th, in the presence of a large and devout congregation, when the following hymn was sung:—

JESUS in this thy house of prayer,  
Thy humble followers see;  
In thy dear name assembled here,  
To shew their love to thee.

Thy love to us did freely flow,  
When suffering on the tree;  
Then may our hearts with ardour glow,  
And shew our love to thee.

May each with holy rapture say,  
"O, why such love to me?"  
By this constrained, without delay,  
We shew our love to thee.

Drawn by thy love we upward rise,  
From legal bondage free;  
Thy holy precepts now we prize,  
And shew our love to thee.

May body, soul, and spirit too,  
To thee devoted be;  
Rejoicing, may we onward go,  
And shew our love to thee.

FRATER.

HONEYNOROUGH, *Hepzibah*.—A correspondent in the Principality informs us, that Mr. J. H. Morgan baptized two candidates at this place, in the presence of a large and attentive audience; but he does not say when. He also mentions a baptism of eighteen persons at *Bethany, Pembroke Dock*, one of whom was a Wesleyan, and two were Welsh methodists—one a local preacher.

BOLTON.—After an impressive sermon before a crowded audience, our pastor, Mr. Etheridge, baptized seven believers, Oct. 25. Six of these were from the Sabbath school. We thank God and take courage. J. H.

BURTON-ON-TRENT.—August 2, three believers were baptized in the river Trent, by Mr. W. Norton, after a sermon from our pastor, Mr. Peggs. One of the candidates was the oldest daughter of Mr. P. Handbills on baptism were distributed. We hope the good seed is taking root. P. B.

BOTESDALE, *Suffolk*.—In obedience to the commission of Christ, nine believers were baptized during the past month (October.) The prospects at this interesting station are delightfully encouraging. J. R.

BEDALE, *Yorkshire*.—After a sermon by our pastor, Oct. 25, four persons were immersed by Mr. Nichols, of Goodshaw, whose only daughter was one of the number. God is graciously reviving us. P.

WREXHAM.—On Monday evening, Sep. 21, after a discourse by Mr. Clare, two female believers put on Christ by baptism. May these be an earnest of greater things. J. S.

BIRMINGHAM, *Livery-street*.—Mr. O'Neill baptized nine believers, at Cannon-street, Nov. 5, who were added to this new church. Mr. Swan preached, and Mr. O.N. delivered an address. There are more candidates. W. H.

WEST BROMWICH—*Belhel Chapel*.—Our pastor, W. D. Corden, baptized two candidates, on sabbath evening, Nov. 8. We have good hope respecting several others. VERITAS.

EAST RETFORD.—Nine believers were baptized here Oct. 11, by Mr. Fogg, pastor. S. S.

HULL.—Five persons were baptized by Mr. Thompson, Oct. 11, at Salthouse-lane chapel. T. H.

FENNY STRATFORD.—On Oct. 25, one person was baptized—an Independent.

BANBURY.—In our last, page 472, for "Mr. Farneaux," read "Mr. T. F. Jordan."

[We again request our friends to send us early reports of baptisms as they occur, with any interesting facts respecting the candidates, or other circumstances in connection with the administration of the ordinance. We cannot have too many.]

## Religious Tracts.

### TO APPLICANTS FOR GRANTS OF TRACTS.

WITHIN the past three months our applications for grants of tracts have been fewer than usual. We know not to what cause we are to refer this, except the modesty of our friends; and we believe this is the cause, for we seldom receive an application that is not accompanied by modest apologies. We take this opportunity to assure our friends who are connected with small or poor baptist churches, and it is such we profess to assist, that there need not be any shyness or backwardness about the matter. All we require is, that they make out a good case, by the statement of facts showing their need of help, and by affording us satisfactory proof that their application is genuine. This, and the observance of our directions as to the conveyance, is all we require. We never refuse a good case, and as we hope our circulation for next year will be increased, we are in expectation that we shall be in a position to extend our donations. We say all this to encourage our friends to apply. Another word—some to whom we have sent donations have omitted to acknowledge the receipt of the parcel, although they were requested to do so. This should always be done, as those acknowledgments are our vouchers that we have made the donations as published in our pages. Let not this be forgotten in future.

DONATIONS of "Invitations to Worship" will also be made next year. One of our friends in Warwickshire, acknowledging a donation of 1000, says, "We received the Invitation Papers for which we are thankful. We believe they have brought many to our chapel."

### APPLICATIONS FOR TRACTS.

SURREY.—Having taken your *Reporter* for the last three or four years, I have often thought of writing to you, not with a view of appearing in your print, but thinking from the zeal you manifest you will feel interested in receiving a little *Surrey* intelligence, a county from which you receive but few communications, I presume, judging from the contents of your periodical. In the year 1835, (having previously visited the surrounding neighbourhood as a cottage preacher) a chapel was built at O—, in the parish of B—, Surrey, on a piece of land taken from the waste, and granted by the lord of the manor. Were you to visit the place, you would doubtless think it an out-of-the-way locality, and wonder from whence, generally, such a crowded congregation could come. After the chapel was erected, a church was formed, and eighty-one members have been received. When I review

the past, and consider the poverty of the people, the debt on the chapel, the difficulties we have had to contend with, the distance at which I reside (seven miles,) and how we have been sustained, the union that has prevailed, the peace still continued, the blessings we have received, I am constrained to exclaim, "What hath God wrought!" "The Lord hath done great things for us whereof we are glad." We are not out of debt, but hitherto have progressed in the right direction, having, by penny per week subscriptions, and anniversary collections, &c., reduced it to £85. As we had received no increase, thus far, through the year, we held a special prayer-meeting on the evening of Lord's-day, June 14th last, for a revival in the church, and for a fresh movement without. Since which I have twice baptized, viz., two young females on August 31st, and four females on October 25th, and, with the latter, received another into the church on the following Lord's-day. I am much gratified in perceiving it is your intention to publish a beautiful picture of the baptism of the Ethiopian eunuch: a short time since, a member of a paedobaptist church used, among other arguments in support of their practice, the following—"sprinkling and pouring must be right, for, in all the old prints and pictures it is so represented." I doubt not, if your proposal becomes generally known, that, at a price so small, a large number will be required, and that the circulation of the *Reporter* will be greatly extended thereby. It will, I feel confident, with us. My writing the foregoing is not for the purpose of producing a preface to an application, but allow me to embrace the opportunity of saying, if you could favour me, as you have done many applicants, with a grant of tracts, I am confident they would be thankfully received, and cheerfully circulated by our friends at O— and the surrounding neighbourhood. May heaven's best blessings rest on all your labours in the noblest of causes! J. W.

### SUMMARY OF DONATIONS.

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

	Handbills.	4 Page.	Reporters.
To Dec., 1845—	309,250	10,000	3400
To Dec., 1846—	36,000	5,800	90
Total..	345,250	16,400	3490

1846—Invitations to Worship, 18,500

DONATIONS of Tracts have been sent to

	Handbills.	4 Page.
Winchcomb .....	500	.. 25
Montrose .....	500	.. 25
Dormans Land, E. Grinstead	500	.. 25

## Sabbath Schools and Education.

TO TEACHERS WHO ARE READERS OF THE REPORTER.—One of your fellow-labourers, who signs himself "A Superintendent," has sent us the following. In reply to which, we desire to inform him, and Teachers generally, that whilst we shall be most happy, as far as practicable, to carry out the suggestions he offers, everything will depend upon the *kind* of contributions which may be supplied. They should be brief and to the point. We will, however, in the coming year, make the experiment. Early communications, in all cases, must have the precedence. Intelligence of school sermons, meetings, &c. will also be inserted.

"It was with feelings of unmingled pleasure that I read a remark in your *Reporter* to the following effect—'Sabbath School Teachers are among our best friends, and how we could best serve them has for some time occupied our thoughts.' I believe Teachers are among your best friends, and in proof, allow me to state, that for 1845 we took twenty-nine *Reporters*, twenty-six of which were received by the teachers and a few of the senior scholars. This year we have fifty-two, forty-eight of which are taken by the teachers and senior scholars.

Allow me to suggest a method, by adopting which, I am persuaded you will materially

promote the interest of sabbath schools, and enlist to a still greater extent, the sympathies of teachers. What I propose is, that at least two pages of your increasingly interesting and useful miscellany should be set apart for sabbath school subjects—and that superintendents and experienced teachers, should be requested to furnish papers on all subjects of importance in connection with sabbath schools—such as their history, statistics of them, best modes of teaching, rewarding, visiting, addressing, singing, &c. with facts of obstacles, success, &c., and any incidents in the experience of teachers, or scholars, or parents. Such statements would, no doubt, be highly interesting to your readers generally, as well as to the friends of sabbath schools. Many good things would be thus brought to light, which would no doubt materially contribute to the encouragement of all engaged in sabbath school labours.

Although there have been great improvements made in sabbath school tuition, yet no one will deny that it is yet far from being perfect.

If you open your pages to the elucidation and illustration of these, and kindred topics, I have no doubt that, by the blessing of God, the interests of our schools, and the intelligence, piety, and comfort of the teachers, will be materially promoted."

## Intelligence.

### Baptist.

#### FOREIGN.

THE COLORED BAPTIST CHURCH BUFFALO.—The colored baptist church in the city of Buffalo, composed, as we learn, of very worthy people, have made very great sacrifices to commence the erection of a house of worship, but are stopped in the midst of their enterprise for want of funds. The building is of brick, and so far advanced as to be covered. Their own funds, and all that can be raised on the spot are exhausted, and they have wisely determined to contract no debt. They are obliged, therefore, to look abroad for aid, and with the advice and commendation of baptist and other ministers in Buffalo, the pastor of the church, the Rev. John Sharp, is proceeding to England for that purpose. Mr. Sharp is himself an Englishman, and is spoken of in terms of cordial respect and confidence. We shall

be glad to hear that Mr. S. is favourably received on the other side of the water, and that his calls for aid meet a cordial response.—*New York Recorder*, Oct. 14.

REV. S. REMINGTON.—The Rev. Stephen Remington, pastor of the baptist church in Fitchburgh, Mass., has been invited to the pastoral charge of the Stanton-street baptist church, in this city—vacant by the resignation of the Rev. Mr. Bellamy.—Mr. Remington was formerly the much esteemed pastor of one of the methodist churches in this city, and we trust will find himself as usefully and happily situated in this church of the faith to which his more recent views have led him. *New York Recorder*.

HAMBURGH, Baptist Church.—The pastor of the baptist church at Hamburgh, Mr. Queken, has been collecting in England and Scotland, to enable his friends to build a chapel at Hamburgh, capable of accommodating one thousand persons. He says the church was formed in 1834 of seven mem-



bers—that upwards of five hundred have been baptized—that the church now numbers above three hundred members; amongst these are fifty converted Roman Catholics, and six descendants of Abraham—that between sixty and seventy brethren, who have gone forth from this church, are now spreading the glad tidings of salvation among Jews and Gentiles, from Scandinavia and the shores of the Baltic to Switzerland and Hungary, and from the Rhine to the Vistula—that the Lord is opening a wide field of labour before them in various directions, and that he has hitherto accompanied their labours with his rich and abundant blessing, notwithstanding the powerful opposition and sharp persecutions to which they are exposed. We heartily wish him great success.

NOVA SCOTIA.—Dr. Crawley, the professor of theology in Horton College, Nova Scotia, has resigned his office, having accepted an invitation to become the pastor of the baptist church, Granville Street, Halifax, lately under the pastoral care of Dr. Belcher. The conductors of the college are anxious to fill up the vacancy, by obtaining the services of a minister from England. "Such a person," they remark, "as Mr. Cramp, would be likely to secure the universal confidence and satisfaction of our churches and ministers."

UNITED STATES, *Michigan*.—The baptists in the State of Michigan have increased to a most gratifying extent during the last seventeen years.

There were in 1820	in 1846
Baptist Associations ....	0 .. 10
Ditto Churches .....	6 .. 170
Ditto Ministers .....	unk. .. 120
Ditto Communicants ....	200 .. 9000

Being an average increase of upwards of 500 a year.

HOLLAND.—A baptist church, consisting of fifteen believers, was recently formed at Wener, on the borders of Holland, by brother Köbner, of Hamburg.

PRUSSIA, *Stettin*.—About two months ago, the brethren Uacken and Köbner formed a baptist church at Stettin, the capital of Pomerania, consisting of nearly sixty members. An extensive field of usefulness is opened in and around that place, where brother Köbner will remain for some time to come.

HESSÉ CASSEL.—In this principality, persecution has been so severe, that one brother has had his house emptied of its furniture; and even his Sunday coat taken from him. In one small town, the watchman who resides on the church steeple to give alarm in case of fire &c., is a disciple, but not being able to come down when our brother visited the town, he sent for him to go and hold worship in the steeple. Thither he went, and administered the Lord's Supper to ten

or twelve dear brethren and sisters in the upper part of the church steeple. Several small churches have recently been formed in Hessa, among whom, it is hoped, brethren will be raised up to preach the gospel.

## DOMESTIC.

PADIHAM, *Lancashire*.—On Thursday, October 8, our new and elegant structure was opened for divine worship, by Messrs. Tucker, of Manchester, Kirtland, of Sabden, and Davies, of Bootle, Liverpool. Next sabbath, Messrs. Fawcett, of Halifax, and Morris, of Manchester, preached. The building is after the design of Mr. J. T. Emmett, and is in the early decorated style of English architecture. Underneath the chapel, and of the same dimensions, is a fine school-room, in which a British day-school has been commenced, and upwards of a hundred children have entered in less than three weeks. Collections £80, which, with subscriptions and a donation of £50, amount to more than £130. But it is right to add, that the entire expense of this beautiful edifice has been generously borne by George Foster, Esq., of Sabden. If wealthy dissenters in different parts of the land would "go and do likewise," the question of a state provision for the education of the young, would soon be set at rest, and the impugnors of the voluntary principle effectually and for ever silenced.

SCOTLAND.—The baptists in Scotland have resolved to establish an institution for the education of young men for the christian ministry. For this important purpose a meeting was held in Glasgow, on the 19th October, when a committee was formed, of which Mr. W. McPhun, 94, North Frederick-street, is treasurer, and Mr. W. Pride, 112, Thistle-street, Glasgow, is secretary. The Rev. Francis Johnston, of Edinburgh, has been appointed Theological Tutor of this new institution.

BAPTIST UNION OF SCOTLAND.—In the schedule of statistics, (October, 416) for 1843 read 1835, as the year in which this Union was formed. Will any of our brethren connected with the Union furnish us with the other statistics required to fill up the schedule?

NEW BAPTIST CHURCH, *Botesdale, Suffolk*.—On Thursday, 20th October, a baptist church was formed at Botesdale, Suffolk, of between forty and fifty disciples, chiefly gathered by the ministry of Mr. J. Richardsou. The services were conducted by Messrs. Bayne, Hobson, Lewis, and other ministers.

PENTH.—Mr. R. Thomson has resigned his pastoral charge at Perth, and having received a unanimous invitation to the second baptist church at Dumfermline, will remove to the latter place in a few weeks.

**LONDON STRICT BAPTIST ASSOCIATION.**—The first annual meeting of this association was held in Grafton Street chapel, Soho, on Tuesday, 20th October. It consists of seven churches. The following extracts from the letters of the churches detail their present state:—*Cumber and Street, Curtain Road*—*Hugh Killen, pastor*.—Originated with fifty-four persons from Providence Chapel, Shoreditch, in 1841. Members 119, baptized 23, clear increase 20. Sabbath Scholars 120, Teachers 12, lease of chapel has been purchased, and a baptistery built, a sick visiting society is to be formed. *Grafton Street, Soho*—*W. Williams*.—Members present at the Lord's supper when last counted 74, at one time during Mr. W.'s ministry they numbered 400. Union, love, and peace prevail. S. S. 123, T. 12. *Great Smith Street, Westminster*—*E. R. Hammond*.—Recently formed, 39 members, baptized 5, clear increase 6, place of worship incommmodious, continuance of pastor uncertain. *Little Alie Street*—*Philip Dickerson*.—Arose from the withdrawal of several, in 1780, from the church formed by Mr. Spilsbury in 1633. Since its formation 1,042 members have been added to it, of whom 680 were during Mr. Shenstone's ministry, attendance from 400 to 500, members 392, baptized 15, clear increase 12. S. S. 190, T. 23, a sick visiting society, a friend in need society for assisting poor lying in women. *Little Wild Street*—*Christopher Woolcott*.—Members 145. S. S. 86, T. 10, united and happy, mutual exhortation by the brethren on Sabbath afternoons, a sick visiting society without respect to creed or locality. *Stratford, Essex*—*W. Ward*.—Formed 1838, members 37, baptized 11, clear increase 23. S. S. 100, T. 12, chapel built by the exertions of Capt. Whittle, of the merchant's service, who often supplied the pulpit. *Trinity Street, Southwark*—*Benjamin Lewis*.—Members 155, several added, but more removed or dead, conference or experience meetings are held, a preaching station in Kent-street, Borough, female foreign missionary, Irish, sick visiting, and christian instruction societies, S. S. 200, T. 10. Mr. B. Lewis was in the chair. Other brethren, besides the pastors and messengers, were also present, and addressed the association.

**LEICESTER, Carley-street.**—Our annual sermons were preached by Mr. A. Smith, of Vine-street, and Mr. Wallis, tutor of the college; the collections, with proceeds of tea meeting and subscriptions, made upwards of £25 for the past year towards reduction of the debt. J. G. W.

**HALSTEAD, Essex.**—The clear increase in the baptist church at Halstead during the past year is said to have been 107. It now consists of 211 members.

**THE VOLUNTARY PRINCIPLE.**—The baptist chapel, Hammoorsmith, having been closed for repairs, painting, &c., has been re-opened for divine worship. The pastor having expressed his earnest desire that the expenses should be paid as soon as the work should be completed, subscriptions were promised and cards issued—the collectors pledging themselves for a certain sum. It was further requested that the cards should all be returned in a fortnight. The effort was made with much cheerful activity and christian kindness; and the sum of £30 was placed in the hands of the treasurer, within a week of the time proposed; and last Lord's-day, the pastor had the satisfaction to announce the liquidation of the whole expense incurred.—*Nonconformist*.

**BROMPTON, Alfred Place.**—For some time past, the church meeting here has been in a low state, almost struggling for existence. At a church meeting, held August 23, it was resolved that the church be dissolved, and a new one formed. The settlement of its affairs were left in the hands of a committee. The chapel was closed four Sabbaths, and then re-opened. On Thursday, 20th October, a new church was formed, consisting of thirty-three members, and Mr. Philip Cater was unanimously chosen pastor. Two deacons were also chosen. The members were then received by the right hand of fellowship. On Nov. 1, the pastor administered the Lord's supper. The church is formed on open communion principles.

J. E. C.

**BIRMINGHAM, Mount Zion.**—Dr. Hoby has lately paid a visit to the scene of his former labours, to preach the sermons for the sabbath school; when upwards of thirty-five pounds were collected. A tea-meeting was held next evening, when Dr. H. presided, and expressed his best and kindest wishes for the success of the cause of Christ at Mount Zion. Several other ministers and friends were present, and addressed the meeting, which was numerously attended, and of a most interesting character.

**CAENES.**—A correspondent informs us, (we have some difficulty in deciphering his letter) that the friends here have had very interesting annual services, and have managed to clear off £30 of their debt. "This," he says, "is here considered a noble effort." And then he exhorts his brethren in the Principality to exert themselves, and not run about so much with "begging cases" to England and elsewhere.

**RESIGNATION.**—The Rev. E. Davies has resigned the charge of the baptist church, Lewes, Sussex, after a pastorate of six years.

**PADDINGTON, Praed-street, General Baptists.**—Five years ago, for purchase and repairs of this place of worship, a debt of nearly £2000 was incurred. This debt was gradually diminished to about £1000 in 1845. During the past year it has been reduced to less than £300. During the past five years this church, which is of recent origin, has raised £3084 7s. 5½d. for the above and other purposes.

**DRONFIELD, near Sheffield.**—A few years ago, the Independent minister and several of his friends at this place were baptized. Through the infirmities of age he has now ceased to preach, and another minister has been engaged from the Masbro Independent College. The baptists have withdrawn and engaged a room for preaching, which was opened a few sabbaths ago by Mr. Sissons, of Rotherham, and Mr. Laron, of Sheffield.

A GERMAN BAPTIST CHURCH has been formed in New York, respecting which, we hope to give some interesting information in January.

**ORDINATIONS—Newport, Monmouthshire.**—Mr. W. Allen, of Horton College, Bradford, October 9th. Messrs. Thomas, Frise, Acworth, and Hawkins took part in the solemn services.

**Dow, Middlesex.**—The Rev. G. W. Fishbourne, October 21st. Messrs. S. Davies (Ind.), Russell, Angus, and Drs. Murch and Davies, and other ministers engaged in the interesting services.

**Notesdale, Suffolk.**—Mr. J. Richardson, October 29. The services were conducted by Messrs. Garthwaite (Ind.), Lewis, Bayne, Sprigg, Bucke, Hobson, and Elven.

**Caernarvon.**—Sep. 9, Mr. W. Richards, late of Pontypool college, has been ordained over the baptist church here.

**Birmingham, Bond Street.**—Mr. Samuel Edgar, B.A., having accepted an unanimous invitation to the pastoral office, the recognition services took place October 25 and 27. Mr. Acworth, of Bradford, delivered two discourses on Lord's-day, the 25th, and on Tuesday evening, the 27th, a public meeting was held. Mr. Swan, and W. W. Evans, missionary from Calcutta, engaged in prayer. The choir was occupied by Mr. Alfred Lawden, one of the deacons. Mr. Edgar delivered an address on his call to the ministry, and the doctrines he intended to preach. Addresses were also given by Messrs. Allsop, Baker, (Ind.), Cheattle, (G.B.), Swan, and O'Neil. W. H.

**REMOVALS.**—Mr. John Brown, A.M., of King's College, Aberdeen, to the second baptist church, Bury St. Edmund's—Mr. Wm. Symonds, Mildenhall, Suffolk, to Great Shelford, Cambridgeshire.

## Missionary.

**DEPUTATION TO JAMAICA—Pembroke Chapel, Liverpool.**—The friends in connection with this place, have had a series of interesting and affecting farewell services to commend their beloved pastor, Mr. C. M. Birrell, to the keeping of the Mighty One of Israel, during his absence from them, and to pray God to bless his mission to those whom he visits. Ministers and members of various denominations took part in these services, which were well attended, and it was truly gratifying to behold the devoted attachment of his own people, and the high estimation in which he is held, without, as well as within, the pale of his own communion. Most of your readers will be aware that Mr. B. has been appointed by the committee of the Baptist Missionary Society, as a deputation, conjointly with the esteemed secretary, Mr. Angus, to the Jamaica churches, to search into their true condition, to confer with the brethren on certain questions of importance, and at the same time to render aid in cases of peculiar emergency. It is expected that they will be absent about ten months. Various brethren of the committee have engaged to supply Mr. B.'s pulpit during the period of his visit. The deputation sailed from Falmouth on the 2nd of November. J. N.

[Our esteemed correspondent also suggests that ministers should be respectfully requested to remember the deputation in their public addresses to the Father of Lights, that they may have, in an eminent degree, the wisdom that is profitable to direct. He also states, that the deputation expect to find Mr. Clark, from Western Africa, at Jamaica, with the "Dove" vessel, on their arrival.]

**JAMAICA, Spanish Town.**—In our last, page 478, referring to Mr. Phillippo and the baptist mission property at Spanish Town, we said, "In order to protect himself and friends, he has been compelled to resort to legal measures." This, we are now informed, is not correct, and it is represented to us that such a statement is calculated to prevent assistance from being afforded to Mr. P. In explanation, we have to state, that we gathered our information from a printed circular which we received by post. We have again perused that circular, and find that it does not state explicitly who commenced the present legal proceedings. The impression made on our mind, on the first perusal, was, that Mr. P. had, in defence of his undoubted rights. And had he done so, he would, in our opinion, have been perfectly justifiable, in order that he might be protected from the violent encroachments of men who had forfeited all claim to the character of christian brethren. But now

it appears that Mr. P. did not first resort to legal measures. His opponents did; and Mr. P. is only acting in self-defence. This invests the conduct of the aggressors in a new feature of injustice, and furnishes an additional and powerful stimulus to the friends of Mr. Phillippo to press forward to his aid with prompt and efficient assistance. For further particulars we refer our readers to our advertisement sheet.

**HAYTI.**—Mr. Abbott, Falmouth, Jamaica, arrived at Jac'mel, Hayti, on the 10th of September, having kindly left his home to visit our bereaved female friends, and supply for a short time the congregation at that place. In a letter dated September 22, he says, "The selection of Jac'mel for commencing your mission in this island was a judicious step, and a more auspicious commencement than our departed brother was privileged to make, could not have been anticipated." Mr. Abbott expected to leave Hayti on the 29th September.

**CANADA.**—The Rev. J. M. Cramp, M.A., has forwarded £16. 15s. 3d., which several friends in and near Montreal have collected towards the shilling contribution for the debt of the Baptist Missionary Society.

**ORISSA, General Baptists.**—We regret to hear that the state of the health of Mr. and Mrs. Sutton, renders it necessary that they should return to this country. Arrangements are in progress for filling up the vacancy which this will occasion in the tutor's office of the recently-formed college at Cuttack, for the instruction of the native preachers. Three students have been admitted into this institution, and five are on probation.

[We have received interesting intelligence from Siam, Burmah, Orissa, Canton, and Ningpo, which will appear in future numbers.]

### Religious.

**MINISTERS OF AFRICAN DESCENT.**—The *Guiana Congregational Record* contains the particulars of the recognition of two Congregational ministers, of African descent, in that colony—Messrs. Berkley and McFarlane. Various ministers of several denominations were present, and took part in the services. "Thus concluded," says the *Record*, "the first ordinations from the African race of two brethren of tried character, of devotional spirit, of great promise of future usefulness to the church—bishops according to the New Testament model."

**OXFORD.**—On Lord's-day, August 30, The congregational churches of the baptist and Independent denominations in this city, sat down together to the ordinance of the Lord's Supper, in George-street Chapel.

**TEXAS.**—Father Olin, a Frenchman, recently consecrated Bishop of Texas, has sailed from Havre lately, for that country, and has taken with him a staff of twenty-seven priests. Verily the activity of the Propaganda is great!

**INDIA.**—The missionaries of different denominations at Madras and its neighbourhood, lately held a united communion service at Madras.

**WESLEYANISM IN 1846.**—Increase during the past year in Great Britain, 690; at mission stations, 441; total, 1,131. Decrease in Ireland, 301; clear increase throughout the connexion, only 770.

### General.

**MR. JOHN ANGELL JAMES**, of Birmingham, the eminent Independent minister, having received a diploma of D.D. from the senate of the university of Glasgow, has expressed his intention, on christian principles, (Matt. xxiii. 8,) of declining the intended honour. A similar distinction from the United States was also, some time ago, declined by Mr. James.

**CHRISTIAN PRINCIPLE.**—We know a sergeant in a regiment of the line—a member of a baptist church—who is so fully convinced of the sinfulness of continuing in the army, that he has applied for a blank discharge, and intends to forego the privilege of a pension, rather than violate his conscience. He has a large family, quite unprovided for; he has never learned a trade; and has nothing in view, by which he may obtain a livelihood. This is a triumph of christian principle, which cannot fail to afford encouragement to the friends of peace.

—*Christian Penny Record.*

**THE BIBLE SOCIETY**, by the decease of the widow of the late W. H. Campbell, of Cowley, Uxbridge, has become entitled to a legacy of £2000.

**A CHURCH RATE SEIZURE** was lately made in a town in Sussex, and the property seized was found among the goods left for sale by auction by a baptist minister who was removing from the town. As the cradle, chairs, tables, and books, so seized, had no right there, they were removed off the premises, and somehow or other found their way back to their rightful owner!

**MR. CONDEN** is in Spain, where he has been received with much attention and respect. Meetings have been held at Seville, and other places, to hear his statements on free trade among all nations.

**INFANTICIDE IN INDIA.**—Dr. Bradley, of Ellichpoor, states in a paper read before the Bombay Geographical Society, that the Khunds of the districts of Pondaole, Gulodye, and Borl, annually destroy above one thousand female children.

THE "TIMES" NEWSPAPER.—Messrs. Dryden, the celebrated engineers, are now employed in the construction of a machine for the *Times*, warranted to produce twelve thousand impressions per hour, or the inconceivable number of upwards of three sheets per second.

A FEMALE SERVANT was lately killed in Chiswell-street, London, by an extraordinary accident. As she was carrying a pie she slipped down; the dish having been broken by the fall, her throat was cut by a piece of the crockery, so deeply that the carotid artery and the jugular vein were severed, and she died in a few minutes.

AN ENGLISH NEWSPAPER has recently been published at Rome.

LIEUTENANT HOLMAN, the blind traveller, has returned in safety, after visiting *alone*, during the past six years, Portugal, Spain, Algeria, Egypt, Syria, Hungary, Transylvania, &c.

FRANCE.—The floods, from sudden and incessant rains, have done immense damage. Many lives have been lost, and a vast amount of property destroyed.

DR. NEWMAN, the author of Tract 90, has literally gone to Rome, and has met with much attention from his new brethren there.

BATS.—About four hundred of these curious creatures were lately taken from out of one of the leaden gutters of Springwood Park house.

CIVIL WAR is again raging in Portugal.

## Marriages.

June 22nd, at Clarence, Fernando Po, by Mr. John Clarke, baptist missionary, Mr. Leendert Byl, from Holland, to Isabella Beatrice, second daughter of the late Lieut. Stewart, R.N., of Dingwall, Scotland.

Oct. 6th, at the baptist chapel, Ingham Norfolk, by Mr. Venimore, Mr. R. A. Garrod, of Stradbroke, to Jane, daughter of Mr. W. Howes, of Happisburgh, Norfolk.—Also on the 12th, Mr. Samuel Broom, to Miss M. A. Farman, both of Ingham.—And on the 17th Mr. Joseph Turner, of Stalham, to Miss Mary Gray, of Hampstead, Norfolk.

Oct. 18th, at the baptist chapel, Bishop's Stortford, by Mr. Hurdnall, Mr. George Sapsford, of Stanstead, to Miss M. Gibbs, of Bishop's Stortford.

Oct. 20th, at the Upper-meeting, Saffron Walden, by Mr. Haycroft, Mr. George Whiffen, to Miss Sophia Reed, both members of the Upper-meeting baptist church.

Oct. 20, at Salters Hall chapel, London, by Mr. Smith, of New Park-street, Mr. W. Cutter, to Miss M. Viner, members of the baptist church New Park-street.

Oct. 21, at the baptist chapel, Newark, by Mr. Pope, of Collingham, Mr. James Grosse, to Mrs. Beeby, both of Collingham.

Oct. 22nd, at the baptist chapel, Pershore, by Mr. Overbury, Mr. Amos Cross, to Anne, only daughter of Mr. J. Berrington, of Wyr.

Oct. 23rd, at Newbury, by Mr. Drew, Mr. J. Wareham, of Speenhamland, to Miss C. Waldron, of Chaddleworth.

Oct. 26th, at the registrar's office, Havant, Hants, Mr. Thomas May, to Miss Ann Catchlove, both members of the baptist church, Emsworth. The divine blessing had been previously sought on the union by the parties and their friends.

Oct. 27th, at the baptist chapel, Lydney, by Mr. Penny, of Coleford, John Trotter, Esq., of Bledisloe, Newnham, to Sarah, second daughter of Mr. E. E. Elliott, pastor of the baptist church, Lydney.

Oct. 27th, at the registrar's office, Clapham, Surrey, Mr. John Stent, baptist minister, Tipton, Staffordshire, to Ellen, daughter of George Kitson, Esq., of Brixton Hill, Surrey.

Oct. 27, at the baptist chapel, Warwick, by Mr. Nash, Mr. W. Chaplin, to Mrs. S. Pratt.

Oct. 29, at the baptist chapel, Goodshaw, Lancashire, by Mr. A. Nichols, Mr. E. Farnworth, Loveclough, to Miss M. Hoyle, of Rawtenstall.

Oct. 20, by license, at the baptist chapel, Beckington, by Mr. Gill, Mr. E. Gough, of Westbury, to Miss A. Joyce, youngest daughter of John Joyce, Esq., of Beckington.

Oct. 20, at the baptist chapel, Bratton, Wilts, by Mr. Preece, Mr. John Reeves, to Miss M. M. A. Applegate, of Edington, Wilts.

Nov. 1, at the baptist chapel, Newick, by Mr. Poynder, Mr. W. Warton, to Miss Curl.

Nov. 4, at the baptist chapel Soho-street, Liverpool, by Mr. Lancaster, Mr. James Peters, to Miss S. Hirst.

Nov. 5, at the baptist chapel, Winchcomb, by Mr. Dunn, registrar, Mr. W. Yend, to Miss E. White.

Nov. 7, by license, at Leighton baptist chapel, by Mr. E. Adey, Mr. W. Symington, to Miss Mary Dring, of Luton.

Nov. 17, at Shoreham, by Mr. J. Viney, Mr. Thomas Binney, independent minister, of London, to Elizabeth, daughter of Thomas Piper, Esq., of Denmark-hill.

## Deaths.

Sept. 26th, in his 74th year, the Rev. David Jones, for upwards of forty years the faithful and successful pastor of the baptist church, Newport, Pembrokehire. Endowed with popular talent, most exemplary in his deportment, affectionate, self-denying, and conscientious in all things, his character combined those excellencies which secured to him the esteem and admiration of christians of every denomination who were favoured with his acquaintance.

Oct. 5th, at Hitchen, Anne, the beloved wife of Mr. J. Palmer, and eldest daughter of Mr. J. Sugars, in her 36th year. Her illness was severe and protracted, and her death took place under peculiarly trying circumstances.

Oct. 6, at Gloucester, aged 71, Mr. W. Rees, for many years a faithful friend and supporter of the baptist interest in that city.

Oct. 7th, at Malmesbury, in his 68th year, Mr. George Godwin, for thirty-seven years a steady and circumspect member of the baptist church in that town. He was an ornament to his profession in life and death.

Oct. 13th, in her 57th year, Mrs. Robinson, of Tewkesbury. She was daughter of the late Rev. Elisha Smith, of Blockley. When only fifteen she was baptized, and united to the baptist church at Campden, of which her father was then pastor; from which time she steadily pursued her onward course until called to her reward in heaven.

Oct. 13, Mr. H. Ingram, an aged and humble disciple, a member of the G. B. church, Fleet, Lincolnshire.

Oct. 22, Martha Louisa, daughter of Mr. Williams, baptist minister, Walsall.

Oct. 23rd, at Loddon, Norfolk, in the 100th year of her age, Mrs. Mary Watson. She died in the faith of the Redeemer, knowing that what she had committed to him he would keep against that day.

Oct. 23rd, at Bishop's Stortford, Mrs. Susan Green, a member of the baptist church, much respected by all who knew her.

Oct. 23, in the 74th year of his age, the Rev. John Knight, late of Surrey Lodge, Brixton-hill, and formerly pastor of the church Mulberry-gardens, London, and subsequently of that at Ponder's-end. Mr. Knight was one, and the last survivor, of the few individuals who met at the Falcon, Aldersgate-street, for the formation of the London Missionary Society.

Oct. 31, at Norton, aged 65, in much peace, Mr. W. Dobinson. For nearly thirty years a member of the baptist church at Rowley. Like "the keeper of the prison" at Philippi, he heard the word, "and was baptized, he and all his, straightway."

Nov. 1st, at Ickleton, Cambridgeshire, Mr. Benjamin Bard, for upwards of thirty years an honourable and consistent member of the Upper-meeting baptist church, Saffron Walden. The manner of his death strikingly evinces the propriety of the exhortation "Be ye also ready." While in the stable, attending to his horses, he became unwell, sat down upon a truss of hay, and (as is supposed) instantly expired from apoplexy. He obtained a good report among his brethren; yea, and of the truth itself.

Nov. 4, at Newport, Monmouthshire, Mr. T. Morris, aged 60, minister at the baptist temple. For forty years a faithful minister of Jesus Christ, and an unflinching advocate of the principles he professed as a dissenter and a baptist.

Nov. 5, at Dumfries, aged 72, highly and deservedly respected for his learning, piety, and labours, the Rev. Walter Dunlop, Session minister. Mr. D. had laboured in the ministry forty-two years, thirty-five of which were spent in Dumfries. A large crowd of mourners attended at his funeral.

Nov. 6th, at Saffron Walden, Mrs. Mary Reeves, in her 80th year, for more than forty years a worthy member of the Upper-meeting baptist church. She was one of the many seals to the ministry of the late Rev. Matthew Walker, when pastor of the church. About fifty years ago her brother-in-law, a farmer, and a member of the church, who resided at the neighbouring village of Wendon, opened his barn for worship, and among the first fruits of Mr. Walker's sabbath evening labours at Wendon was the conversion of Mrs. Reeves.

Nov. 14, at Melbourn, Derbyshire, in his 77th year, Mr. Joseph Scott; a member 52 years, a deacon 45, and an elder 20, of the General baptist church. Few men have borne a more honourable character through a long life, than our departed brother. The leading features were, integrity and faithfulness, blended with meekness and benevolence. His faith in the great atonement was steadfast to the last. A friend says, "During one of my last visits, he said, 'How many times have I repented

When shall the day, dear Lord, appear,  
That I shall mount to dwell above;  
And stand and bow amongst them there,  
And see thy face, and sing and love?"

But I desire to be patient, and wait the Lord's time. I have no rapture, but bless the Lord I have not a doubt or a fear.' And referring to Christ, he exclaimed, 'He is precious! He is precious!'"

[In our last, 480, for Mr. Pike Wilkinson, read Mr. Peter Wilkinson.]