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BAPTISM OF THE ETHIOPIAN EUNUCH.

THE
BAPTIST REPORTER,
AND
MISSIONARY INTELLIGENCER.

NEW SERIES—VOL. IV. (WHOLE SERIES—VOL. XXI.)¹

EDITED BY JOSEPH FOULKES WINKS.

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PREFACE.

EVERY return of the last month of the year is to us a peculiarly solemn season. Many things unite to make it so. The deaths we have recorded during the past twelve months—of seniors, and equals, and juniors—powerfully remind us of the frailty and brevity of human life, and that whatsoever we find to do we must do it with all our might.

Gratitude to the Father of Mercies is however the predominant feeling. Through his good hand upon us we have been again permitted to go through our appointed task; and one more year's labours are now completed.

The last will come; but our times are in his hands. Wisdom and goodness are with him. He doeth all things well.

To our subscribers we have, as usual, a few things to say. In our success or failure we must presume they feel an interest.

We have not succeeded so well during the past year—our sales instead of increasing, as formerly, have decreased—not much, but yet they have decreased, and we deem it right that you should know the fact.

Various causes have operated to produce this depression—the famine and the money panics chiefly. But there have been other causes, and *one* especially which, though accidental, operated, we fear, to our injury. We refer to the proposed coloured picture of the baptism of the Ethiopian Eunuch.

On the cover of our March number we gave a full explanation of this matter, and printed also copies of notes from respectable individuals to whom we submitted the specimens, all of whom agreed that the picture was a failure, and ought not to be published. The loss to us was considerable, as we had printed about two thousand more copies of the January number in expectation that they would be required. We also incurred considerable expense in other ways—all which was lost. We did our best to fulfil our promise—the fault was not ours—and our loss was great.

When we found that the artist could not supply a perfect coloured picture, for which, it will be remembered, we were to charge threepence, we then promised that we would have a wood engraving executed, which we would supply *gratis*. This we have now done.

Further we ought to be allowed to explain that there is considerable difficulty in getting an artist to understand what you mean by a baptism. The prize paintings of John baptizing our Lord in Jordan might be mentioned in proof. And before we could get a drawing of the engraving we have now furnished, we were under the necessity of having an oil painting executed under our own superintendence, by an artist on the spot.

We trust, therefore, that we shall be acquitted of all blame in this business, which has cost us much anxiety and expense. Now, however, as we have been brought into practical acquaintance with the difficulties, we shall be better

prepared to surmount them. Indeed we have thought so much about the matter, that we feel resolved, if spared with life and means, to do something more in the way of pictorial representations of baptisms. The ignorance of multitudes, of all classes, requires such scenic representations of the rite. Next year we shall take an early opportunity of making known the various ways in which this may be accomplished.

With regard to our future course in occupying the columns of the *Reporter*, we are now considering a few alterations, which we hope will be found improvements.

One correspondent—but only one—objects to our insertion of baptisms; and he does this with the “Acts of the Apostles” before him! We shall continue to insert them—more than ever—if our friends will send them promptly.

But our sales for 1848—are they to increase or decrease? We are quite aware of our peculiar position. We cannot expect to have a circulation equal to that of our young contemporary—the *Witness*. That periodical is *pædobaptist*, and pædobaptists of nearly all denominations read it, and many baptists too we are told. But ours is *baptist*, and only a few pædobaptists read it, and not all the baptists. These are the simple facts. We have no objection, let it be understood, to baptists reading that periodical. But should a baptist neglect a periodical in which his own views are advocated, and sustain one in which they are opposed? That is the question.

It is an unquestionable fact that if any denomination is to maintain its ground and make progress, its members must sustain their own periodicals.

“But” some may say “you make too much of baptism.” Do we? Let us see. We look around us on the so called Christian World, and we see Papists and Puseyites avowing their power to regenerate infants by baptism. Why the father of lies himself never invented or propagated a more gross delusion—a more utter falsehood. And what further do we see? Evangelical Christians—Conformist and Nonconformist—giving apparent countenance to that system, so far at least as regards the mode and the subjects. And thus the initiatory institution of christianity, strikingly and beautifully emblematical of the death and resurrection of Jesus, in which the willing convert then professes his living faith, is superseded by an unwarranted, unmeaning, and unprofitable invention of men, practised on unwilling babes, who have not and cannot have any faith at all.

But that system not only substitutes a human tradition for a divine institution. It teaches, or encourages, the notion that the parties, by its ceremonies, have been initiated into the christian faith, and are now entitled to its privileges; and thus Repentance, Faith, and Regeneration, are set aside as useless, and the whole system of the gospel is disarranged, and turned upside down by this daring innovation.

That the glorious gospel of the blessed God may have free course we would remove this great stumbling block out of the way. Out of the way it will one day pass—time and truth will crumble it with the dust. The Lord hasten the time!

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BAPTIST REPORTER.

JANUARY, 1847.

BAPTISM OF THE ETHIOPIAN EUNUCH.

"GAZA, WHICH IS DESERT"—WITH FRONTISPIECE.

RESPECTING this city, Calmet says—"GAZA, or AZZAH, Gen. x. 19; a city of the Philistines, given by Joshua to Judah, Josh. xv. 47; 1 Sam. vi. 17. It was one of the five principalities of the Philistines, towards the southern extremity of Canaan. It was situated between Raphia and Askelon, about sixty miles south-west of Jerusalem. Its advantageous situation exposed it to many revolutions. It belonged to the Philistines; then to the Hebrews; recovered its liberty in the reigns of Jotham and Ahaz; but was reconquered by Hezekiah, 2 Kings xviii. 8. It was subject to the Chaldeans, with Syria and Phœnicia; and afterwards to the Persians, and the Egyptians, who held it when Alexander Jannæus besieged, took, and destroyed it, ante A.D. 98. Zeph. ii. 4. A new town was afterwards built, nearer to the sea, which is now existing. Luke speaks, Acts viii. 26, of Gaza as a desert place; meaning, most probably, the greater Gaza, situated on a mountain twenty miles from the sea; not Little Gaza, or Majuma, which was very populous. Diodorus Siculus mentions old Gaza, and Strabo notices 'Gaza the desert,' which

agrees with Acts viii. 26. The Emperor Constantine gave Majuma the name of Constantia, in honour of his son; and granted it the honours and privileges of a city, independent of Gaza. The Emperor Julian deprived it both of its name and its privileges.

Gaza was a city of great antiquity; being noticed among those cities which marked the boundaries of the Canaanite territory. It was a frontier defence against Egypt, and has at all times been a town of importance."

With regard to the scene of the baptism, we copy, from the *Montreal Register*, the following observations:—

"Dr. Robinson, in his late admirable work, is inclined to think that the scene of the Eunuch's baptism was in the valley of Tell el-Hasy, near Gaza. His language is—'When we were at Tell el-Hasy, and saw the water standing along the bottom of the adjacent wady, we could not but remark the coincidence of several circumstances with the account of the Eunuch's baptism. This water is on the most direct route from Beit Jibrin to Gaza, on the most southern road from Jerusalem, and in the midst of a country now desert.'

There are, however, several objections to this supposition, which will probably lead many to reject it. Dr. Robinson is indeed right in supposing that the word 'desert' qualifies 'road,' and not 'Gaza.* But can it be proved that what is now a desert was so in Luke's time? The Doctor himself describes the view from the Tell, extending over this 'country now desert,' as presenting 'a wide extent of undulating country, low swelling hills and broad vallies, all of the *finest soil*.' Are we to suppose that this, at the period in question, was without inhabitants? The professor tries to remove this difficulty, but in our opinion without success.

Dr. Robinson, moreover, is surely wrong in saying that the road through Eleutheropolis was the most southern one to Gaza. There are many circumstances which prove that a well-frequented way to the last mentioned city led south from Jerusalem as far as Hebron, and then west to Gaza. Josephus (Ant. xiv. 14, 2) speaks of Herod, when on his way to Malchus, king of Arabia, hearing something which induced him with all speed to reach Rome. 'Hereupon,' says the historian, 'he resolved to go away, and did go very prudently the road to Egypt.' This road seems to have been that from Hebron to Gaza, the existence of which Robinson in one place acknowledges. Jerome also in his *Life of Paula*, says—'When she reached Bethlehem, she quickened the pace of her horse, and took *the old road which leads to Gaza*.' In his commentary on Jer. xxxi. 15, he tells us that some regarded the prophecy

about Rachel's weeping, as having received its fulfilment when thousands of captive Jews were, after the siege of Jerusalem, led by this road through Gaza and Alexandria to Rome. This opinion is further supported by Reland, (Pal. 646, 659,) who says, 'By Hebron, also, the journey could be made to Gaza; for in almost all the accounts of recent travellers, we read that if any one went from Jerusalem to Gaza, he took this route;—by Crome, (Palast. J. S. 97,) Raumer, (Beitrage, published 1843,) and Winer, (Realwort. art. Strassen.)

Now this road might well, to distinguish it from the more northern one, be called desert, either as leading through the desert of Tecoa, (Onomasticon,) or, as is more probable, as being the road, as far at least as Hebron, marked upon the Peutinger tables as passing through 'the great and terrible wilderness' to Aelia. Winer seems to countenance this opinion. After describing the above-mentioned road, he asks—'Is this the desert road to Gaza mentioned in Acts viii. 26?'

Furthermore, the direction of this road, as far as Hebron, answers exactly to the description of the inspired writer, which is not the case either with the roads by Ramleh and Ascalon, by Bethshemesh, or by Eleutheropolis.

Another reason may now be urged in support of our opinion. It is this:—Tradition countenances it; which ought not rashly to be rejected when it does not contradict the holy scriptures. Jerome, in the *Onomasticon*, says—'As you go from Aelia (Jerusalem) to Hebron, at the twentieth mile-stone, you meet Bothsoron, near which, at the foot of a mountain, is a fountain bubbling out of the soil. The Acts of the Apostles state that the chamberlain of Queen Candace was baptized in it by Philip.' So in his *Life of Paula*, he describes the Eunuch as finding 'the gospel fountain in this place.' The Itin. Hieros. sates the same. 'Robinson,' Raumer

* Many older commentators, and Hug, among the modern, consider the condition of Gaza as here described. This, however, seems to be incorrect. The Syriac version thus with propriety renders the passage:—"Go to the south, by the desert way, that descends from Jerusalem to Gaza." for. 1. No reason can be urged why Gaza, if ruined, should in this passage be so styled; while amongst the numerous roads to Gaza it was necessary to define the one intended. 2. Coins are in existence struck at Gaza in honour of Titus and Hadrian, which prove that this city was flourishing a very short time after the destruction of Jerusalem. Winer unhesitatingly prefers this interpretation, which is, indeed, among German critics, becoming the general one.

remarks, 'rightly rejects tradition when it contradicts the sacred scriptures; but he must also reject those pretended scientific theories which contradict holy writ. . . . To fix the baptismal-place of the chamberlain at T'oll el-Hasy contradicts the scripture;

but Bethsur, which has from the earliest ages been so accounted, agrees with the passage in the Acts of the Apostles.' The site of this town has recently been discovered by Mr. Wolcott. B."

GENERAL BAPTIST MISSIONARY SOCIETY.

ANNUAL REPORT FOR 1846.

[In the course of the past year we furnished abstracts of the reports and proceedings of the Particular Baptist Missionary and other societies. Those of the General Baptists, not being published until a later period of the year, could not be given at the same time. Being aware that the "Report" of this mission has but a limited circulation, and persuaded that our readers generally would be desirous of obtaining information of the proceedings of this society, we insert the following abstract, which has been carefully prepared by a friend.]

IN furnishing our readers with an abstract of this able, judicious, and interesting Report, we are persuaded, that, from the various instances of conversion it details, the pleasing incidents it narrates, and the eminently christian spirit which pervades the whole, they will feel we are thereby ministering to their edification and profit, and giving them fresh cause to "thank God and take courage."

The introduction reminds us "that missions to diffuse the glorious gospel of the blessed God derive an importance which no language can describe, and which no finite mind can fully grasp, from the fact that to the millions of mankind in the world beyond the grave 'one day will be as a thousand years, and a thousand years as one day.'"

The safe arrival of the missionaries, Messrs. Hudson and Jarrom, at Hong Kong, September 21st, and Messrs. Stubbins, Miller, and Bailey, at Cal-

cutta, Oct. 2, with the particulars of interest in the voyage of each party, are then recorded. Mr. Stubbins in his passage touched at Madras, and while there he preached to a small baptist church in the 84th regiment, and presided at one of their church meetings, when *five* candidates for baptism were proposed. These pious soldiers presented the missionaries with a donation of 195 rupees for the mission. Both at Hong Kong and Calcutta the missionaries received a kind welcome from the disciples of the Lord Jesus.

A review of the society's stations is then given: of these, the first in order is the station of

GANJAM.—At their annual conference the missionary brethren determined to relinquish Ganjam as one of the society's regular stations. In their decision the committee have fully concurred. The necessity of this step was most apparent. Mr. Wilkinson, the society's agent at that station, after struggling with disease for several years, has at length been compelled to return to England, from the entire failure of his health. The health also of his successor, Mr. Buckley, failed while at Ganjam, and the probability was that a protracted stay would have been fatal to him. His family, and even the scholars in the asylum, were also the subjects of general sickness, chiefly from a disease called the Ganjam fever. Mr. Buckley appropriately remarks, "It was the will of the Lord that we should go to Ganjam,—the fruit that

has been gathered there proves it—but the Spirit suffered us not to remain; the intimations of this are unmistakable. Our brother and sister who laboured there were successful to a most encouraging extent; one of those converted to God by their labours at this station, Denabundoo, is daily employed in calling sinners to repentance. Two others are training for the ministry in the Orissa Mission College." Mr. Lacey observes, "had Mr. Wilkinson done nothing more than been instrumental in the conversion of Denabundoo and his wife while in India, he would not have come in vain, but would have done much. Denabundoo is a pious, talented, and laborious minister of Christ." Mr. and Mrs. Wilkinson embarked at Vizagapatam, on board the Wellesley, Capt. Toller, 23rd December, and arrived safely in England on the 10th of April last.

BERHAMPORE.—At this station Mr. Buckley's labours among the heathen have been prosecuted daily, except when prevented by illness or the weather. English preaching has also been carried on in the evening of the Lord's-day. Six converts have been immersed and added to the church during the year, two of these were Europeans, three Hindoos, and one an East Indian: the church had, however, lost two of its members by death: one, named Jagapa, exhibited a most pleasing state of mind during his last illness. His language was, "I am nothing but sin, but Jesus Christ is an all-sufficient Saviour. In Him I trust, through Him I shall obtain salvation." To his wife he said, when near his end, "Weep not for me; my Father calls me. I am going to his heavenly kingdom." The other, named Maria, had been six or seven years in the school, possessed a superior mind, was baptized when only fourteen years old, and died in the possession of that peace which the world cannot give. The condition of this native church is encouraging; its present number of

members is fifty-three. Native ministers—Balago and Denabundoo.

KHUNDITTA.—At this little verdant spot the plants of righteousness continue to grow. Bamadab and Seeboo have been alternately stationed at Khunditta, and have preached the gospel in the district around. Two disciples have publicly put on Christ by baptism. As school has also been commenced. Mr. Lacey has visited this station twice during the year, and has found the native christians in a satisfactory state of mind.

CHOGA.—This village station is becoming a subject of increasing interest; the nominal christian community now numbers eighty-one persons who have forsaken idolatry, some of whom have witnessed a good profession by being buried with Christ in baptism, and others have placed themselves under christian instruction. It became necessary to build a chapel, the cost of which, from the cheapness of materials in that neighbourhood, was only 300 rupees; most of this sum was contributed by gentlemen in India. It stands on a small mountain, which four years ago was the ambush of thieves and robbers: on its summit stood a small old temple, which contained an image of Koosalee, the patroness of thieves: the rest of the mountain was a dense and thorny jungle, the haunt of hungry tigers, and the abode of noxious serpents and reptiles: such a wonderful transformation has christianity effected, that the house of the Lord is now established on the top of the mountain, and the people flock unto it. Two converts have been baptized during the past year at this station.

CUTTACK.—The mercies of the Lord have been continued throughout another year to our missionary brethren and sisters at this, the society's first station: they have all, with the exception of Mrs. Sutton, been favoured with a considerable degree of health. Eleven Hindoos have been added to the church by baptism. The members generally have main-

tained an honourable profession: their present number is 198. The annual conference of the missionaries at Cuttack commenced on November 12th, and finished on the 22nd: eight English missionaries were present; it was a season of much holy pleasure, during which a great deal of important business was transacted. Among other things it was determined to establish a college at Cuttack for the training up of native ministers, and that brother Sutton be the tutor. Three native ministers were solemnly set apart to the work of evangelists by the imposition of hands. The affairs of the printing establishment were investigated, and found to be in a favourable state. A native missionary meeting was also held, which was peculiarly interesting.

Asylums.—On the return of Mr. and Mrs. Stubbins to Berhampore, it was judged most advisable for the female asylum to continue under the superintendence of Mrs. Buckley, and that for boys, which Mrs. Wilkinson had managed, to devolve on Mrs. Stubbins. The number of girls is thirty-six; of boys, fifty-one: three of the girls have been added to the church by baptism since our last report, and several of both the boys and girls are hopeful inquirers.

Native Ministers.—Of these dear brethren there are twenty-one; ten of whom are ordained evangelists, eight are unordained assistants, and three are occasional preachers: they are highly spoken of by our missionary brethren for their industry and zeal: some of them also appear to be "able ministers of the New Testament." Of one of those ordained at the last conference meeting (Sebo Saho) Mr. Lacey says, "Sebo Saho is an everlasting speaker; his voice is uncommonly powerful. When he commences in earnest, the people of the village wonder what has occurred; he warns as he proceeds till he becomes quite animated and convincing. For quibblers to strike up while Sebo is speaking is altogether out of the ques-

tion, they are overwhelmed like a squeaking mouse by a magnificent avalanche: on Saturday he mauled a fat advocate so completely, that his poitared reverence started out of the midst of the assembly at a run, covered with the laughter of the people. Sebo is one of our best field preachers."

Missionary Journeys.—During the cold season Messrs. Stubbins, Buckley, and Bailey, accompanied by Mrs. Buckley, and several native ministers, travelled nearly four hundred miles, during which they visited upwards of one hundred and fifty places, proclaimed the wonders of redeeming love to many thousand persons, and distributed from 5,000 to 6,000 tracts, and portions of the word of God. Mr. Lacey had visited Pooree, the metropolis of Hindoo idolatry and abominations, once during the year, and the native preachers twice. Piplee and other places have also been visited. "The want of funds alone," says Mr. Lacey, "prevents our building a house at Piplee, and locating a native preacher and a native brother there. I think a christian community would then be formed at Piplee." Our brethren are very anxious to begin a mission among the Khunds; this, however, they feel they cannot do without more help, and the committee at home say their funds will not allow them to send an agent for this special purpose. Mr. Sutton has appealed to christians in India for help in this matter.

The Orissa Mission College.—Mr. Sutton, the tutor of this infant institution, writes, "On new year's day we commenced with eight students in three classes."

Publications.—The publications issued from the press in the past year are as follow:—

	Copies.	Pages.
New Testament, 8vo.	2,500	1,450,000
Gospel by Luke, 8vo.	6,000	300,000
Gospel by John, 8vo.	5,000	300,000
Religious Publications	20,000	420,000
School Books	8,100	305,000
	40,800	2,805,000

General Proceedings.—Messrs. Stubbins and Bailey have settled with Mr. Buckley, at Berhampore; and Mr. Miller with Messrs. Lucey and Sutton, at Cuttack. A sabbath school has been established among the orphan asylum children, of which Mr. Miller is superintendent, and the native students are the teachers.

Such are some of the facts connected with the progress of the Orissa mission through another year. They should excite our gratitude, and stimulate our zeal. "The Lord hath done great things for us, whereof we are glad."

CHINA.—Mr. Hudson writes—"Our first impressions on arriving at Hong Kong were favourable. After mature deliberation, we fixed on

Ningpo, one of the two cities to which the committee directed our attention, as the scene of our future labours." Mr. Hudson had sailed for Ningpo, and Mr. and Mrs. Jarrom were waiting for an opportunity of sailing thither when this account was sent off. Both the missionaries were making progress in the acquisition of the Chinese language.

DOMESTIC PROCEEDINGS.—The principal subject of a domestic character, which has engaged the committee during the closing year, has been the visitation and contributions of the churches throughout the connexion.

FINANCIAL ACCOUNT FOR 1845-6.
—Receipts, £2133. 7s. 10d.; Expenditure, £2315. 7s. 1½d.

MEMOIR OF ROBERT CARMICHAEL,

THE FOUNDER AND FIRST MINISTER OF THE SCOTCH BAPTISTS;
WITH A SKETCH OF THEIR ORIGIN.

ROBERT CARMICHAEL was born in Scotland, and educated for the ministry in the secession church, at the universities of his native country. When he had completed his studies, he accepted a call from the Anti-burgher congregation at Cupar-Angus, over which he presided several years. During the latter part of his residence at Cupar-Angus, an important change took place in his views of divine truth, relating to God's method of justifying the ungodly—the spiritual nature of the kingdom of Christ, and the constitution of a christian church. Such a change necessarily led him to adopt an entirely different strain of preaching. His brethren in the ministry soon perceived this, and first disputed with him, then attacked his principles in their sermons, and ultimately brought his case under the notice of the Presbytery, before whom he ably defended his new principles. That court, however, declined to pronounce a decision that would deprive a minister of some standing, and of unspotted reputation, of his charge, and expel

him from the ministry of their church; they therefore remitted his case to the synod. It is to be regretted that Mr. Carmichael did not then feel it to be his duty to relinquish his connection with the Presbyterians, instead of allowing the secession church the power of casting him out. It appears that a repugnance to change his connections, and a feeling that he had there scope for greater usefulness than he was likely to have if he united with the Scottish dissenters, were the reasons which made him still cling to the secession body.

The views Mr. C. now entertained are thus set down by him:—

1st.—"That Christ's kingdom is altogether spiritual, and quite distinct from all earthly kingdoms; which cannot be maintained nor promoted by the authority of earthly kings, civil laws, and acts of parliament, giving sanction to the decrees of synods and councils.—John xviii. 36, 37; 2 Cor. xv. 4, 5.

2nd.—That there can be no such thing as a national church under the

New Testament, and yet be a church of Christ.—Acts xv. 14, 17.

3rd.—That confessions of faith and catechisms are not the standards of doctrine, nor a test of orthodoxy, but the word of God alone.—2 Tim. iii. 16, 17; 2 Tim. i. 13.

4th.—That there is no warrant for national covenanting under the New Testament.—Jer. xxxi. 31—34, compared with Heb. viii. 8—12.

5th.—That the government of the church by classical presbytery, in the subordination of judicatures, however fit for a kingdom of this world, is not instituted by Christ, and never had a being until Calvin's time.

6th.—That there is no visible church of Christ but a society of Christ's disciples, called together by his word, to observe all ordinances he hath commanded, ruled by its overseers, and depending upon Christ alone.—Acts ii. 42.

My mind being convinced of these things from the Lord's word, I was put into great perplexity by reason of my situation. I saw I could not hold these things and keep communion with this synod. On the other hand, I wanted not temptations to stifle them, or at least to keep my mind to myself, because my name, reputation, and worldly interest were all at stake; but I was driven out of this by these scriptures,—Matt. xvi. 24—36; Matt. x. 37, 38.

I was then resolved to preach plainly about these things, cost what it would, and accordingly declared the spiritual nature of Christ's kingdom, and some other of these points, which brought the cause before the Presbytery.

Upon the whole, the synod may see that it was not my choice to differ from them, but that it was the arm of Jehovah laying hold upon me, bringing me out of Babylon, as he did Israel when he took them by the hand to lead them out of the land of Egypt. And now I cannot retract what I declared before the Presbytery, be the event what it will, and whatever this synod may think fit to do

against me, I shall only account it a suffering for righteousness' sake, and in return, wish heartily that they also may be convinced of the same truths, and so no longer continue to build up Babylon under the notion of building up Zion. Such is my confession and desire, as witness my hand,

ROBERT CARMICHAEL."

By the decision of the synod he was ejected from the secession body, after which he united with the Glasites, and was chosen to be an elder of their church in Glasgow; but disapproving of some of their proceedings in matters of discipline, he left them in 1763, after having been connected with them about one year. Meeting soon afterwards with the late Mr. Archibald M'cLean, their conversation turned upon the subject of infant baptism, and both were at a loss to find any proper ground for it in the Word of God; but being unwilling to relinquish it hastily, they agreed that each should carefully consult the scriptures, and communicate his thoughts on the subject to the other. Meanwhile, Mr. Carmichael accepted a call to the joint eldership of an Independent church at Edinburgh, with a Mr. John M'cLean. On July 2, 1764, Mr. A. M'cLean, in a long letter to Mr. Carmichael, communicated the conclusions to which he had come on the subject of baptism, after searching the scriptures most closely: these were, that "the baptism of infants has no foundation in the Word of God, and that none have a right to that divine institution but visible believers." His powerful reasoning, however, failed to convince Mr. Carmichael; for, in a letter to Mr. M'cLean, dated Sep. 3, 1764, he says, "Though your arguments against infant baptism are very forcible, I have nevertheless baptized my colleague's child, apprehending there may be some warrant for it in these words, 'Suffer the little children to come unto me, and forbid them not;' and these, 'Then were your children unclean, but now are they holy.'"

The people to whom Mr. C. ministered at Edinburgh were much divided in sentiment, and some of them were unsound in the faith; and, unhappily, all his endeavours to bring them to a unity of mind and judgment in the truth, only excited further contention; he, therefore, with seven of their number, seceded from the church in May, 1765. Soon after this he came to be fully convinced of the scripture doctrine of baptism, and publicly preached it: and five of the seven who adhered to him declared themselves of the same mind. But to obtain baptism in a *regular way*, it was agreed to invite Dr. Gill, of London, to visit Edinburgh, and baptize them. The Doctor, however, excused himself. In a letter dated, London, July 15, 1765, he says, "The work called to is very inviting and engaging, but my age, and the infirmities of it, together with the charge and care of my people, and constant attendance on the press—my exposition of the bible not being yet quite finished—will by no means admit of my taking such a journey; nor do I know of any minister here that I can recommend, and who would be willing to undertake such a service. I think it would be most advisable for Mr. Carmichael to come to London and be baptized, and then, upon his return, he might baptize the party who are desirous of submitting to that ordinance. Also, he would have the opportunity of conversing with ministers of our denomination, relative to what is requisite in the settlement of a gospel church. I shall be ready to do anything that lies in my power, both by way of advice, and towards making the expence of a journey, or a voyage, easy to him. There is one Mr. David Fernie, a Scotchman by birth, in the northern part of England: he is a man of great evangelical light, and good knowledge of the constitution and order of churches. He frequently preaches at Newcastle and Sunderland; but his ministry lies chiefly in the bishopric of Durham. I direct my letters always

to him, for I have had a correspondence with him for many years, in this manner,—To Mr. David Fernie, at the Chair-head, Newgate, Bishop Auckland, in the county of Durham. If Mr. Carmichael could take a journey into these parts, which is the nearest I think I can direct to, he might be baptized by him, and then, as I before observed, upon his return, he might baptize the rest of his friends.

I am your affectionate friend and brother in Christ, JOHN GILL."

Mr. Carmichael preferred going to London; whither he went at the end of September, and was baptized by Dr. Gill, on the 9th of October. On the 12th he wrote the following to Robert Walker, Esq., surgeon, one of his brethren at Edinburgh.

"Last Lord's-day I preached in Dr. Gill's church in the forenoon, and, as far as I have heard, to the satisfaction of all the hearers. I am to preach to-morrow, being the Lord's-day, in the same place, forenoon; and in the afternoon to a baptist church in Devonshire-square, who have no minister; and on Monday evening in Mr. Clark's church.

Last Wednesday was appointed for the administration of the ordinance of baptism; though there was no public intimation thereof, yet there was a great company, computed above 600; among which were a great many ministers, both Independent and baptist. We met in a large meeting-house in Barbican, in the City, where there is a baptistry. Dr. Gill preached from 1 John v. 3—"for this is the love of God, that we keep his commandments"—after opening up the words, and shewing baptism to be a special command of our Lord Jesus Christ, he went through the whole controversy of baptism in a very plain and clear manner. It was, indeed, a short but most comprehensive discourse, and delivered with a good deal of vivacity and life. I hope to have it printed, and to carry some copies of it with me to Edinburgh. After sermon he administered the ordinance to me in

presence of all the multitude, and the whole was conducted with great decency and solemnity.

This ordinance is, indeed, a most lively sign and representation of the death, burial, and resurrection of our Lord Jesus, and of our communion with him therein, which I hope I experienced.

Next day I was present at the baptism of three women belonging to Mr. Walline's church, when Mr. Walline preached, and afterwards baptized them, which was both edifying and informing as to the manner of performance. At his desire, I prayed after the ordinance was administered. I have had occasion of being in company with a great number of baptist ministers, who all showed me great kindness and respect. I proposed what you wrote to me, about a large wooden vessel for baptizing in, to Dr. Gill and several other ministers, but they all gave their opinion that it would not do, unless it could be made so as to admit both the person baptized and the administrator to go into it, according to the scriptural mode. However you may defer doing anything until I come home.....

I am, very dear sir, your brother and servant in Christ Jesus,

ROBERT CARMICHAEL."

On his return to Edinburgh, Mr. Carmichael baptized his five friends, and in November two more—thus commenced the first Scotch Baptist

Church. In 1767, Mr. Archibald Mc'Lean removed to Edinburgh, and in the following year was chosen to be joint-elder with Mr. Carmichael. About this time some persons from Dundee having been baptized, solicited Mr. C. to go and preach at that place, as there was some prospect of success. He accordingly went, and during his stay there, baptized several individuals, who earnestly desired him to settle with them. After repeated applications to him, and to the church at Edinburgh, their request was complied with, and Mr. C. removed to Dundee in May, 1769, when the converts were formed into a church, and one of their number, Mr. Thomas Boswell, was chosen co-pastor with Mr. C. over the newly-formed church.

In 1772, Mr. Boswell died, and Mr. Carmichael's health became delicate; but his greatest affliction was the unworthy conduct of several of the members under his charge, some of whom were excluded, and others appeared devoid of the spirit of genuine christianity. These things so greatly discouraged and grieved his spirit, that his bodily health declined apace, and at length he became totally unable to discharge his pastoral duties among them, which made him anxious to return to Edinburgh. He was accordingly recalled by the church at Edinburgh, and soon afterwards departed this life in that city, in the beginning of March, 1774.

ANCIENT MEETING FOR THE CHOICE OF A PASTOR.

THE following article I copied from an American publication, and believing that it is calculated to be useful in this country also, and desiring that it may obtain a wide circulation, I offer it for the *Reporter*.

Bishop Stortford.

H. S.

A.—What do you think, friends, of Matthew for our minister? He preaches well, I think.

B.—I think he is too dull and prosing. There is nothing brilliant or uncommon in his style or thoughts. True: all he says is solid and good; but I think he won't interest our young people. Besides, I hear he is not a man of learning; and therefore some of our hearers will not like him.

A.—Well, then, I am sure Luke

will do for us, for he is a man of learning, and fine classic taste; and if we must please our learned friends, he is the man for us.

D.—I am afraid Doctor Esculapius would not like him; for Luke was a physician once; and they say Dr. Esculapius would have another doctor in the town if he can help it.

E.—After all I never heard that he was much of a preacher. His sermons are very plain and simple. There is nothing great about him.

F.—I like Mark; he says so much in a few words

G.—Rather dry, I think.

H.—I have heard he is not very fond of self-denial. You know, he turned back once, after he had started on a mission with Paul and Barnabas. We don't want a man that loves his ease.

I.—But Paul said he was profitable to him after this.

J.—He will never do for us. We must have a smarter man.

K.—What do you say of Timothy? He comes well recommended.

L.—He is not healthy enough for us. I saw, in a letter written to him, that he has to take medicine for his stomach's sake. I have seen so much of sickly ministers that I am determined never to vote for a minister who is not a healthy man.

M.—But, isn't he a faithful man, and hasn't he a desire to do good? What right have we to hinder him from using the strength he has in the service of his master?

N.—But I don't like to see such pale faces in the pulpit. Besides, they don't speak loud enough; and they never can visit and labour so much as we need.

M.—I think he is too young for us. We want a man of some experience. He will be despised for his youth.

N.—Well: what do you think of Barnabas? He is a strong hardy man. He travels about the country on foot, and preaches all along as he goes.

O.—I have heard something against him. They say he is rather headstrong. I cannot think well of a minister who would quarrel with so holy a man as Paul.

P.—I think Peter is the man for us. There were three thousand converted under one sermon of his. I like these bold ministers, who are not afraid to speak out and tell the wicked what they think of them.

Q.—Such rash and imprudent men will never do for us. He would set the whole town by the ears in one week.

R.—He is a very inconsistent man, too. At one time he seems bold as a lion, and at another he is ashamed to own himself a christian; and they say he is sometimes guilty of double dealing.

S.—I am not willing to settle a man so old as he is.

P.—But he is in the vigour of life. You would not certainly have him stop preaching.

S.—He will never get hold of our young people. They must have a young man, or they'll go off somewhere else.

T.—Brethren, I am afraid we shall never get a minister if we go on at this rate. We shall not find an angel, and if we could he would not be fit to preach the gospel. We want a man who will be one of us, and feel and sympathize with us. And as John is as near perfection, I think, as a man can be in this world, who can say anything against him?

U.—Oh! he'll never do for us. He's always harping on the same strain. It's nothing but *love, love, love*, with him.

S.—True, he talks much of love; but I never heard a man speak with greater plainness to sinners, or set before them more clearly their dreadful end.

V.—But he says it so moderately, and in such an easy tone, that it cannot make much impression.

W.—But who can help feeling when he speaks of the love of Christ?

V.—His flowing monotonous tone will lull us all to sleep.

W.—I think anybody that would sleep under his preaching, would sleep over the fires of the bottomless pit.

O.—We shall not do better than to take Paul. He is certainly the greatest preacher I ever heard. He is full of original thought; and his figures and illustrations are so grand as often to make one's hair stand on end: and I hear there are revivals wherever he goes.

Y.—He's always harping on election. Our people won't bear it.

Q.—I have been told that he says, "Let us do evil, that good may come." That's dangerous doctrine, I think.

R.—He is no orator. He is a little insignificant looking man, and his delivery is bad; absolutely contemptible.

A.—These are the men whom Christ has commissioned to preach his gospel. They are earthen vessels, to be sure, and each of them has his faults. But I think we are taking a dangerous course. Christ says, "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." Are we not in danger of despising Christ through his ministers; and of rejecting the gospel, because we are not satisfied with the channel in which it comes to us? And can we expect the blessing of God while we thus find fault with his messengers? I am reminded, by what I have heard at this meeting, of the conduct of the peevish child, who threw away his bread because it was not buttered on both sides.

Poetry.

THE OPENING YEAR.

Time, thy reckless waves are sweeping
Days and moments fast away;
Yes, the faded year seems weeping,
O'er its dying, parting day.
From its earliest moments beaming
To its last expiring hours,
Mercy's rainbow has been gleaming,
Changeless through its suns and showers;
Through its rolling days this token—
Kind remembrance—has stood;
Now the past—the chain is broken—
Sunk in yon eternal food!

See, another year emerging,
From futurity's dark womb,
On to endless ages verging,
Like the past shall find a tomb.
Mercy's hand, a veil is throwing,
O'er its moments bright or drear,
Of life's bliss or grief unknowing,
Calm we hail the rising year,
'Neath His eye, who vieweth ages
Silently in grandeur roll,
While our mean affairs engage
His direction and controul.

Leicester, Dec., 1840.

On the wings of time are flying
Spirits to their final home;
Solemn thought—frail man is dying,
With each hour he finds a tomb.
Though his mortal life be ended;
Finished his earthly race;
Still that life must be extended
Through a boundless endless space.
Now the cross of Christ is giving
Light, to glid the gloomy grave;
Hear these cheering words ye living,
"Jesus died the lost to save."

Simply rest upon his merit,
Ye who feel the load of sin;
And the blessed Holy Spirit
Shall apply the power within.
"Bring no more a vain oblation,"
Self must into nothing fall;
Jesus is our great salvation,
And his name our "All in All."
Waiting then in hope of glory,
Years may roll their flight away;
Time itself too may grow hoary,
Heaven shall bring an endless day.

SABBATH MORNING.

THE Sabbath is come, we will go to the temple
With gladness to worship the King;
Where the hosts of the Lord are well known to
assemble
To pray, and his praises to sing.

The great King of Saints is adored at his dwelling,
In beauty of holiness there,
By all those who his goodness are thankfully telling,
In concord of praises and prayer.

So thither we'll haste, as of old did confessors,
Who loved in the temple to be;
And we'll tread in the steps of those holy professors,
Who did in their day as do we.

Oh come then to Zion with sacred devotion;
There peace and prosperity rest;
Where a refuge is found from all earthly commotion;
For that is the house of the blest.

And that was the house of the worthies departed,
Who liv'd and endur'd to the end;
Who gave witness potential that they were right-
hearted,
And loved for the faith to contend.

Kennington.

'Twas there that old martyrs who bore the world's
mocking,
Delighted full oft to be found;
Where the people of God through long time have
been flocking,
To hear the true gospel's glad sound.

Come on, then, dear friends of the crucified Saviour,
Who Zion's own beauty would see;
As our Fathers, we'll worship with solemn behaviour,
And bend in God's presence the knee.

With gratitude great let us go up to Zion,
Devoutly our homage to pay;
For the name of Jehovah we love to rely on,
And gladly we hallow his day.

We'll go to the King with divine acclamation,
For joy in his temple is known;
Where his sons and his daughters, in holy relation,
Give praise at the foot of his throne.

Oh lovely employment! the foretaste of glory!
A day in the courts of the Lord
Is a favour indeed for the young and the hoary—
Come saints to the Temple of God.

S. S.

SABBATH EVENING.

FAREWELL, sweet Sabbath, till we meet again,
After a week of care and pain;
The memory of thy joys shall be
Like oil upon the troubled sea.
The work-day world will come to-morrow,
With toil and trouble, sighs and sorrow.
The peaceful hours I've passed with thee,
Like fragrant odours oft shall be;
A rose amid the desert sands
Planted there by angel hands,
To bless the weary pilgrim's eye,
As he pants beneath a burning sky;
A crystal fount mid arid sands;
A brother's face in stranger lands;
A day of triumph to the brave;
A day of freedom to the slave;
A gleam of sunshine mid the storm;
A visit from an angel form,

Woolwich Common.

To cheer me as I roam along,
And soothe me with the voice of song;
Sweet news from home when far away,
To glad me on the rugged way;
An emerald isle with beauty bright;
A star upon the brow of night;
Land to the sailor's anxious eye;
The dawn of day in the rosy sky;
The welcome home and the joyful strain,
Over the wanderer found again;
A view from Pisgah's top sublime
Of a happier land in a fairer clime;
A verdant branch from that healing tree,
Whose leaves for the life of the nations be;
A drink from that clear and flowing river,
Whose living waters roll for ever,
If a sabbath on earth be such to me,
Say, what will the sabbath of heaven be?

S. W.

CHRIST THE BELIEVER'S TREASURE.

"Unto you therefore which believe he is precious."—1 Peter ii. 7.

Jesus, precious name to know; Phil. ii. 9, 10.
Precious to the church below; Psalms lxxiii. 25.
Precious in the Father's sight; Isa. xlii. 1.
Precious to the "saints in light;" Rev. v. 11—14.
Precious strength he gives the faint; Isa. xl. 29.
Precious to the trembling saint; Matt. xii. 20.
Precious promises we plead; 2 Peter i. 4.
Precious help "in time of need;" Heb. iv. 16.

Fenny Stratford.

"Precious blood" for us he spilt; 1 Peter i. 19.
Precious to remove our guilt; 1 John i. 7.
Precious grace our souls receive; John i. 16.
Precious faith by which we live; 2 Peter i. 1.
Precious on a dying bed; Phil. i. 21, 23.
Precious when life's spark has fled; Psalm cxvi. 15.
Precious, ransom'd soul, to thee; Hosea xiii. 14.
Precious through Eternity. Rev. xxii. 5.

T. O.

Reviews.

ORISSA,

BY ANDREW STERLING;

And History of the General Baptist Mission,

BY JAMES PEGGS.

London: Snow, Paternoster-row.

QUEEN MARY is said to have laid the loss of Calais so much to heart, that when about to die, she affirmed that *Calais* would be found engraven there. This is probably a mere historical fiction. *India*, however, seems to be written on the heart of brother Peggs, who, ever since his return, through weakness, from her enervating shores, has never ceased to represent her condition and her claims. For now nearly twenty years he has been engaged in these benevolent and christian efforts in this country. He has had the happiness to see many of his proposals for ameliorating and bettering the condition of the people of India adopted, and we believe he will never cease from his efforts whilst he remains on earth. To this great work he has devoted his heart and life, and we heartily wish him unbounded success.

Sterling's history is now regarded as a standard work on the province of Orissa. Seely says of its author—

"A very valuable essay has lately been presented to the Asiatic Society, on the country about Cuttack and Pooree, by Mr. A. Sterling. This young man when I was at Cuttack, was assistant to the commissioner, W. Blunt, Esq. After having stood at the head of all the oriental classes at college, he was selected for an important post. The work has not yet reached England, and the parts in my possession are too long to be inserted: and I feel I should not do justice to the valuable matter by abridging it. I have been sitting with him (in 1821) while he was conversing in three languages with some natives of consequence, himself writing in Persian, dictating to a native secretary, and at intervals speaking to me, and occasionally giving orders. The country entrusted to his sole care is probably larger than Ireland."

The history of the General Baptist Mission is brought down to a late period. That by Mr. Sutton was published in 1833, and is now, we understand, out of print. As we have reason to believe that the missionary labours and successes of our brethren of this section of the baptist

body are but little known in the christian world, we indulge the hope that this valuable volume will bring them into deserved notice. Many very interesting facts and incidents are recorded, and the work is illustrated by numerous wood engravings.

DISSERTATION ON INFANT BAPTISM.

BY RALPH WARDLAW, D.D.

Glasgow: Maclehose.

In this, the third edition, we have an appendix of more than one hundred and twenty pages, in which the author states his opinion of some of the peculiar and novel theories propounded by Dr. Halley, to which he most decidedly objects, and exposes their fallacy completely. We regret that our limited space prevents us from furnishing examples. "Is Dr. Wardlaw among the baptists?" was asked by one of our friends last year. He says he is to a certain extent. Hear him, at the conclusion of his appendix—

"My baptist friends will be apt to think that in the second part of my appendix, I have been advocating their cause,—maintaining *believer's baptism*. And so I have. In regard to *adults*, I am one with them. I hold them, though baptists, right, and my friend Dr. Halley, though a paedobaptist, wrong. But the question whether there be scripture authority, in the form of precept, or example, or obvious implication, or legitimate inference, or all the four, for baptizing the infant seed of adult believers along with their believing parents, is a question altogether distinct from the one we have been discussing, and one which must be settled by totally different evidence."

We have marked other paragraphs for quotation into our pages, which we shall extract as opportunities offer, and only add, that whilst we hail the advances to more scriptural views which each of these eminent paedobaptist writers have made, we hope that the irreconcilable inconsistencies of that system which they still seem anxious to uphold, will not escape their attention, and that they will be induced thereby to examine with care the *foundations* on which it rests. Verily paedobaptism is as a house divided against itself—and we know its doom

SWITZERLAND AND THE SWISS CHURCHES.

BY W. L. ALEXANDER, D.D.

Glasgow: Maclehose.

SWITZERLAND will ever present high claims to the attention of European nations—not only on account of the surpassing wonders of its natural scenery, but also because on its wild mountainsides, and in its lovely valleys, many a moral battle for freedom has been fought. And though, as in other similar cases, those conflicts sometimes resulted in success, and sometimes in discomfiture, the field on which they were fought must ever be invested with interest in the estimation of the friends of christian liberty.

Dr. Alexander's book contains much that is interesting independent of religious subjects. The christian reader will also obtain much information as to the present state of religion in the cantons. Of Geneva—the city of Calvin—and the ecclesiastical polity established there by that distinguished reformer, he says,

"There can be no doubt that the church of Geneva suffered deeply from the over-anxious care of its founders, and their determination to leave nothing to be desired or done by the church itself. According to their scheme, every Genevese who should afterwards be born, was to find a complete ecclesiastical system ready made and fitted for his reception, without any care or any choice of his own. They acted as if they repudiated the idea of religion being purely a personal thing, implying knowledge and conviction on the part of the individual professing it; with them it was supremely a national thing—a matter of law—an element in the constitution under which a man was brought by the mere accident of his birth. The church was, with them, not so much a religious as a political institution, of which the magistracy of the Canton were the Directors and the Lords. Hence they placed the church entirely under the power of the civil magistrate, and called upon him to use that power to preserve the order and well being of the church. They invoked his aid also in order to prevent any departure from its communion or its standards. With them secession was revolt; to believe otherwise than as Calvin taught, a civil offence to be punished by civil penalties. They had no idea of allowing men to say that they did not understand Calvin's doctrine, and therefore could not profess it, or that they did not believe it, and therefore would not profess it. Their language was, 'Do this and live,' and if men would not hear, they had little scruple in saying, 'Then let them die.'"

BRIEF NOTICES.

THE BIBLE ALMANAC, and Protestant Reformers' Calendar—1847. By Ingram Cobbin. London: Partridge and Oakley. Numerous almanacs of all sizes, forms, and prices, now issue annually from the press; and these too for nearly all the various classes in society. Here is one for Protestant Reformers. It is ornamented with engravings. The price is moderate, and the information valuable.

MORAL STATISTICS of the British Empire; a lecture to the Young Men's Christian Association, by the Rev. W. Arthur. London: Aylott and Jones. A neat little book; and full, as an egg is of food, of valuable information respecting the the British colonies in all parts of the world.

THE SUNDAY SCHOOL TEACHERS Class Register and Diary, for 1847. London: Sunday School Union. Every intelligent Teacher who is anxious to discharge the duties of his station, satisfactorily to himself, and beneficially to the children should provide himself with one of these valuable memoranda books.

DOMESTIC WORSHIP. By Dr. Merle D'Aubigné. London: Partridge and Oakley. Good; but dear. Books for general utility, like this, should be cheap.

SCRIPTURAL REASONS against the doctrine of Christ's Pre-millennial Advent. By a Minister of the Gospel. London: Simpkin. A well-written pamphlet, which it would be difficult to refute.

THE DROP AND THE OCEAN, or the Value of a Moment and the Importance of Eternity. By John Cox. London: Nisbett. A timely tract for the new year, for the prolific pen of brother Cox, of Woolwich.

THOUGHTFULNESS AND THANKFULNESS. By John Cox. London: Ward. Another neat little book from the same writer, adapted also for the season.

BIBLE EMANCIPATION. By Adam Thomson, D.D. London: Thompson, 26, Paternoster-row. All who would that the word of God should not be bound should read this tract; Teachers especially.

GLIMPSES OF THE WONDERFUL. London: Harvey and Darton. A beautiful new year's gift for the young—paper, print, engravings, binding—all.

IN THE PRESS.

MACEDONIA, or a voice to the Christian Church; in Seven Lectures. By the Rev. G. Staples, with an Introductory Essay by the Rev. Jabez Burns, D.D.

Baptist Church History.

BACK STREET, TROWBRIDGE.

By John Cooper.

At the beginning of the last century there were many baptist churches in Wiltshire. The church then worshipping at Southwick and in the Congree, Trowbridge, is one of the oldest in the kingdom. Although they had meeting-houses and separate congregations in each of those places, they had a community of pastors, ministers, and deacons. This church was formed several years before the passing of the Act of Uniformity, in 1662, and is the mother church of all the baptist churches around.

It is not known when the meeting house in Southwick was erected, but the one in the Congree, connected with it, was built in or about 1680. In the year 1689, Mr. Joseph Houlton, one of the ministers of this church, bequeathed a hundred pounds to the baptist church in Bradford. He was of the Farleigh family, and a minister from 1660 to 1689. The two pillars that support the roof of the meeting-house, in the Congree, are the trunks of two oak trees that grew in the castle grounds at Farleigh. One of their church books, bearing date 1714, commences with the following memorandum, "We the church of Christ, baptized on the personal profession of our faith, usually meeting in Trowbridge and Southwick, whose names are hereunto subscribed, do agree that this be our church book, or our book to register the proceedings of our church meetings, and to be kept by one of our pastors for that purpose." Signed by two pastors, three ministers, four deacons, and upwards of a hundred members.*

* I had, in common with many others, always understood that the church now under the pastoral care of Mr. Eacott, at Southwick, was the one formerly in connection with the Congree, and consequently the mother church, but I find this is a mistake. Their church book only dates from 1700, as appears by the following memorandum. "This church first worshipped under the preaching of Mr. Andrew Gifford, at Witchpit Wood, in 1700, and removed to Pighill Barn, in 1701." In 1709 they built a meeting-house, 30 feet by 10, in which they worshipped 100 years, until 1815, when they built their present place. The original meeting house in connection with the Congree being in a very dilapidated state, was sold by the Trustees in 1800, and the proceeds applied to the use of the ministry. There was a small sum of money bequeathed to each church, by a Mr. Keals, of Bradley. I have endeavoured, but in vain, to trace the origin of the church at Witchpit Wood; whether it was a separation from the original church at Southwick, or a new interest, does not appear.

In 1736, differences arose in the church, on certain points of doctrine, which resulted in a separation, but an amicable one, as appears from the fact that the separatists were allowed the use of the baptistry and burial ground as long as they chose, a concession of which they frequently availed themselves. It appears from the church book, that the friends who had left the Congree first worshipped at Studley, most likely in the house of one of their number, and continued to do so up to October, 1743, when they removed to Trowbridge, and occupied, until Oct. 1755, a house of one Mrs. Thrasher, at the annual rent of four pounds, which during the whole period was paid by Mrs. Temple.†

I believe, from what I have heard from friends now no more, and the living testimony of Mr. William Webb, that this house was in the yard now belonging to Mrs. Stancomb, in Silver-street. At this period the affairs of the church were under the management of Mr. John Ledyard, if I mistake not, one of the family for so many years residing at Road, and continued, it appears, to be so until his death in 1768. He was buried in the vestry of the newly erected meeting-house, called then, and for many years afterwards, the Little Meeting. By the enlargement in 1784, this vestry was taken into the chapel, so as to leave his grave just within the entrance of the left aisle, where a blue slab in the pavement marks the spot.

At the time of the removal of the church from Studley to Trowbridge, they had no settled minister, but from 1743 till June 1746, Mr. Thomas principally supplied the pulpit; and thence till October, 1747, Mr. Williams did so. In September, of the same year, Mr. George Wickenden, who afterwards became their pastor, preached to them for the first time. He was ordained in May, 1752, by Mr. Stennett and others.‡ In December, 1759,

† Mr. and Mrs. Temple appear to have been great friends to the new interest. Mr. Temple remained with the Congree church, but I believe Mrs. T. was among the separatists. Mr. T. left £77 6s. 6d. for the use of the church.

‡ This Mr. Stennett, was no doubt Dr. Samuel Stennett, of Little Wild street, London. In their correspondence with him they address him as Mr. Stennett, until 1704. They then address him as Doctor—he had that degree conferred upon him in 1763.

after a few days' illness, he died, at the early age of thirty-five; he was buried in the table pew of the then meeting-house, and now lies about the middle of the present. In 1754, they undertook the building of their chapel, in Back-street, and began to worship there in October, 1755; but they had been collecting for this object as far back as the year 1752. In that and the following year, Mr. Wickenden collected the sum of £146, clear of all expenses, in London, Bristol, Frome, Devizes, Portsmouth, &c. The cost of this undertaking is found to have been as follows: ground, £8; writings, £7 18s.; building, £218 17s.; altogether, £234 15s. 11d. In 1766, a vestry was added, at an outlay of £46 15s. 3d., subscribed by the friends themselves. In 1784, the chapel was enlarged at an expense of £264 12s. 6d., also obtained by local contributions.

After the death of Mr. Wickenden, in 1759, the pulpit was supplied by various ministers until 1765. Among the number, there appear the names of Hugh and Caleb Evans, Benjamin Francis, Thomas, and Kingdon. In 1763, Mr. N. Rawlings supplied the pulpit, and continued to do so, at intervals, until December, 1765, when he became the stated minister, and was ordained in 1769. Owing to some unpleasant circumstances, Mr. Rawlings left in 1771; but resumed his office in 1778, and held it until his death, 1809, at the venerable age of seventy-five. Mr. Rawlings came from the church of Mr. Benjamin Beddome, Bourton-on-the-Water, Gloucestershire, and was a faithful and successful minister of the gospel, having personally baptized about one hundred and seventy-five persons. As a man, a christian, and a minister, I think I may say, he was respected by all who knew him. During the absence of Mr. Rawlings, from 1771, to 1778, the pulpit was supplied by various ministers, including Messrs. Hugh and Caleb Evans, Rippon, (afterwards D.D.), B. Francis, Bicheno, Sutcliffe, and Cooper. Mr. Cooper supplied for sixty-one sabbaths, and received from the church a call, four times repeated, to become their pastor, but there being a want of unanimity on one or two occasions, he declined it, and accepted a unanimous one from the church at Bratton, where he remained until 1797.

Soon after the death of Mr. Rawlings, Mr. Richard Davis, of Liverpool, became

the pastor, and remained until 1814, when he left for Devonport. Not long after his coming, the congregation so much increased, that it was found again necessary to enlarge the place, which was done at an expense of seven or eight hundred pounds. In this case an appeal was made to the public for assistance, and a very considerable sum was collected by the exertions of Mr. Davis, in London, and other places. Mr. Macfarlane succeeded Mr. Davis, in 1816, and continued in the pastorate until 1821, when he withdrew; and in 1823, Mr. Walton, from Cheltenham, accepted the office, and continued in it until 1843, when he removed to Lockwood, in Yorkshire. His place was soon supplied by your present pastor, Mr. Barnes, from Brompton, near London, under whose ministry, not only has your number as a church greatly increased, but, the congregation too, so that the recent and third enlargement became necessary.* This increase from about six members to the present number of three hundred and forty-four, fulfils in a good degree the promise, that the little one shall become a thousand, and the small one a strong people.

The above appeared in the form of a small pamphlet addressed to the members of the church.

The enlarged school-room was re-opened on Tuesday, November 17, 1846, by a member's tea meeting, provided by S. Salter, Esq., senior deacon of the church.

The enlarged chapel was re-opened on Wednesday, December 2, when a prayer meeting was held in the morning at seven o'clock, and three sermons were preached, that in the morning by the Rev. William Jay, of Bath; that in the afternoon by the Rev. C. J. Middleditch, of Frome (Mr. Probert being ill); and that in the evening by the Rev. T. Winter, of Bristol. There was no collection at either service; a circumstance which Mr. Jay said was new in his experience of chapel-opening. The place was thronged all day, and in the evening, hundreds of persons could not find admittance.

* This enlargement, the whole expense of which will be met by the kindness and liberality of your senior deacon, Mr. Salter, calls loudly for your thanksgivings, not only to him as the instrument, but to God, who thus disposes his servants to devote their property to his glory and the cause of religion in the world.

Christian Experience.

AN OLD FASHIONED RELIGIOUS EXPERIENCE.

I was born at Tarsus, a city of Cilicia. My parents were both Hebrews, they devoted me to the religion of their fathers, and they conscientiously dedicated me to the work of studying and expounding the Jewish code of laws.

I led a life of rigid morality, and in utter ignorance of the deep depravity of my heart, supposing I was well pleasing in the sight of God. My delusion was dissipated by a vision of Jesus Christ, who met me in the way, as I was drawing nigh to Damascus, with a commission to put to death his followers. I was overpowered by a sense of his majesty, of his holiness, and of his love. My opposition was disarmed, and I fell at his feet and cried, "What wilt thou have me to do!"

The more I studied his character, the more completely was my soul filled with admiration of him, and from that day the uppermost desire of my heart was to know more of him, to live in him and for him. My love for him led me to delight in toil and suffering for his sake. Indeed, no honour seemed to me so high as to be "counted worthy to suffer for his sake." My own happiness seemed a minor object, compared with the salvation of men and the glory of Christ. I could say with sincerity of my Jewish friends, "I could wish myself accursed from Christ for my kinsman according to the flesh;" and honestly could I testify to the Thessalonian church that I was ready to have "imparted to them not the gospel of God only, but also of my own soul." My labours at Philippi well nigh cost me my life; yet I could but rejoice in the idea of being offered upon the sacrifice of the faith of Christ.

My feelings underwent no important change from the day of my conversion, except that as I saw more and more of myself and of Christ, I learned to walk by faith and not by sight. I had many desperate conflicts with wicked men and devils, and many not less severe with my own heart, and when I exhorted the Ephesians to put on the whole armour of God, I wrote from the teachings of my own thorough experience. I had then been a follower of Christ about twenty-five years, and though I preached the gospel amid most fearful perils, and suffered everything short of death itself, yet

these trials were nothing compared with the "body of death" I carried, and the desperate attacks of "the god of this world—the prince of the power of the air." But my confidence of final victory never for a moment failed me. I knew that I did not fight alone; and oh! no one can tell, who has not felt it, how animating and cheering was the thought that deliverance was at hand—with what unutterable joy I returned thanks to God that "through Christ strengthening me, I could do all things."

No truth was more deeply written in the history of my own struggles, and in my own consciousness, than that I was indebted to the grace of God for every step of progress in Christian knowledge and holiness. I always felt as if saying, "by the grace of God I am what I am." As to attempting to do the work of a Christian alone, I never thought of it. I was too thoroughly cured of all confidence in the flesh by my first interview with Christ, ever to go back to a reliance upon my own works—having "begun in the spirit," I did not attempt to "make myself perfect by the flesh." Perfect, I never fancied myself to be. As I contemplated the spotless excellence of Christ, all my attainments seemed as nothing—they were not worthy of remembrance; and "forgetting the things that were behind," and with my eye constantly fixed on that glorious mark, I was stimulated to press forward towards it, "that I might apprehend that for which also I was apprehended of Christ Jesus."

During my whole Christian life, I often felt almost irrepressible longings to have fuller visions of Christ than my body of clay would permit. Once I was taken to the third heavens, and saw things unutterable; and many times before and after that, my "desire to depart and be with Christ," in conflict with my desire to toil on for the welfare of the church, left me "in a strait betwixt two, hardly knowing which to choose." And when in the power of the merciless Nero, I knew that my departure was at hand, by the grace of Christ, I was ready to be offered. "Oh, grave where is thy victory, oh, death where is thy sting?"

Brethren, be ye followers of me—even as I am of Christ. PAUL.

DAVID NASMITH.

WE have thought it would be interesting to those of our readers who are unacquainted with the fact, to be informed that this distinguished christian philanthropist was a baptized believer. His life, by Dr. Campbell, of London, ranks high as a valuable and very interesting biography. From that volume we now give an extract of a letter to his wife, describing the exercises of his mind on the important subject of believers' baptism, the circumstances of his own immersion, and his subsequent reflections. We only observe previously, that "David Nasmith was born in the city of Glasgow, March the 21st, 1799, of parents respectable in circumstances, and eminent for piety. They were, at the time of his birth, members of the college church, so long the sphere of the labours of the celebrated Dr. Gillies, the friend and biographer of Whitefield. There David was baptized (?) by Dr. Love, one of the original secretaries of the London Missionary Society, who happened to occupy the pulpit when, according to the Scottish custom, the child was publicly presented for baptism."

David became a member of the church in Nile-street, Glasgow, under the pastoral care of the Rev. Greville Ewing, when sixteen years of age. On settling in London, in 1835, with a view to establish the London City Mission, Mr. and Mrs. N. connected themselves with the church assembling in Maherley chapel, Rev. R. Phillip pastor. Mr. N. died the 17th Nov., 1839, and was interred in Bunhill Fields on the 25th.

He was eminently successful in the formation of City Missions, for visiting the poor at their own habitations, both in the metropolis and in the provinces, and multitudes bless his memory as the instrument under God of their salvation.

His biographer introduces the letter thus:—Towards the end of July, an event occurred in the history of David which demands special notice, from the truly christian spirit in which he narrates it to his excellent companion. Writing her on the 3rd of August, 1834, he says—

"I have not forgotten what you said to me one evening not long since, and which, at the time, gave me real joy, bursting, as it did, a bond by which I had long bound myself, when you said, referring to yourself, 'If I saw it to be

my duty to be baptized, I would without delay submit to the ordinance.' You know that for many years my mind has been occupied with this subject, although neither man nor woman has been annoyed with my thoughts upon it. I have for some time past sought, and last Thursday morning, between five and six o'clock, found an opportunity of satisfying my own conscience before God in reference to this ordinance of divine appointment. On the day previous I had had some intercourse with a minister of the gospel who was himself lately baptized, whom, before we parted, I found willing to administer the ordinance in my case. We met, accordingly, at five o'clock in the morning, and proceeded to the river, where, with God as our witness, David was baptized in the name of the Father, the Son, and the Holy Ghost. I trust I felt the presence of Him who set me the example, and whose loving command it has been my privilege to obey. Oh that I may have, in its fullest extent, the thing signified in this ordinance! May I indeed be buried with Christ; may I be wholly washed; may I rise with him and in newness of life live to his glory! I slept little, as you may suppose, during the night previous,—holding, I trust, sweet communion with my God, and, with shame, confessing my sin in so long delaying the performance of what I believed to be a duty. My mind has since been freed from a load which had long pressed heavily upon me, and I have felt more joy and simple trust in God since, than I had done for some time before. The evening of the same day I had a precious opportunity given me of commending Jesus to a number of young people in a boarding-school, and urging on them the duty of immediately coming to him. Next day I also enjoyed considerable liberty in addressing a meeting in behalf of the souls ready to perish on the continent. To-day I have had two opportunities of testifying of Jesus' love, first to the young, and afterwards to the aged. Since I came to Ireland I have had many precious opportunities of speaking of the Lord to Roman Catholics, who have listened to me with marked attention, and approval of the simple truth set before them. Pray with me, my dear, that we may meet with many of them in heaven. As touching the ordinance above referred to, I have read the published sentiments of Mr. Ewing upon the subject,

and often heard them from the pulpit; I also attended some lectures of Dr. Wardlaw's on the subject a number of years ago: but with all deference to their judgment, and of the many christians, whom I love and esteem, who are differently minded from me in this matter, I claim to myself what I have pleasure in allowing to all—the right of private judgment, and of acting not as pleasing men but God. I have no wish to join a baptist church, nor to leave my present fellowship, on the ground of the step I have just taken. I shall continue to hold fellowship with disciples, simply on the ground of discipleship, (and than this I know no other ground in scripture,) as long as they will allow me to do so. I hope to be preserved from getting into the very narrow and contracted spirit of many who have been baptized, who make baptism discipleship. May the Lord keep me from it! Knowing the horror which many of my christian friends have of those called baptists, I am prepared to expect a considerable change in the feelings of many towards me on account of this step; but I hope I shall be preserved from change as to them, and be prepared to take up my cross in following the Lord. We have one Master: we shall not, I trust, quarrel, but agree to differ. I hope we may be allowed still to speak and act together as christians in those things in which we are agreed; and as touching those things in which we are not agreed, may the Lord reveal to us his will, by causing his Spirit to enlighten our minds in the knowledge of his truth as revealed in scripture! Should any one ask me, 'Why were you baptized?' my simple answer is, 'The Lord Jesus Christ was baptized.' He told his apostles to go and preach the gospel to all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost. Those who believed were baptized."

[Often have we thought we would give, and as often have we drawn back from giving, a little narrative. But on reading the above we were reminded of it, and perhaps it will be more fitting here than in any other place. David Nasmyth thought, it appears, and conscientiously no doubt, that he could be more useful in his work if he did not become an openly-avowed baptist. But were all to act on this principle what

would become of truth? Besides, a man may be consistent and yet be respected and extensively useful. About twenty-two years ago a young man, living in a town where there was only one baptist, and she an aged and infirm woman, yielding to conviction, arising chiefly from reading the New Testament, was baptized. He had long been active in forming sabbath schools for children, and had lately opened several for adults. Axious to form schools for adults generally throughout the kingdom, he wrote and printed a history of them, and soon after resigned a respectable situation in his native town, to go out on this errand, though at the time without any certain income. On one of his first journeys he visited a destitute baptist church in a secluded district of his native county. At their request he settled among them, preaching to them as well as he knew how, and forming sabbath schools in all the villages around, in both churches and chapels. Three sermons in three villages, overlooking the schools in them, and walking eleven miles through rough clay roads, was his every sabbath work. During the week he taught a day school for his own support, and usually preached two or three times. For several years he had watched the proceedings of the religious world. He had given special attention to the movements of the Sunday School Union and the Religious Tract Society; and had put many of their valuable publications into extensive circulation, although he conceived that, in some of them, there was rather an unfair leaning towards the established church and paedobaptism. He was anxious to obtain similar cheap publications, descriptive of the baptists, of whose doctrines and discipline he knew that vast numbers of people in this country were in entire ignorance; but he knew not where to find them. Occasionally, here and there, he could pick up an old tract on believers' baptism; but such things were more scarce than gold, and valued more by him. He often thought on this subject; his mind perpetually turned to it; and many a time did he sit, when wearied with his journey, on a stile, and say to himself "Oh that I had a Press! I would let the world know who and what the baptists are." Some rather remarkable coincidences placed him in another position, as minister of a considerable baptist church in a midland

county. When on a missionary tour in Warwickshire, one morning, after breakfast, the mistress of the house, an aged but active christian, produced from her table-drawer a number of tracts, covered with old sugar papers, and asked the opinion of the ministers present respecting them. This seemed *the time*. A conversation ensued on the propriety of selecting and issuing suitable tracts and school books for the baptists, and the publication of a penny magazine for Children. All approved. "Call a meeting," said one of the ministers. "We have one," was replied, "I move that Brother P— be chairman." This was agreed to, and resolutions were sketched and adopted, and afterwards printed and circulated. This was in October. Next January a Children's Magazine appeared, and a little dépôt was opened for tracts and school books—a small room partitioned off from a wool chamber, with shelves, table, chair, and stove. Next year "a press and types of our own" was proposed and agreed upon. Within the following week they were bought, and the press fixed up in a bean-chamber, hired of a baker. One man com-

posed and printed, and his wife folded, the Magazines. Well, things went on, and a house was taken and occupied—then a large room as a workshop—and then extensive premises, with a large sale shop, and composing, printing, binding, and stereotype offices. The whole concern was then removed to the county town, where, in one way or other, these operations were carried on, and are still increasing. During this period millions of tracts on the gospel and baptism, with school books, magazines, &c., beyond numbering, have been issued; and this month, in preparation for the next, a steam press is throwing off 10,000 of one magazine, 15,000 of another, and 15,000 of another. Nor is this all. These proceedings attracted the attention of others. Dr. Campbell referred to them when he issued his first letters on cheap periodical literature in the *Patriot*. What he has effected is known by all; and, excited by him, others are hastening to tread in his steps. We might have said more, but here our narrative must end; by which we wish to show that a man need not sacrifice consistency in order to be useful.]

Characteristic Sketches.

A MEETING OF MISSIONARIES.

AMONG the interesting exercises of the last week at New Haven, there was one season so peculiar, solemn, tender, and yet delightful to the pious heart, that I cannot omit its record, though the mention of it may not be acceptable to those who enjoyed it most. It was not in the crowded temple, where the thousands gathered to see and hear what the Lord is doing among the nations of the earth. It was not in the streets or on the spacious squares of the beautiful city, whose gates were so widely thrown open for the entrance of the people of God. It was away from the sight and hearing of the world—watched over by him who seeth in secret. His ear heard, and the heart of the Saviour sympathized with the emotions then and there expressed or awakened.

Two open parlours of a private house were filled with missionaries and wives,

widows, and children, with a few friends whose sacrifices in the cause seemed to entitle them to a place in such a company. They had gathered by themselves to spend an evening in social conversation and prayer, to strengthen each other's hearts, and to seek of God the grace required for the work before them.

There was one who had been a quarter of a century under an Indian sun; he had come home to the graves of his fathers, and now his wasted health being restored in the bracing air of his native hills, he was about to return to his Eastern home, to die for the souls of the heathen. His wife sat near, calm, decided, trusting. She knew what the service was—she had been there, and would go again.

Near by was a youth who had been born of missionary parents in the midst of Paganism. In early childhood they gave him to God and the church; he was

and brought to this country, nurtured by pious friends, converted by divine grace, trained for the christian ministry, and now he was devoted to the mission field, and was soon to sail with his father to join his brother in a land of idols.

Here was another with whom I studied for the ministry. He had been for years in the foreign field, and now with wasted strength and disordered health, he had come back to his native land. And this was the story of others, of nearly all the missionaries present.

And here too was a group of youths, twelve, fifteen, seventeen years of age.—Who were they? The sons and daughters of parents now beyond the seas; and they had come to-night, *nine* of them, to enjoy the sympathies of the hour, and to be commended to the God of their fathers. Precious youth: ye are not orphans, if ye have no parents. You shall find a father or a mother in every friend of Christ.

And there was yet another company. It was a band of youthful soldiers of the Cross, with those who are soon to be their wives, and their companions in the foreign field. They have a right *here*, and their emotions must be strong, as they mingle with these veterans who have come home from the wars, and can tell them what it is to be a missionary to the heathen.

There were also *five* young ladies present, all of whom are expecting to set out on the same errand.

The evening was then spent in the interchange of thought respecting the work before them. The older missionaries talked of what they had seen and felt among the heathen, told their young friends what they must expect, and what they would need to sustain themselves and succeed; how the Lord gives grace according to the day, and will provide when the help of man is vain, and then they would go to the throne of grace and commend their friends present, and their *dearer friends afar off*, to Him who is everywhere present, and it seemed as if to be a missionary was to have a brother's place in every praying heart. Some of the young brethren spoke, and pleasantly, of their hopes and fears; of their trust in God, their weakness and unworthiness, but their willingness to do and die for him who died for them.

It was ten o'clock when I entered the meeting: just as it was drawing to a

close, and at an interval between prayer and singing: the stillness of the tomb was there. I was struck with it deeply: they were all standing, and Mr. Spaulding said, "When we have sung a hymn, brother Gleason will lead us in prayer, while we make a new consecration of ourselves to Christ." Then they lifted up their voice, old and young, parents and children, and sung those old and familiar words,

"Blest be the tie that binds
Our hearts in christian love;"

and I looked around upon them, and studied the faces of that assembly.

It was a study, I wished that infidelity had been there to look on this scene, to see if the religion of Jesus is not a real principle. Here was no excitement, no fanaticism, no cant, no sobbing and taking on, I had almost said no tears, but that would have belied my own eyes; yet was there a calm decision, a trusting purpose, that told of strong convictions of duty, and cheerful devotion, that actually surprised me. This is a confession, but so it was. I had never seen such a company before, and the *repose of soul* in every face was marvellous to me. I looked for enthusiasm, but there was none. I listened for sighs of rising regret, but none came. If some had fainted, it would have been nothing wonderful, but there were no faint hearts in that little band, they came to pray, to sing, to speak and to hear of Christ, and the heathen, whom Christ died to save, and *that was all*. They had chosen to give themselves to that work, and for this they were willing to forsake father and mother, friends and home, native land and christian fellowship, and having put their hand to that work they would not look back—not they. And then "Brother Gleason" stood near to the throne of grace, and the whole company clustered at the footstool, while the man of God presented the sacrifice—their bodies and souls—a living sacrifice—holy and acceptable to Him who received it. I thought of heaven—of angels flying hither to listen—of the heart that bled on the spear, now beating in sympathy with the hearts that are throbbing here.

The evening passed away, and they shook hands, smiling and happy, as cheerful a company as I have ever seen. May the Saviour go with those who go, and stay with those who stay!—*New York Observer*, Oct. 15, 1846.

The Spiritual Cabinet.

COMPASSION OF JESUS.—In contrast with the insensibility, or the languid, uncertain, and misdirected sympathy of our fellow mortals, it is exceedingly cheering to the mind of the christian, to consider the compassionate regard of our great High Priest. His interest in the human race is of no recent origin, and it is of no partial or variable kind. For a moment, during the flight of unnumbered ages, his settled purpose to benefit mankind never changed. Mindful of his great design, he often visited, in the form of the angel of the covenant, our lowly abode, and, in the fulness of time, he came to dwell in a tabernacle of clay, and to make himself at home with man in his lowliest condition of suffering and of want. Combining with infinite intelligence and divine compassion, the most varied experience, he can enter into the circumstances of all, strange as they may appear to others, or mysterious to themselves. Our secret springs of feeling and of action are ever open to his view. Far better than we can explain it, he knows our condition, however distressing or peculiar. The multitudes of cases and their diversity cannot distract his mind, or diminish the interest he feels in each. Just as if he were the sole and exclusive object of his condescending kindness, he cares for every one of his disciples, even the least. His eye, more rapid in the glances of its tenderness than the rays of light, is upon the righteous; and his ear, sensitive amid the melodies of heaven to the faintest sigh or affliction, is open to their cry. And that divine sensibility to suffering of every kind and degree can never be impaired. The orb of day may be quenched in gloom, the lustre of the stars may fade and melt away, the tides of ocean may fail, genial dews and refreshing showers may cease to revive the thirsty land; but the compassion of Jesus can never fail, so long as there is to be found amongst those who believe in him, one, who, in this vale of tears, needs his guardian care or the consolations of his grace.—*Emmaus.*

THE REIGN OF CHRIST.—For my part, I am persuaded, that before the end of the world, the Lord Jesus, by his word and spirit, will multiply the seed of Abra-

ham as the stars of heaven, bringing into one fold the remnant of Israel, and the multitude of the Gentiles; and that his church shall have peace, after he hath judged and broken the stubborn adversaries thereof, and laid the kingdoms of the nations in a useful subserviency to his interest in this world; and that himself will reign most gloriously, by a spirit of light, truth, love, and holiness, in the midst of them. But that he hath a kingdom of another nature and kind to set up in the world, than that heavenly kingdom, which he hath peculiarly exercised ever since he was exalted and made a Ruler and a Saviour; that he should set up a dominion over men, as men, and rule either himself present or by his substitutes, as in a kingdom of this world, which is a kingdom neither of grace nor glory, I know it cannot be asserted, without either the denial of his kingdom for the present, or that he is, or hitherto hath been, a king; or the affirming that he hath, or is to have, upon the promise of God, two kingdoms of several sorts, of which in the whole word of God, there is not the least title.—**DR. JOHN OWEN.**

ON HUMANITY.—Humanity is a principle felt and understood by mankind in general; but in its extent or degree how widely various. By a vast majority, that which refers to the human race alone is comprehended in the term, and for want of due consideration of the subject, fix here the boundary of their sympathy and benevolence; but, that professing christians should content themselves with the confines of such limits, is a matter of surprise and regret. Such surely forget that the tender mercies of the Lord are over all his works, and that the unwarranted sufferings of the brute creation justly claim their compassionate regard and kind interference. This enlarged view of the principle will lead to a better performance of christian duty, and humanity, in its most comprehensive sense be considerably promoted. **S. H.**

A GEM.

On how lovely is grace wherever displayed,
In the words or the actions or tempers of men;
How sweet are the rays by its influence shed,
Producing their fruits and reflecting again.

Narratives and Anecdotes.

HOLY WATER.—Dr. O'Croly, once a Romanist, says, "What a multitude of odd ceremonies is connected with the use of holy water! It is astonishing what virtue is ascribed to this consecrated element! Nothing can be blessed or hallowed without it: neither candles nor new fruits, nor new-laid eggs, nor ships, nor dwelling houses, nor churches, nor bells, nor sacerdotal vestments. It is used in all the sacraments, before mass and after mass, and at the churching of women. Nothing, in short, can be done without holy water. Even the butter-churn is sprinkled with it before the churning commences, that the cream may work the better. It purifies the air, distempers, cleanses the soul, expels Satan and his imps from haunted houses, and introduces the Holy Ghost as an inmate in their stead. It is generally believed that the holy water, blessed at Easter or Christmas, possesses superior virtue; on which account several tubs, or barrels full, must be blessed on these occasions, in order to supply the increased demand."

CHURCH AND STATE.—I consider it a sacred duty every day to pray for the dissipation of that indifference about divine things, which prevails so universally among all ranks of men of every nation,—for the entire destruction of all political establishments of religion upon the earth. All power in heaven and in earth is delivered to our Lord Jesus Christ. Unless, therefore, the establishers of national modes of worshipping God, can show a commission from our Lord, properly signed and dated, so as to authenticate it, we must conclude that they, as God, have sat in the temple of God, by the act of establishing national forms of religion, declaring themselves to be God. I therefore pray for the downfall of all these establishments; also, for the cessation of war, slavery, idolatry, and Mahometan delusions.—DR. W. CAREY.

A SCENE IN THE BACKWOODS.—"As I drove up to the next house, the man came out and accosted me by my unvarying title of 'stranger,' and invited me in. I told him that I had some very good books, and asked him if he would not like to purchase some. 'Yes,' said he, 'but I hav'n't a cent of money in the world.' I asked him if he had any re-

ligious books. He said he had not. 'Have you no Bible?' 'No.' 'Can you read?' 'Yes.' 'Can your wife read?' 'Yes! she'll outread a camp-meeting any day!' I proposed giving him a Bible and some books. At this he was very angry, and said that he did not like these Societies, because they would give people such things,—'nobody had any right to give him a Bible.' After talking a while he became somewhat cooler, and consented to my giving a Bible to his little son, just beginning to read. He then said that when he was a boy in Carolina he saw a book they called the 'Pilgrim's Progress,' and he wished that he could find such an one again. I told him that I had the same old book, and showed him a copy. He looked at it and began to read,—said that he wanted it, and must have it, and began to hunt for some money. He found seven half dimes, the last money he had, for which I gave him the book. Hearing him use an oath, I told him that I was very sorry, and asked him if he ever thought that he was *praying* when swearing. He said he never did. I told him that he *was* praying, and that I had a little tract that would tell him what kind of a prayer he offered—and gave him the 'Swearer's Prayer.' He looked at it—said he was an 'awful creature' to swear, but boasted that he could 'curse a long-leaved pine into a scaly bark hickory any day!' He said that he had not heard a sermon for thirteen years. These people hear preaching but seldom. The preaching stations are few and far between, and are occupied only once in a month. Of the little preaching that they have, but very little is edifying or instructive. There is considerable antinomianism, and will be, so long as they are left to the guidance of their blind spiritual leaders. Very little attention is paid to the sabbath, and whiskey is, in the opinion of many, the highest good. There is an awful delusion among them, fatal as anything can be, that if they are only members of a church, *they are safe*, no matter what their lives and conversation may be. This leads them to overlook the Saviour and the cross, and the colporteur's business with them, is, emphatically to point them to the 'Lamb of God, who taketh away the sins of the world.'

A CHRISTMAS BOX.—“The first day of the year,” writes a minister of the gospel, “a person came up to me as I descended the steps of the pulpit, and placed a small package in my hands, saying in a tone of emotion, ‘Here is a Christmas-box: God grant you may receive many such.’ As soon as I was by myself, I opened the mysterious bundle. It contained, first, a very large string of beads, or rosary: second, two tickets of membership in the Association of the Sacred Hearts; third, an old relic-case, containing fifteen relics of different saints; fourth, a letter, in which I read as follows: ‘Why should I delay to obey the call of God? From this day I renounce the Romish church in order to join the church of the Lord. I firmly believe that Jesus is the only Mediator and Saviour, and that whosoever believeth on

him hath eternal life. I give up to the minister of the Lord, who first preached his word in my hearing, the objects of my superstitious reverence, and now I am set free from the chains which bound me. I have not been constrained by any one to do as I am doing. I have made up my mind freely and voluntarily, after a length of time, and much reflection upon the gospel. But the work is not of me, but of God.’”—

Miss Chronicle.

LORD KENYON, who understood law rather better than the gospel, closed one of his charges to the jury as follows: “Finally, gentlemen, I would call your attention to the example of the Roman Emperor Julian, who was so distinguished for the practice of every christian virtue that he was called Julian the *Apostle*.”

The Three Great Curses, SLAVERY, WAR, INTEMPERANCE.

Slavery.

THE AMERICAN FREE WILL (GENERAL) BAPTISTS AND SLAVERY.—The denomination of Free Will, or General Baptists, in America, consists of 1,193 churches, containing 58,174 members. They possess an honour that belongs to few other nominally christian denominations in the United States, the honour of denouncing and opposing the atrocious system of American slavery: a system that renders American liberty a scoff and a bye-word, among even the despots of the old world. They hold no communion with slave holders, they have no slave-holding members, and slave-holding ministers, like Judas kissing Christ, and if not selling him in his person, yet selling him in his creatures, and even his disciples. They rob no poor negro of his little all. They breed no human beings for the slave market. They tear asunder no ties that bind in one, parents, children, husbands, and wives, through the accursed lust for gold. Most American denominations foster in their churches men guilty of these atrocious crimes—crimes that are among the darkest on which the sun ever shone, or which the god of this

world ever rejoiced to behold. Not so the American Free Will Baptists; their organ, the *Morning Star*, is continually pouring out its denunciations and exposures of the whole of the horrid system, which renders a land, long supposed to be the land of liberty, the land of tyrants and slaves; which sinks the black man, even if a child of God, as low as the brutes, and sinks the white man, if nominally a christian, lower still; as it renders him a robber, an oppressor, and a hypocrite. A robber and oppressor while depriving the suffering African of his rights; and a hypocrite while canting about liberty and equality; and, though acting so wickedly, yet professing to be the disciple of Him who bids his disciples to “honour all men,” to “render to all their dues,” to follow “whatsoever things are just,” and to do to others all that they would have others do to them. May the Free Will Baptists always pursue their honourable course; and ever denounce as enemies to man, traitors to Christ, destroyers of christianity, and helpers of satan, all professors of religion that sanction that abomination of abominations—AMERICAN SLAVERY!

AMERICAN SLAVERY appears to have reached the climax of its guilty course. A crisis is evidently approaching. Events are transpiring there in quick succession, all indicating its coming downfall. The leading facts, as stated in the public papers, are, that the war with Mexico, urged on by the slave-holders, is found to be *expensive* and unprofitable. The Free states also now begin to see that the Slave states only want to add more slavery states to the union. They have secured Texas, and now they seek to obtain Mexico. Recent elections show a reaction, and several little incidents have lately occurred which also indicate that a strong current of public opinion is setting in against this enormous wickedness. A slave-boy landed from a vessel on the shores of a free state; he escaped, and was captured, but some public-spirited individuals interfered, and the case was brought into court. The boy was declared free, and when brought forth was welcomed with rapturous joy by multitudes.—Three slaves, in attempting to escape, were overtaken, but a mob interfered, and set them at liberty.—A slaveholder, attempting to prove his property in a disputed slave, produced the document of sale. It was inquired who signed it, and the name was given. "Take it away! take it away!" said the aged judge, rising and raising his hands to heaven; "it is not valid, sir; it is falsely signed, sir; it is a blasphemous forgery: none can sign that *bill of sale* but God Almighty." The court was electrified; the slaveholder slunk out, and Vermont, awakened like a sleeper, gave twenty thousand abolition votes at the next election. These are all indications of what, we trust, is coming, and coming soon. With what joy shall we congratulate our brethren there when the foul blot of slavery is forever purged away!

War.

WAR.—The New Testament is directly opposed to that rage and resentment to which the world has given the delusive names of spirit and a sense of honor, and from which wars and contentions proceed. It is high time for the followers of the meek and lowly Jesus, in every part of the world, to study the genius of their religion, since in the knowledge of this many of them are lamentably deficient. In vain, so far as regards the diffusion

of a pacific spirit, has science enlightened the mind; in vain has learning softened the manners, and cultivated the taste; in vain has art multiplied the comforts; in vain has even religion established the faith, and in some measure sanctified the minds of the inhabitants of Christendom; for war—horrid, destructive, bloody war—is as much practised, and as much patronised as ever. Whatever men have learnt, they have not learnt to love one another; whatever attainments they have made in knowledge, they have made scarcely any in charity; however high they may have soared above the savage into the heights of science, they are still nearly upon a level in a taste for war. But real Christians should come out, and be separate, and touch not the unclean thing; let them act upon their own principles, and become not only the friends, but the advocates of peace; let them echo back in their several spheres the angel's description of Christianity, "Peace on earth, good will to men:" let ministers, from the pulpit; writers, from the press; private christians, in their intercourse with each other and with the world—inculcate a fixed and irreconcilable abhorrence of war; let the church of God be a society for the diffusion of the principles of universal peace.—J. A. JAMES.

LEAGUE OF UNIVERSAL BROTHERHOOD.—The following is a copy of Elihu Burritt's noble anti-war-pledge.

"Believing all war to be inconsistent with the spirit of christianity, and destructive to the best interests of mankind, I do hereby pledge myself never to enlist or enter into any army or navy, or to yield any voluntary support or sanction to the preparation for, or prosecution of, any war, by whomsoever or for whatsoever proposed, declared, or waged. And I do hereby associate myself with all persons, of whatever country, condition, or colour, who have signed, or shall hereafter sign, this pledge, in a 'League of Universal Brotherhood,' whose object shall be to employ all legitimate and moral means for the abolition of all war, and all the spirit and all the manifestations of war throughout the world; for the abolition of all restrictions upon international correspondence, and friendly intercourse, and of whatever else tends to make enemies of nations, or prevents their fusion into one peaceful brotherhood; for the abolition of all institutions and customs which do not recognize and respect the image of God and a human brother in every man, of whatever clime, colour, or condition of humanity."

Intemperance.

SPIRITED EFFORT.—The editor of the *Teetotal Times*—a well-conducted weekly publication—has offered ten pounds each for the best of five essays on various temperance questions. These he proposes to publish in editions of 100,000 each, at six shillings per hundred, carriage or postage free. He proposes that the first essay, on the advantages of temperance to the working classes, shall be distributed gratuitously, by subscribers sending six shillings for 100 copies, with the names of the parties to whom they are to be sent in their own locality. And thus their delivery will be secured at once, without further trouble or expense. This is an ingenious scheme. Success to it!

NEW PUBLICATION.—We have received copies of Parts 1, 2, and 3, of *The Teetotaler's Companion*, by Peter Burne. The work is got up in superior style, and with each part is a coloured plate of the state of the human stomach—one represents that of an abstainer, another that of a moderate, and another that of a drunkard. It is filled with facts, statistics, &c., and appears designed to form a regular text book for total abstainers.

ONE CAUSE OF DESTITUTION AND DISTRESS.—Whilst thousands of able and industrious men, together with their families, are at the present time, in consequence of the want of employment, or the high price of provisions, suffering from destitution, it is stated that during the last year forty millions of bushels of barley, besides other grain, have been consumed in the manufacture of intoxicating liquors; or, in other words, as much food was thus destroyed in Glasgow alone, during that period, as would have supported nearly the whole population of Scotland.

"A CHRISTIAN TEETOTALER" says, that the temperance cause would prosper better if it were advocated on its own merits, and not supported by the questionable aid of balls, coffee houses, and gaming-tables!

"AN OFFICER OF EXCISE."—J. W. L. has been dipping his measuring rod into our temperance tub. This is too bad: if we are to be sounded, let the operation be performed by one who does not support himself by guaging intoxicating drinks.

NUMBER OF BRITISH TEETOTALERS.—J. R. G. informs us that there are nearly six millions of total abstainers in Great Britain and Ireland.

Correspondence.

CANDIDATES FOR MISSIONARY LABOUR.

To the Editor of the Baptist Reporter.

DEAR SIR,—In October last, I observed a letter by "OBSERVER," the purport of which was to enquire the reason why the baptists have to complain of a lack of labourers to supply the late vacancies by death and removal, and to occupy fresh stations in the missionary field; while the Wesleyan Methodists have plenty of candidates for that noble work.

"OBSERVER" asks, "Is there not a cause? What is that cause? Is there no remedy?"

If you will allow me, I will endeavour to reply to these questions as briefly as I can.

1. This can be dispatched in one sentence. There must be a cause: for no effect can be produced without a cause.

2. This requires some knowledge of the working of each system. As I have for a long time had opportunities of making observations of the proceedings of both denominations, I would observe, that the baptist churches in general do not afford the same facilities for developing the latent talents of their members. It is true they have prayer-meetings, conducted by the senior members; and sabbath schools, which engage some of the junior members of both sexes. But there is a wider and more suitable and congenial field for a Wesleyan to engage in. Let us take the case of a young man just converted to God amongst the Wesleyans: he attends his class weekly; he hears

there the testimony of his elder brethren to the power of religion; he hears something of the temptations and trials to which they are exposed; and he receives instruction, caution, reproof, or encouragement, from his leader, suited to his own state. He finds this service, if he rightly uses it, to be a means of grace. It is a soil in which the tender plant may grow and thrive, bringing forth its fruit in its season. It is also calculated to afford the young convert facilities for expressing, with some degree of propriety and fluency before others, his views of religious truth. He has to speak in the presence of the class, consisting of from ten to twenty members, every week. He is occasionally called upon to pray among them. After this, as there are a number of country places with schools and congregations, he will occasionally visit some of them as a sabbath school teacher, or a superintendent, when he will be expected to pray with the children, and sometimes to address them. At such places there is also the preaching of the word, perhaps twice on each sabbath, by a local preacher. He is a man in the same rank of society with our young friend; at all events there is no ministerial or official dignity to interpose as an obstacle between them. The young man returns home with him. They talk of things pertaining to the kingdom of God. He repeats his visits, and after a time is invited to address the congregation *for once*, either by giving an exhortation, or by making an attempt to *preach* them a sermon. Then the public prayer meetings, and the love-feasts afford other opportunities of public speaking. Thus you see how the young men are led forward step by step, acquiring more readiness of speech and greater confidence in addressing a congregation at each step; until by and by a number of them, such as are called by the Lord to the work, are prepared to take the office of local preachers, and preach alternately to ten or twenty country congregations. And now, to tell you the truth, *this is the secret of Methodist success*. Let me here say a word about the local preachers, who go forth taking nothing for their labour of love. They are the most disinterested, most laborious, and, as a body, the most useful members of the Methodist societies. Some circuits support two regular traveling preachers, as they are designated;

and they have also the benefit of the gratuitous labours of from ten to twenty local preachers, who support themselves and their families by their own hands during the week, and go out on the sabbath to preach the gospel, without hire or pecuniary reward. Should the labours of this host of faithful helpers ever be discontinued in the Methodist body, down it must fall: Methodists would be deficient both of money and men immediately, and another century would find "Ichabod" inscribed on the walls of its numerous sanctuaries.

3. To this I reply, there is. Another correspondent in the same *Reporter*, "N," has written beautifully on members tea meetings. Let that article be read and studied with care. "Let such social services be held generally by the churches," he says, "annually, or oftener;" allow me to say quarterly, or oftener. Baptist pastors might also introduce conversation meetings on experimental subjects, as a continuation of inquirers meetings, weekly. I have no doubt these would be a great blessing. Bible classes also for the young, especially for sabbath school teachers and children, would be another step in advance. The pastor might also gather around him a little band of converted, pious young men, possessing zeal and some talent, and stir them up to zealous exertion, by opening prayer-meetings in the destitute parts of the town or neighbourhood; and there, occasionally, one or another of them might expound a chapter, or give an exhortation, or preach a short sermon. The pastor might meet all these friends weekly, receive their reports, give them such advice as his judgment might direct, and let them then hold a short prayer-meeting. Such a weekly meeting of minister and helpers would be very interesting. The pastor might also, now and then, visit, on week evenings, some of those stations, and preach and converse with the people. This would certainly cause him to lead a busy life, and it might sometimes abridge his hours of study, but he would be amply rewarded in the conversion of souls, the increase of the church, and the development of its varied talent; and by the blessing of God on his labour and care, his church would thus become a nursery for missionaries; and the question would not then be presented in the anomalous

form which it now assumes—"We have the money, but where are the men?"
Gloucester. W. M.

P. S.—Since writing the above; I find that one young man of my acquaintance, who has been a local preacher a few years, and who, in company with three other local preachers on this circuit, studied the Hebrew language, by hiring a Hebrew teacher on week-day evenings, and who afterwards prosecuted his studies very successfully, has just passed his examination in London before the Wesleyan committee; and is shortly to go out, in company with several others, to the Missionary field.

BAPTISTICAL "PREDICTION."

To the Editor of the Baptist Reporter.

DEAR SIR,—In the *Reporter* for Nov. last, (page 466) I observed a subject noticed, upon which I would beg to offer two or three remarks. Your correspondent T. N. has ventured to prophecy that a considerable change is likely to take place among the Independents in regard to baptism. And that this change will be, that "rather than allow their members to go over to the baptists, believers will be immersed." And that they "*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.*" I confess I have no great faith in the "prediction" of my old and highly esteemed friend. I am inclined to think that the corruption of human nature and the deceitfulness of the human heart will lead, in most cases, to a very different result. But be that as it may, if the practice should ever be resorted to, the question comes home to every baptist—*Should such persons be considered as truly baptized, and be received as such into a baptist church, if application to that effect were subsequently made?* My own convictions at present, are,—*They should not.* And my reasons I will now state.

1st. As christian baptism is immersion in water on a personal profession of faith in Christ, and neither infant sprinkling or anything else can be a substitute for it, no person can conscientiously believe that *both* can be in accordance with the will of our Sovereign Lord. That pædobaptists may and do baptize professed believers, who have never been sprinkled in infancy, I am well aware; but that does not bear upon the practice

referred to by T. N. Now, my dear sir, I can scarcely picture to my mind a grosser act of hypocrisy and double dealing than that which my friend T. N. predicts. That a professed christian teacher, who believes that the sprinkling of infants is of divine appointment, and is in truth christian baptism, should after all, *rather than allow a member to go over to the baptists*, consent to immerse such an individual, by which act both the candidate and *administrator* virtually disown the previous sprinkling in infancy, presents such a flagrant example of sectarianism, party interest, and utter disregard to the authority of Christ and the fear of God, as must entirely unchristianise the whole proceeding.

2nd. Baptism is not only enjoined on all the disciples of Christ, but it is also a spiritual act of worship—not a mere bodily act, but having to do with the heart and with the conscience. Paul says of Enoch, Heb. xi. 5, 6, that "before his translation he had this testimony, that he pleased God;" adding that, "without faith it is impossible to please him: for he that cometh to God (or who worships him) must believe that he is, and that he is a rewarder of them that diligently seek him." A christian teacher who immerses a believer who has been sprinkled in his infancy, while at the time believing that the sprinkling in infancy was truly christian baptism, can have no testimony that he pleases God; for he is only doing it to please his fellow creature, and it cannot therefore be any act of worship. But I may be told, that this may be true enough as it regards the *administrator*, but it will not apply to the person baptized. We shall see. And I observe therefore, that it is not the mere act of immersion that constitutes baptism, any more than taking a piece of bread and glass of wine, as a refreshment, constitutes such an action the Lord's supper. Both may be done for personal gratification. But to constitute both these actions divine ordinances, they must be done according to the will of God, and in the faith that we are obeying his precepts: and I have shewn that in such cases as T. N. predicts, no such principle can exist. This leads me to observe—

3rd. That baptism being the appointed way of putting on Christ, Gal. iii. 27, it necessarily supposes that the baptized disciples are to be added to the church.

Such was the doctrine of the apostles, Acts ii. 41—47. But in such cases as T. N. predicts, the baptized individual can have no scriptural idea of this; for his professed intention is, to unite with societies who utterly repudiate what he has attended to. He cannot therefore view christian baptism in the light in which the New Testament presents it; neither has he understood its doctrinal import, nor has he attended to it for the same reasons which the primitive believers did, but from some principle of another kind: consequently such a proceeding can form no part of christian obedience, and the individual remains virtually unbaptized.

4th. Whenever God appointed ordinances in his church, in any age, he also appointed *administrators* of those ordinances. According to the New Testament, baptism stands connected with public preaching and teaching; and the administrators of it were the preachers and teachers of the primitive churches; and, consequently, were *themselves baptized*, without which I apprehend they would not be qualified to baptize others. If christian baptism be what I have described it, Independent ministers *are not baptized*, nor do they believe that immersion on a personal profession of faith is the only baptism of the christian church, and therefore when administering baptism to others, cannot believe they are obeying the command of God. Nay, some of them have gone so far as to deny that immersion is baptism at all.

No plea can be set up for such a practice on the ground of necessity, as there are ample opportunities in this country, for all who desire christian baptism, without having recourse to such proceedings.

These, sir, are my views upon the subject, but I shall be glad to receive further light upon it, either from you or any of your correspondents.

Beverley.

EPAPHRODITUS.

THOMAS CLARKSON, THE PHILANTHROPIST.

To the Editor of the Baptist Reporter.

DEAR SIR,—In your December number you placed on record the character of that “good and faithful servant” of God, the venerable Thomas Clarkson. It may be interesting to some of your readers if you will give his testimony in favour of believers’ baptism, as it appeared in his “Essay on Baptism,” published a few years previous to his death.

Mr. Clarkson says—“It must always be borne in mind that the proselytes of those times were *adults*; persons of mature age, so as to have been capable of repenting, and capable also of feeling in their souls the regenerating power of the Holy Spirit. We have no particular account of any *but persons of this description* being baptized in those times. And this furnishes us with *another answer* to the argument drawn from the latter part of this verse; for the argument is wholly *inapplicable to us*, as well as to a great part of christendom, at the present day; for we, and others, in consequence of having changed *adult* into *infant* baptism, baptize, for the most part, persons, who on account of their infancy, have not committed sins of which they can repent, nor have sense nor discrimination to feel the influence of the Holy Spirit.”

In a note, Mr. Clarkson adds, “The author does not mean here to depreciate infant baptism, for both baptisms mean the same thing; for water, the great emblem and the significant part of baptism, is used in both cases; but certainly adult baptism, the being plunged into water, was the *original* practice, and the practice of the disciples while our Saviour was living, and of his apostles when dead. There are one or two instances of whole families being baptized by the latter, in the New Testament; but we know nothing of the age of the younger members of those families.” T. N.

The Baptist Reporter.

RELIGIOUS MAGAZINES.

1. EVERY year, a religious magazine like this, contains reading matter enough to compose two or three large octavo volumes, printed in the ordinary type.

2. In its articles, original and selected, there is always a considerable variety,

adapted to the various tastes of its readers.

3. If true to its character, it sustains the doctrine and discipline of that branch of the church to which it is dedicated, and takes particular notice of their proceedings in all the departments of christ-

tian benevolence, together with general remarks upon what others are doing for the advancement of the kingdom of Christ.

4. It is, in fact, a monthly journal, in which is condensed the most important information, touching those subjects which lie nearest the christian's heart.

5. It is to the pastor, a most efficient auxiliary in furnishing his people with the information which they need, and which it is impossible for him to communicate in his ordinary ministrations.

6. To the christian, deprived of the privileges of public worship, it supplies, in a measure, the bread of life. For there he can usually find something which he can read, and upon which he can meditate with profit to his soul.

7. It suggests modes and ways of doing good which would not otherwise have occurred to the mind, and which are often found to be exceedingly useful.

8. It awakens the sympathy of many in behalf of those who are perishing for lack of knowledge, enlarges their hearts, and leads them to corresponding action,

that they may be brought to the knowledge of the truth.

9. It bears its testimony against that spirit and those practices which are corrupting, and which tend to a degeneracy of morals, and the destruction of the soul.

10. It affords important aid to the parent in the education of his children, a practical exemplification of which may be seen in a comparison of the families in which such a magazine is taken, with those from whom it is excluded.

11. Its miscellaneous articles, while they gratify the natural thirst for intelligence, furnish very much that is useful in the ordinary affairs of life, and which is often turned to an excellent practical account.

12. It principally treats of that "kingdom which is not of this world," but which, as immortal and accountable beings, demand the attention of all. For when all else shall vanish away and be forgotten, only those great truths and principles of action which is the object of a religious magazine to illustrate and enforce, will be commended by Him who is judge of the quick and the dead.

Hints of Usefulness.

VITAL QUESTIONS NOW.

THE present low state of religion is generally acknowledged and deplored. Conversions are few. Piety is feeble. Nor are these evils limited to one sect or party. All denominations lament their depressed condition. Europe sympathises with America. In both quarters of the world there is much activity;—but *power* is wanting—"power from on high." Why is it withheld?

Some say—"God is a Sovereign; he gives or withholds as he pleases; he hides his face for the trial of faith." We cannot admit this statement. The divine blessing is secured by promise, and inseparably connected with holy living. "If a man love me," said the Saviour, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23. If a christian does not enjoy God, something is wrong. If a church is not prosperous, it is not because the Lord arbitrarily refuses to bless, but because there is a sufficient

reason for withholding his blessing. Immanuel did not leave the town of Mansoul till carnal-security had won the affections of the inhabitants. The departure of the Prince of Peace was then a fit punishment for their sins.

Religion is in a low state. It is a proper time, therefore, to ask some important questions, with a view to ascertain, if possible, the causes of the depression.

The work of God is carried on by means of his truth. The Spirit operates on the human mind by the word. The gospel is "the power of God unto salvation."

Let us ask, then, in the first place—Is Christ fully, affectionately, and fervently preached? Everything depends on this. A dry orthodoxy will not save souls. Elegant disquisitions may please, but will not profit. The Father honours Christ. The Spirit honours Christ. The church—the minister—the christian—all must honour Christ. This sentiment must be woven into every dis-

course. The minister must preach, "not himself, but Christ Jesus the Lord;" otherwise, he will look in vain for success.

Do our efforts harmonise with God's design? This, too, is of essential importance. Many schemes are useful to a certain extent, and deserve our patronage and support: but the great christian enterprise is to bring souls to Christ. All our minor plans must be adapted to promote this design. Are they?

What is the state of discipline? Is it impartially administered, or are the transgressions of the rich and influential winked at? This is a very serious matter. The want of discipline, in many churches, fully accounts for their wretched condition.

Are professors of christianity consistent? Some persons fill up their places very punctually on Lord's days, and "seem to be pillars," but during the week they are busily employed overreaching their neighbours, driving hard bargains, and making haste to be rich. Is it wonderful that God does not bless the churches to which they belong?

Are the social peculiarities of christianity realized? Do members of churches meet together, by twos and threes, for mutual edification? And when they meet, do they converse on the news of the day, or on Christ, and grace, and efforts to be useful, and heaven?

Which is most honoured—the will of God, as expressed in his word—or the good opinion of the world? Whom do we habitually seek to please—our heavenly Master or our fellow-men?

Many other questions might be asked. Let these, now, suffice.

"Behold, the LORD's hand is not shortened that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. lix. 1, 2.

MUTUAL INFLUENCE.—We see not in this life the end of human actions. Their influence never dies. In ever-widening circles it reaches beyond the grave. "The ball once in motion, rolls on and on down the steep of eternity for ever. The train is laid in time, the explosion is in eternity." We talk much

of the solemnity of dying. With hushed voice and almost pulseless heart, we gaze upon the pallid cheek, the quivering lip, and heaving bosom of a dying friend. It is a solemn scene. But let us think more about the solemnity of living. Death removes us from this to an eternal world. Time determines what shall be our condition in that world. "Every morning as we go forth to act, we lay the mouldering hand upon our destiny, and every evening when we have done, we have left a deathless impress upon our character. We touch not a wire, but vibrates in eternity. Not a voice, but reports at the throne of God." Our characters will attend us through eternity. If good, they will follow us like friendly angels through our lives, shed light in our graves, and illuminate our immortality. If bad, they must accompany us in life, haunt us in death, and torment us in eternity. Let youth especially "think of these things," and regulate their conduct accordingly, let every one remember, that it is in this world where character is in its formation state, it is a serious thing to think, to speak, to act.

It is indeed a serious thing to live,
To speak, to act, not for ourselves alone;
From other minds an influence to receive,
And we, in turn, an influence shed around.
We may express a thought, a deed perform,
Which then we cast in deep oblivion's sea,
But oft to others it may still return,
And act upon them to eternity!
O, let us not then, trifle with this power,
But strive to form our words and acts aright,
And, as an impress we receive each hour,
May that which we impart be fair and bright!

SABBATH RECORD.—R. J. L. says, "I annex a pattern of a book which I have used for many years past; and I think that if others kept a record of this kind, they would, as well as myself, derive advantage from it. Their minister's labours would be kept more prominently before their attention, and might be better appreciated by them. It would also be valuable for reference.

Day of Month	Time	Preacher	Scripture read	Text	Remarks
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N. B.—As wide a space as possible should be left for Remarks, and spaces for Hymns sung if desirable.

[We have just received a copy of "The Evangelical Text Book, and Sanctuary Remembrancer," published by Partridge and Oakley, London, which is well adapted to the purpose our correspondent suggests.]

Christian Activity.

Evangelistic Labours.

IRELAND.

Let me give you a short account of one of my tours for the proclamation of the everlasting gospel.

B——. Here I had a refreshing opportunity. A friend had for some time previously been subjected to various trials. These he regarded as chastisements inflicted upon him for not having followed out his views of truth. There was a stream of water running near his house. Nothing hindered, and he forthwith confessed his Lord by being baptized. Sweet indeed is the affliction which brings us near the Saviour.

L——. The anxiety of the brethren here for the progress of the truth continues unabated. As often as I come here, I have excellent congregations. They have had, at intervals, various accessions to their number, and now enjoy a considerable portion of God's blessing. Some time ago, two very interesting females—mother and daughter—originally belonging to the Establishment, dared to exercise their own judgment upon the doctrines and duties of the New Testament; and, believing a burial with the Lord in baptism obligatory, they were immersed upon a profession of faith. Well! what followed? It should be stated that the young woman was obliged to support herself and her parent by teaching a small school in the village. This school was endowed by a lady, a pædobaptist, who was greatly displeased at her conduct in being baptized—and this was “the head and front of her offending.” She could not retain in her employment a person devoid of *firm religious principle*. She had no sympathy with those who are *given to change*. Our sister was, therefore, warned to prepare for a successor. It was also intimated to her that she could not be allowed to teach in the village on her own account. This lady-patroness felt a love so intense for the souls of all in the neighbourhood, that she would not expose them to the baptist contagion! For their sakes, therefore, her previous *protege* was doomed to the penalty of banishment! How trying was the case of the young sufferer. Grief had impaired the health of her aged parent. Almost without resources, homeless, friendless, whither could she turn? Her faith failed not. She endured the cross. In her ways she acknowledged the Lord, and he directed her steps. Another situation was obtained, and

she is now in a school, I believe, equally lucrative; with the liberty of teaching from the scriptures what she believes to be the mind of the Spirit.

C—— is about thirty-three miles distant. Here I preached in the house of a family who do not attend any place of worship. This has been the case for years. I was rejoiced to hear that one of the sons, an amiable and intelligent young man, has been baptized and added to the church at C——.

C——. Here is a fine meeting-house, nearly new. It cost upwards of £300. Yet it is not now occupied by baptists. The majority of the trustees having gone to another world, another body of christians, regarding it with eager eye, sought to take it into possession. But there was enough of baptist vigilance however to prevent this. I return, in a day or two, to have my name inserted as trustee in the lease, and to concert measures for having it turned to some good account. W. S. E.

Attempts to do Good.

THE CONVICTED TRANSPORTS—In the periodical “Monthly Extracts” of the Bible Society we find the following most remarkable narration. It is written by Dr. Brown-ing, who acted as surgeon superintendent of a transport vessel—the “Theresa.” He says, writing to a friend, “Perhaps I told you, that for many days before the prisoners embarked, I lost all power of thinking upon, or arranging a suitable address for the hour of embarkation. The hour came, and, in the midst of weakness, God was my strength! In the midst of darkness, God was my light, my life, my joy! The suggested train of thought was blessed to the prisoners—blessed to me; all were more or less impressed, and several of them, in subsequent communications to me, attributed the first awakening of their souls from a state of spiritual death, to the Divine power of the Holy Spirit, which attended the instructions and exercises of that solemn hour. The embarkation of the prisoners, amounting to 220, took place March 24th. By the 16th of April, eight of them had been brought under deep convictions of sin, had been led to think correctly of themselves as guilty transgressors, and sought to converse with me in private, in reference to the state and interest of their souls, and the Divine will

concerning them; and it was, at their earnest desire, agreed that we should occasionally meet, as the avowed followers of Christ, and in obedience to the Divine command, for the social worship of God, and for spiritual edification and comfort. One after another was added to the company of the professing disciples of the Lord Jesus; and on the 28th of April the number of prisoners who appeared to have been, by the power of the gospel, turned from sin and satan unto God, had reached fourteen. Deep and anxious concern for the soul's peace and security increased; on the 5th of May our number was twenty-one; on the 8th our number was twenty-eight. Spiritual concern increased and extended; the minds of the great body of the men seemed intent on salvation; each converted man became a devout and active agent among his fellow-prisoners, and especially in his own mess; and the number who were awakened and impressed, and desired to have private conversation with me, increased more and more. The minds of the people became more and more enlightened, their hearts more and more impressed, and they evinced a deeper and deeper concern about the things of God, eternity, and heaven. On the 13th of May the number who professed and appeared to yield a believing obedience to the gospel amounted to thirty-two. Almost every day from henceforth saw additions made to the number of those who seemed to receive the truth in the love of it, and to be renewed in the spirit of their minds; and on the 7th of July the total number of prisoners, who, on board the "Theresa," professed to have received Christ, and in the renunciation of sin to have dedicated themselves to Him, to walk henceforth with Him in newness of life, amounted to 156. In one of these, a very young man, I had not confidence, and with three others I was not fully satisfied. The remaining 152, considering their acquaintance with themselves and with the Sacred Scriptures, their amount of christian experience, and the consistency of their example, in temper, conversation, and conduct, we must, so long as they retain their consistency of christian character, regard as "brands plucked out of the fire;" graciously designed to illustrate the power of the love and of the spirit of Christ to change the heart and life, and set forth the Divine efficacy of His atoning blood to wash away sin, and to speak peace to the guilty conscience. How many more of the prisoners on board the "Theresa" were brought under the enlightening, purifying, and saving influence of the truth, I cannot tell: the day of the Lord will declare it. And the future conduct of those who profess to embrace Christ as their only Saviour from sin, and from the wrath to come, will show whether their re-

ception of Him was feigned or real; whether their hearts remained in the gall of bitterness and the bond of iniquity, or whether they were renewed by the power of His word and Spirit, and formed for God to show forth His praise, according to His revealed will. With each of the 156 I conversed in private: each seemed to be divinely taught in the knowledge of himself, as he is delineated in the Scriptures of truth; each expressed his hope that he had received Christ Jesus the Lord as the unspeakable gift of the Father's everlasting love; and that he had given himself up, body, soul, and spirit, to Him who redeemed the guilty and the lost by His own obedience and sufferings unto death. Thirty-three schools were in active operation during the voyage. All the prisoners have been landed able to read: a few, indeed, still imperfectly; but the great body of the men read the Sacred Scriptures with ease and comfort. The period during which the prisoners were on board the 'Theresa' was devoted to their instruction, chiefly in christianity as developed in the Holy Scriptures, and in training them to think, to govern their feelings and affections, to controul their temper and their tongue, to form their principles, manners, and habits, and to direct their conduct. Twice every day, morning and evening, and three times on Tuesdays and Fridays, and three times on the Lord's-day, we assembled for scriptural instruction, and the social worship of God. Our whole voyage has been one of spiritual exercise and spiritual enjoyment: the people have been ruled by christianity, kind treatment, the consistent and uniform exaction of obedience to lawful authority, the requirement of the habitual observance of established regulations, and of the punctual and cheerful performance of all personal and social duties; and with all our exercises and proceedings was united fervent and unceasing prayer. In our social worship praise occupied its proper place. One man afflicted with partial and depraved insanity, and two boys who appear to have defied Parkhurst prison, caused me, on repeated occasions, some uneasiness; but with these exceptions the people conducted themselves with amazing propriety, and like thoughtful and considerate men. Of course we had no punishment deserving notice. As to flogging, that mode of correction has long been discarded from my system of government and discipline. Two hundred and thirty-two sets of irons had been put on board the 'Theresa,' with the view of facilitating the controul of the convicts; but not in one single instance had I occasion to order irons to be employed; none were brought on deck nor removed from the hold, and on no occasion was a prisoner placed under the care of a sentry."

Baptisms.

PUBLIC BAPTISMS IN THE "BAPTIST REPORTER," 1846.

It will gratify the numerous warm-hearted subscribers, correspondents, and readers of the *Baptist Reporter* to be informed that the Volume for 1846, furnishes reports of 1,006 public baptisms, when 10,529 professed disciples of our Lord Jesus Christ were "buried with him by baptism unto death." From the tabular statement below it will be seen that 75 of the baptized were teachers, and 105 scholars in baptist sabbath schools; and that 325 others were connected with the following denominations, viz.—

Independents	88	Methodists	60	Unitarians	4
Presbyterians	13	Roman Catholics	10	Jews	1
Episcopalians	147	Quakers	1	Infidels	1

Among these there were, as follows—

Independent ministers	2	Episcopalian ministers	1
„ town missionaries	1	Methodist travelling preachers	7
„ village preachers	3	„ local preachers	5
„ deacons	2	„ class leaders	2
Presbyterian ministers	1	Bible christian travelling preachers....	1

MONTHLY TABULAR OF BAPTISMS FROM THE "REPORTER" FOR 1846.

MONTHS.	Public Baptisms.	Persons Baptized.	Independents.	Presbyterians.	Episcopalians.	Methodists.	Roman Catholics.	Quakers.	Unitarians.	Jews.	Infidels.	S. School Teachers.	Sabbath Scholars.
January	65	302		2	70	8					1	2	7
February	72	327	3	1		7	1					2	8
March	54	371	6			1	2					9	
April	68	454	4	1	62	12			3			10	2
May	68	311	15	6	8	7		1	1			15	28
June	91	1437	1			1						9	14
July	90	1232	48	1	2	10						10	9
August	24	104	2		1							3	3
September	179	2691	4			2						10	
October	77	431	2	2	2	4	1		1			1	13
November	184	2687	1		1	3	6						8
December	34	182	2		1	5						4	13
Total	1006	10529	88	13	147	60	10	1	4	1	1	75	105

FOREIGN.

INDIA.—PROVINCE OF ORISSA.—*Cuttack.*
—During the past year the General Baptist missionaries at Cuttack have baptized seven Hindoos, who have been added to the mission church in that city. Of them Mr. Lacey remarks, "We are satisfied that they have all experienced those feelings which are the implantation of grace, and connected with eternal salvation. Three were from the Cuttack asylum; one of these, named Nollita, is fifteen years old; five years ago she was rescued from the sacrificial knife of the Khunds by the officers of the British government: her knowledge of christian truth, and her religious experience, were satisfactory, and very pleasing indeed. Another, named Kallee, is, bodily, a weak and feeble girl, but her knowledge of divine

truth, and her experimental acquaintance with the grace of God were very delightful. She readily answered the questions proposed to her, and spoke, not like a novice, but like one well instructed in the knowledge of the truth. She is the daughter of a wretched pilgrim who died on a pilgrimage to the shrine of Juggernaut. The European doctor of Pooree saw and pitied the little destitute, and sent her to Cuttack asylum, where she has grown up to know and love the Saviour of the lost, and that gracious Being who is the father of the fatherless."

Khunditta.—At this sub-station Mr. Lacey lately baptized two natives in the ford of Khursua; he writes—"The road was crowded with pilgrims and other travellers. About three hundred stood to see the sacred ordinance administered, some around

upon the sands, and others got into boats and surrounded us. The greatest silence and attention prevailed; all seemed to wonder whereunto this would grow." One of the baptized first heard the gospel, several years ago, at Paga Market, from Mr. Lacey and the native ministers. Mr. L. says—"His knowledge of the gospel seemed so correct, and his experience of its changing power so evident, that I could not hesitate to admit him into the fold of Christ. He is a cultivator of land, and resided ten miles east of Cuttack, at Podhampoor, but when he became a christian his landlord compelled him to leave his farm. The parting scene was very touching, even their heathen neighbours wept aloud when the little party left the place of their fathers and became to them as dead. The other candidate was the widow of a deceased native christian at Khunditta."

Choga.—Mr. W. Brooks recently baptized two hindoo converts at this village station. Mr. Lacey states that about three hundred persons collected to see and hear; many of whom were instructed, and disabused of injurious prejudices: he further states, that, after Mr. Brooks had descended into the water, he asked each candidate the following questions, before immersing him.—Do you feel yourself a guilty and helpless sinner?—Yes, I feel myself to be a great and helpless sinner. How do you hope to be saved?—Jesus Christ came into the world and died for sinners, and I believe he will save me. Do you abjure all the gods and goddesses, and heathenish practices and hopes of the people?—They are all a parcel of lies and falsehood, and I don't believe in them even a little. The questions were much the same to both candidates, and their answers also were to the same effect. They spake out with much clearness and resolution, and that too in the audience of their late neighbours and friend. Both the baptized are young men of excellent character, and in comfortable circumstances.

Berhampore.—Mr. Buckley has furnished us with accounts of two baptisms; the first, that of three Hindoos and one East Indian, who were immersed in the Ram Lingum tank, the same pool in which Mr. Bampton baptized Erun, the first Hindoo convert, eighteen years ago. The other, that of lieutenants Frye, and Mac Vicar. The former has long proved himself a kind friend of the missionaries, in whose trials and successes he has sympathized. He is now, says Mr. Buckley, united to us by still stronger ties. The latter is a matured christian, lovely in spirit, and firm in principle.

Bow Bazaar, Calcutta.—In a recent communication, Mr. Thomas says, "Last sabbath (June 28th) we baptized a poor

blind woman at Bow Bazaar, she was the daughter of a Brahmin, and at one time well off in the world. Her blindness has been the means of placing her where she has heard the gospel, and that has, I feel assured, been blessed to her."

Agra.—Our dear brethren at this station are encouraged by fresh additions. Seven converts were lately baptized at Agra, three in July, and four in August.

Jessore.—Brother Parry recently baptized one believer, and there are others of whom he hopes favourably.

Chunar.—The number of members in the church at Chunar is now sixteen. In June last three candidates were immersed by Mr. Smith. The Lord opened the heart of the wife of one brother, and she has been constrained to follow her husband in the ways of peace. She applied the next day for baptism.

PRUSSIA.—*Baptism of the Forester's Daughter*.—Mr. Lehmann states, that before arriving at Berlin, he visited, according to promise, the "forester's daughter," whom he found still firm, and resolved to follow her Lord in baptism. She had selected a very convenient and delightful place in her father's grounds. But there arose a difficulty. She had not confided her resolution to any of the family, and was then afraid to do it, lest she should not be suffered to realize her heart's desire. I felt it, however, imperatively necessary to have some one to witness the administration of the ordinance, to prevent scandal and reproach. She therefore ventured, and the Lord so much helped us, that her father and mother not only had no objection, but assented to be present also. Our joy was complete. By the most beautiful moonlight we repaired to the waterside, and I had the satisfaction to immerse the candidate in the presence of her father, mother, and sister. I spent another day with this interesting family, and had the high satisfaction to see the sister who was present at the baptism also under deep serious impressions.

Baptism in the Oder.—Mr. Lehmann says, that on visiting the brethren on the different parts of the Oder, several converts applied for fellowship, one of whom he had the pleasure of immersing in the river.

GERMANY.—We have extracted the following baptisms from the account of a tour through several German States, by Mr. Steinhoff, a German evangelist.

Oberlingen.—I reached this place in the evening, where I remained one day, and immersed two candidates, who had been anxiously waiting thus publicly to put on Christ.

Carlsruhe.—A non-commissioned officer was baptized at this place; the other can-

didates I advised to wait a little longer. In the residence of the grand duke of Baden there are some anxious inquirers after salvation.

Nassau.—In this duchy several believers were immersed and added to the church.

Hesse, Marburg.—Upon my arrival near Marburg, the brethren and a number of young converts came flocking to me from Marburg. The latter desired to be baptized. I examined fifteen, twelve of whom I buried with Christ by baptism towards the break of day. I was then obliged to leave the place to escape the vigilance of the police, and took the way to Marburg, the seat of government. Immediately on my arrival, two disciples were examined, and immersed the same evening. On the following day a very dear old man came from the country desiring to be added to the church, and the Lord graciously opened a way by which I could leave Marburg and immerse him. A brother from the country had that day purchased a large bundle of leather; having dressed myself as a peasant, I took the package of leather upon my back, which gave me altogether the appearance of a country shoemaker. In this way I got out of the city in broad daylight. I carried my load to the river, where I was met by several brethren and the aged candidate, to whom I administered the ordinance of immersion, and enjoyed much of the divine blessing. Mr. Steinhoff adds, I immersed in all, thirty-five converts on this tour.

WEST INDIES, Jamaica, Brown's Town.—In a recent communication from Mr. J. Clark, the esteemed pastor of the church at Brown's Town, he says, "Since my return from England I have had the happiness of baptizing thirty-two persons, and have a few candidates at the present time, but this is slow progress. I am, however, not without hope that God will bless us again."

DOMESTIC.

SAFFRON WALDEN, Upper Meeting.—On Wednesday evening, December 2, six persons were immersed by Mr. Hayercroft, after an interesting illustration of the characteristics of an "Israelite indeed," by Mr. Betts, of Linton, son of the pastor of the P. B. church at Yarmouth. Two of the baptized are members of the Independent church in the neighbouring village of Thasted. We had also another candidate, who was prevented attending to the ordinance through illness. U. M.

BUGGLESORE.—The ordinance of believers' baptism was administered at this village, Nov. 1. Brother Lindley preached, and brother Smith immersed five candidates. Two had been Wesleyans, and one a Primitive Methodist. B.

STONEY STRATFORD.—We baptized six on sabbath evening, Dec. 6. One is the father of twelve children; and two were from our village station at Loughton, where a deep interest towards religious things has been excited. Many are enquiring and anxious. A class of between twenty and thirty members has been formed, conducted by our esteemed brethren Smith and Wells. Another of the baptized is an interesting young man out of a church family, who had been in the habit of sitting under a Puseyite clergyman, until he came to live at Stratford. He promises to be very useful amongst us. A devoted brother connected with our church has just been to see me, who says that we ought to baptize twelve every month; and if we were as active, devoted, and prayerful as we might be, this would not be too much to expect. It would only be at the rate of little more than one for each of our classes. "Is the Lord's arm shortened that it cannot save, or his ear heavy that it cannot hear?" By no means.

WITCHURCH, Hants.—On the first Lord's-day in December, nine individuals who had previously professed their faith in the Redeemer, were immersed by our pastor, Mr. Johns, in the presence of an attentive and interested congregation. One of the number, a youth of fourteen, is the son of one of our deacons; and two others, about sixteen, were from the sabbath school. Our prospects are still very encouraging. G. S.

SOUTHAMPTON, East-street.—Our pastor, Mr. Morris, immersed fifteen persons on a profession of faith in the Lord Jesus, Nov. 1. Among the number were two of his own children, a son and a daughter. We have reason to hope that others will shortly come forward and declare themselves on the Lord's side. One of the candidates has been a member of an Independent church many years. W. F. M.

WONSBERO DALE, near Barnsley.—Two persons were baptized in a running stream by Mr. Fady, of Sheffield, Dec. 6, after a discourse by Mr. Dyson, of Bradford, who produced many powerful arguments in favour of the practice, to upwards of 500 persons. Infant sprinkling he represented as one of the errors of the Romish church, on which other errors are grounded, and which are leading astray many professing christians. Our attendance has lately been very encouraging. J. W.

YARMOUTH.—On Lord's-day, Nov. 1, our esteemed pastor, Mr. Betts, administered the impressive ordinance of immersion to three persons who had previously professed "repentance towards God, and faith in our Lord Jesus Christ." On the same day another was restored to the fellowship of the church.

LONDON, Shouldham-street.—Mr. Blake commenced his labours amongst us on the first sabbath in 1840. At that time our chapel was nearly deserted; there had not been a baptism for eight years! A pleasing change, however, has been effected, by the blessing of God upon his ministry. In March, he baptized four believers; in May, three; in July, two; in September, two; and in November, four; so that during the year he has administered the ordinance of baptism five times, and immersed fifteen disciples. He also hopes to baptize three in January. Our chapel is now nearly filled, especially on sabbath evenings, and our sabbath-school, commenced in January, 1840, now contains one hundred scholars, and fifteen teachers. We desire to be truly thankful for the great things which the Lord has done for us.

Little Wild-street.—Four converts were immersed by Mr. C. Woollacott, on Lord's-day evening, October 25, one of whom was the fruit of sabbath school instruction.

BIRMINGHAM, Newhall-street.—Mr. W. D. Coker, of West Bromwich, immersed eleven believers at this place, Nov. 10. It was a happy season.

Cannon Street.—Mr. Swan baptized an Independent minister, Mr. Ossett, Dec. 3. Mr. O., who gave an address at the water side, has been a student in one of the colleges in London, and since then has supplied the Independent congregation at Walthamstow.

Heneage Street.—Mr. Roe baptized ten disciples, Nov. 22.

Bond Street.—Mr. O'Neil baptized nine candidates, Dec. 10, who were added to the church in Livery-street, the next sabbath.

W. H.

CARDIFF, Bethany.—Our pastor, Mr. Jones, baptized three believers, Dec. 6, after a discourse from Ezekiel xlv. 6. One of the number had been a member and a preacher among the Independents thirty years. He had long been convinced that this was his duty, and has at length obeyed his Lord. The other three were teachers.

D. L.

CHELTEMHAM, Bethel.—On Lord's-day, Dec. 13, after a discourse by our minister, Mr. J. Bloomfield, to a very attentive congregation of upwards of 800 persons, four believers were baptized.

W. T.

STALEY BRIDGE. General Baptists.*—Three young men and an aged female made a public profession of their faith in Jesus by being immersed in the name of the Father, and of the Son, and of the Holy Ghost, Oct. 25. May they all be faithful!

T. H.

* We only use this distinctive term when other baptist churches are in the same place.

BOLTON.—On Lord's-day evening, Nov. 20, our pastor, Mr. Etheridge, baptized nine believers, before a crowded and attentive audience. Two were teachers, and five were scholars. Two had been Wesleyans (husband and wife) who, after witnessing the baptism of their daughter on the last sabbath in the previous month, went home, and like the Bereans, "searched the scriptures to see if these things were so;" and becoming convinced that our views on the subject of baptism are scriptural, they soon became anxious to tread in the steps of their blessed Redeemer.

J. H.

GREENWICH, London-street.—Five persons were baptized and added to the church, Oct. 30, by the former pastor, Mr. W. Reynolds, of Eynsford. One of these, about 72 years of age, is an inmate of the Royal Hospital; who, in his youthful days, was engaged in many battles, especially that memorable one of the Nile, under Lord Nelson; yet mercifully preserved amidst the slaughter of that dreadful night, while hundreds fell around him. Often had he joined in the dreadful conflict and horrid strife, but the lion was at length changed into a lamb and brought as a humble penitent to the Saviour's feet.

"Wonders of grace to God belong:
Repeat his marbles in your song."

ONCOE, Hereford.—I am happy in saying that the cause of our blessed Lord is looking up. On the last sabbath in November, four believers were publicly baptized. Two were old men of seventy. Others are in a hopeful state.

KINGSBRIDGE, Devon.—Five believers were buried with Christ by baptism by Mr. Clarke, Sept. 10. All felt it to be a season of great solemnity.

J. H.

TOWCESTER, During 1840.—March 5, one—Oct. 4, four—Dec. 6, five. Our prayer meetings are well attended. We have one every Monday and one every Thursday morning at six o'clock, which are found very profitable. Several more are anxiously inquiring.

J. D.

UPPINGHAM, Rutland.—Two young persons from this town were baptized at Morcott, Nov. 15. They are from the newly-formed baptist congregation.

J. B.

PIMLICO, Westbourn-street.—Three young females were baptized here on the last sabbath in November.

BROMPTON, Alfred Place.—Mr. Cater baptized a young female teacher, once a scholar, and an old sailor, on Thursday evening, December 3.

WALDRINGFIELD, Suffolk.—Two believers were immersed here, Dec. 15. Ten have been baptized during the year.

P. T.

HULL, Salthouse Lane.—Mr. Thomson baptized five candidates Nov. 29. One of these was an old Dutch sailor.

T. H.

Baptism Facts and Anecdotes.

EARLIEST ALLUSION TO POURING.—The spiritual instructors of Irenæus were Papias and Polycarp, both of whom had been disciples of the apostle John. Irenæus retained through life deep impressions from Polycarp's teaching; and has recorded, in a feeling manner, how Polycarp delighted to repeat conversations of the apostle John. "I can describe," he says, "the very spot on which Polycarp sat and expounded,—how he related to us his converse with John, and with the rest of those who had seen the Lord—how he mentioned their particular expressions, and what things he had heard from them concerning the Lord, and concerning his miracles and his doctrine. As Polycarp had received from the eye-witnesses of the Word of Life, he told us all things agreeably to the scripture. These things, then, through the mercy of God visiting me, I heard with seriousness; I wrote them, not on paper, but on my heart; and ever since, through the grace of God, I have sincerely remembered them." It has been already observed that Irenæus wrote against the errors of the Gnostics; he also mentions, with expressions of regret, the conduct of some in his time, "who thought it needless to bring the person, for baptism, to the water at all; but mixing oil and water together, they pour it on the candidate's head." How interesting is this fact! The adoption of pouring, instead of conducting to the water, is alluded to as a matter of regret by one who had heard from Polycarp what he had received immediately "from the eye-witnesses of the Word of Life—all things agreeably to the scripture." This fact, and Justin Martyr's description of "the manner of dedicating ourselves to God, through Christ, upon our conversion," clearly prove what was *not*, and what *was*, the "manner" of baptizing among the churches in the age next to the apostolic era.—*From "General Baptist History," now in the Press.*

CHRISTIAN CONSISTENCY.—The late Richard Tomlinson, Esq., of Southtown, near Yarmouth, was formerly a member of a pædobaptist church, and held pædobaptist principles. About twenty-six years ago, he was visited by a baptist relative, whom he informed that he had just been initiating his infant into the church by having it baptized (sprinkled). "Well then," replied his baptist relative, "you will certainly take it to the Lord's table, and give it the bread and wine, for if it be right to initiate the babe into the church, it will be very inconsistent to deprive it of its right to the Lord's supper. The propriety of this observation deeply

impressed Mr. Tomlinson, and excited doubts in his mind as to the consistency of, and authority for sprinkling infants. Happily for him his minister soon afterwards boldly asserted that immersion was not so much as named in the word of God. This at once allayed his scruples, and quieted his mind. He now thought he had got a good argument against his baptist friend, and being anxious to make the most of it, he entered upon a hearty and persevering study of the scriptures on the doctrine of baptism, that he might make himself fully acquainted with the controversy; but, alas! (as he afterwards said) the more he read, studied, and prayed, the more he was convinced that infant sprinkling is the invention of man, and that the only New Testament ordinance of baptism, is the immersion of believers. He subsequently had frequent conversations with his minister on the subject, but these only confirmed him more and more in his new views, he therefore determined to be immersed by Mr. Clark, then of Worstead. On his return his minister accosted him, "Well, *now* I hope you are satisfied, and will sit down with us, and make yourself happy." He replied, "No, I am now more unhappy than before, and cannot continue with a church which I conscientiously believe to be in error, for I am now a baptist in principle and practice, and intend to carry out my belief. I therefore respectfully resign my office and my membership, for the purpose of communing with those of the same faith and order as myself." Soon afterwards he joined the Particular Baptist church at Yarmouth. F. G. H.

ANOTHER CASE.—The conversion of J. McVicar, a lieutenant in the army, was attended with some circumstances of special interest, which shew how varied and how wonderful are the operations of divine grace. A serious remark he made to an intimate friend, when both were unconverted, led his friend, by the Spirit of God, to that repentance which needeth not to be repented of. This was a result that had never entered Mr. McV.'s mind, and when he heard of his friend's conversion, and of the way in which it had been effected, his first feelings were those of indignation, but solemn reflection on a matter, which appeared to him so strange and unaccountable, produced religious impressions far more deep than he had ever before realized, and issued in his becoming a humble disciple of the Lord Jesus. The conversations he had with his friend were very helpful to Mr. McV. in the early stages of his christian career, and by a remarkable series of dispensations

in providence, chiefly of an afflictive nature, their lot was cast together in China, during the late war, and afterwards at the Cape of Good Hope. Subsequently he was removed to Berhampore, East Indies, and on his arrival he immediately sought out the General Baptist missionaries, and had an interview with Mr. Buckley. In their conversation, Mr. B. referred to the subject of baptism, though not in a controversial way; Mr. Mc.V. immediately expressed his persuasion that immersion is necessary to constitute scriptural baptism, and that faith should always precede baptism. Of course, replied Mr. B., you have been baptized, according to your conviction. He said, I have not. Mr. B. then added, "You know your Lord's will, and if you neglect to do it, you sin against him." Mr. Mc.V. unhesitatingly responded "I am quite willing to be baptized." Since my mind has been enlightened to know my Lord's will on this subject, I have always been far from those who hold baptist sentiments. I have often wished to meet with such, but till now I have been disappointed. Accordingly he was baptized by Mr. Buckley, at Berhampore, in December, 1845, at the same time with Lieutenant Frye. Mr. Buckley, of Berhampore, who furnishes this account, remarks, "Mr. Mc.V. is a matured christian, lovely in spirit, and firm in principle. It is, I trust, a token that God has designs of mercy towards the poor neglected Khonds, in sending such a man among them."

FORTY SLAVES BAPTIZED. (?) - "From a document published by Rev. C. C. Jones, of Liberty County, Georgia, we learn that the rector of Charles City, County Va., asserts that in one household forty coloured children were baptized. They 'were instructed in the doctrines and duties of religion by their mistress, who presented them at the request of their parents, and appeared as their sponsor.' According to the Episcopal service, the officiating clergyman proposed to the mistress the following question:—'Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow or be led by them.' She answers, 'I renounce them all, and by God's help will endeavour not to follow or be led by them.'" What else is this than a most solemn farce? A woman who claims forty little children as her property renounces in their name "the vain pomp and glory of this world?" This part at least of her promise she will doubtless fulfil, for little of this world's glory will those poor little children ever know.—*New England Puritan.* Our contemporary calls this "a most solemn farce," because the "forty little children"

were slaves. What if they had been free? Would it not have been still a "solemn farce?"—This is not a question of slavery or freedom, but of Bible truth. The meaning of an ordinance is not affected by the outward condition of its recipient. In Christ, there "is neither bond nor free." The "farce" consisted in the ceremony itself, not in its application to certain individuals. The godfather (it is a most profane word!) of a free-born child is as guilty as the godfather of a slave. We beg pardon:—all children are born free—they are not slaves till man puts his yoke upon them. Shame on him!—*Montreal Register.*

A MUSSULMAN CONVERT TO EPISCOPACY.—A fine young fellow called in at our establishment a few weeks ago, to beg a few tracts for sale—a thing which Jasears and Mussulmen often do—when the following dialogue took place:—"You a Mussulman?" "No: no: me no believe Mahomet now: me christian." "Indeed! Where did you become a christian?" "In India." "In India!—how?" "Dr. Wolff; be take me and baptize me, and make me a christian." "Well, how did be baptize you?" "He take and dip him hand in water and sprinkle my face, and say I christian now." He was then told that that was not the way men were made christians. That he had been in India there can be little doubt, as he mentioned the names of the General Baptist missionaries in Orissa, and described their persons and stutious accurately. Ed.

DUTCH DIPPING.—A person, a few years since, resided for some little time in Holland. While there, he became acquainted with a Dutch minister, and once attended him at a "christening." The minister took the child in his arms and said, "Ik doop gy in den name des Vaders;" &c.—That is, "I dip you in the name of the Father." &c.—and then cast a few drops of water on the child's face. The minister was afterwards asked how he could say, "*I dip you*," when he only scattered a few drops of water on the face of the child? The minister replied, "It is the fashion, and I am obliged to conform to it, but my conscience often upbraids me for so doing."—*See Westlake on Baptism.*

RATHER SINGULAR RESOLUTION.—A baptist minister informs us, that a respected preacher of Lady Huntingdon's connexion, in the north of England, has publicly expressed from the pulpit his resolution to sprinkle no more infants. For twenty years, he says, he has entertained doubts of its propriety. We have the address of the parties.

IMMERSION NOT DANGEROUS.—Mr. Rees, of Sunderland, says—"During the past year I have baptized 170 believers, and I have not heard of any colds."

Religious Tracts.

PAMPHLETS AND TRACTS ON INFANT SPRINKLING.—The other day we received a circular which has afforded us some amusement. It is a prospectus of a pamphlet, entitled, "A Manual for Pedo-Baptist Churches, on the Design and Advantages of Baptism, in reference to believers and their infant children; proving that the ordinance profiteth much every way to both when duly improved; with Answers to all the principal objections of those who deny the divine right of infants. By One who was once an Anti-Pedobaptist." Then we have a list of contents, and then we are told, "Shortly will be published, an abridgment of this work, price 2d., (or 1d. if possible,) for gratuitous circulation, entitled, A Manual for Pedobaptist Churches; containing nine reasons why a baptist has become a pedobaptist; and eight reasons why believers and their children should be baptized not *in*, but *with* water, according to Matt. iii. 11: with answers to all the principal objections of those who deny the divine right of infants."—What profit is there in baptism to infants? Much every way, when duly improved, as there was in circumcision. See Rom. ii. 25 to 29; Rom. iii. 1 to 3; compared with Rom. vi. 2 to 4; Acts ii. 38 and 39.——N.B. 100,000 tracts, price 1d., against infant baptism by sprinkling have lately been published by one author. Hence the necessity of the above to counteract the overflow of *much* water." So you see, brother Craps, how closely our movements are watched, and how zealously some of the advocates of involuntary profession and human tradition are determined to stand their ground. All we say is, the more of this the better!

SUPPLY OF READING.—A friend in Gloucestershire, in ordering a monthly supply of our Magazines for gratuitous distribution, observes:—"It has occurred to me, that, however important schools are, a supply of interesting little books among the young in country districts would prove a great blessing. For although through sabbath and other schools, there are but few of fifteen years of age who are not able to read, yet at twenty, many seem to have forgotten how to read, neither have they any taste for it. How needful, then, that they should be provided with suitable reading."

APPLICATIONS FOR TRACTS.

EASEX.—As you have given such encouragement to your poor friends to ask and receive, I take the liberty to ask for a grant of "invitations," for a very poor baptist church, both temporally and spiritually. Many painful circumstances have brought this

once happy and prosperous church to a very low state, and left our very commodious chapel comparatively deserted. But I am happy to say that our state has been felt and lamented before the Lord, and there appears a strong desire among us generally that the Lord would again return and revive his work amongst us. As I know you are ready to forward the cause of Christ, I feel confidence in asking for the above. W. N.

LIVERPOOL.—As you complain that the applications for tracts have not been so numerous as usual lately, I at once, without any shyness or coyness, say, that I shall be obliged by your sending me as many as you can conveniently grant. I am taking upon myself the task of translating them, and I will then have them printed and distributed among the Welsh churches, either to be bought by the church for free contribution, or to be sold at such a price as will clear the cost. R. J.

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	10,600	8400
To Dec., 1846—	30,000	5,800	90
Total..	345,250	16,400	8490

1846—Invitations to Worship, 18,500

DONATIONS of Tracts have been forwarded to

	Handbills.	4 Page.	Reporters.
Orcop	500	25	0
Ilford.....	500	25	0
Abersychan	500	25	0
Dronfield	500	25	0
Donington.....	500	25	
Liverpool	500	25	

DONATIONS of Invitations have been sent to

Shipston	1000
Kirkstall	1000
Alfreton	500
Donington	1000
Beeston	1000
Sutton-in-Ashfield	1000
Newport	1000
Abersychan	500

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 the 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.

Sabbath Schools and Education.

RAGGED SCHOOLS.—At a meeting to promote these institutions, lately held in London, LORD ASHLEY, the chairman, observed—“These schools, of which he rejoiced to say there were now many extended over various parts of the metropolis, were essentially necessary to the state of society in which we now were, and they had been given the name of ‘ragged schools;’ but it was to be borne in mind that while they bore that appellation, it was not meant thereby to say that the advantages offered by these schools would always be confined to the class called the ragged; it merely meant to say that in the present state of society, there were many hundreds of persons in our large towns who found themselves in such a state of moral and physical destitution, that they could not just now find the means of educating and clothing their children. To meet this necessity these schools had been established, and they were intended only for a temporary purpose; but so long as the present state of ignorance and criminality continued among the lower classes, so long must these schools remain, and all those present were bound to do their utmost in support of these schools, in order that they might rescue the children of their fellow-men from the degradation into which they had fallen. As long as that class of poverty existed, as long as there were children of the class described, so long must these schools maintain their present character. He had the honour of being the chairman of the Ragged Union, and had had considerable experience of this class of schools, and he was able to say with certainty that their efforts had been successful; that in many parts of England, the children had been so greatly benefitted that they had passed into a class of schools of a higher description. One school he knew well which, within the last two years, had sent not less than fifty children into service, who had been brought from the most degraded, the most filthy, and most neglected part of the metropolis.—It was for these reasons that he rejoiced in the institution of such schools, the necessity for which was very great. He had put into his hands by Mr. Tyler, a statement of the district in which they then were. It stated that in 320 houses, which were occupied by 843 families, there were 1,327 children; of all the inhabitants, 142 only were able to read; 105 attended public worship; and only 100 children attended Sunday schools; and to the whole of this mass of persons, there were only 140 Bibles. So far from weakening their determination, these facts ought to be the great-

est incentives to increased exertions; and he trusted that all present, as they were in duty bound, would do their utmost to advance the cause.”

PRAYER FOR SUCCESS.—An esteemed teacher has sent us a lengthy letter on this very important subject. He rejoices that many teachers now see it to be their duty to aim at the conversion of the children, as well as to teach them to read. He wishes every teacher would never rest easy so long as one in his class is unconverted to God. For this he must teach and for this he must pray, repeatedly—perpetually. He proposes that teachers generally retire for ten minutes private prayer at nine o'clock on Friday evenings, with a special view to the salvation of the children of their various classes. Thousands of prayers thus earnestly addressed to the Father of Mercies for the rising race could not but be available. The importance of extraordinary efforts on behalf of the young is urged with much force by our friend—they will form the next generation, and the wants of a perishing world require all the provision we can make. The Lord waiteth to be gracious. We have not because we ask not. We may add, that this teacher has now for six years, practised the plan he proposes, and not without success.

QUESTIONS FOR A TEACHER TO ASK HIMSELF AT THE CLOSE OF THE SCHOOL.

—1.—Have I this day prayed for a blessing on my labours? 2.—Have I done my utmost to show an example of early and punctual attendance? 3.—Have the hours I have spent in the school been fully occupied in my duties? 4.—Have I spoken pointedly and individually to one or more of the scholars of my class respecting the salvation of their souls? 5.—Do I leave the school in peace with all my fellow labourers?

TRIBUTE TO THE FOUNDER OF INFANT SCHOOLS.—The Fund now amounts to £1,300; of which Manchester has contributed upwards of £400. The sum of £2,000 has been fixed upon as necessary to accomplish the two-fold object of placing Mr. Wilderspin in circumstances of ease and comfort for the rest of his life, and of insuring a provision for his family.

UPPER CANADA.—The population of Upper Canada, in 1845, was 332,750; number of schools, 2,730; scholars, 110,002. From this statement it is estimated that the number of children in the province attending school, between the ages of five and sixteen, is fifty-five per cent.

THE CARELESS TEACHER.

A TEACHER stood beside his class, and mirth was in his eye,
He smiled and chatted gaily with another standing by;
Nor did it seem he ever thought his scholars were to die,
Or that their souls in bliss or woe must live eternally.
His half-filled class had straggled in with careless unconcern;
They came to pass an idle hour, but not to humbly learn
The blessed words of life, with which a teacher's heart should burn:
He showed to them no sympathy—they felt none in return.
No kindly greeting welcomed in the loiterers by the way;
He asked them not with winning voice why they did so delay;
He spoke not of the sin of those who break the sabbath day;
To him it were of small account if they did come or stay.
He carelessly took up God's word, and with a lazy yawn,
When half the time had fled, began the lesson of the morn,

And did more harm than men who dare the holy book to scorn;
Far better had his heartless task been utterly forborne.

He told them not that life is brief, and that the tender flower,
Whose stalk is brittle, soonest breaks beneath the driving shower;
Nor did he warn them now to flee to Jesus, lest that hour
Was nigh at hand when they might feel death's paralyzing power.

He told them not that they might come and join the ransomed throng
That robed in holiness before the throne of God do stand,
If they would turn from every sin, and honour God's command:—
In judgment will not Jesus Christ require this at his hand?

The hour is past! the weary hour! he's glad his task is done;
Nor cares he that his sabbath's toll no soul to Christ has won:
Ah, foolish man! his sands of life perchance are well nigh run,
How will he dare to meet that Eye which dims the noon-day sun?

Intelligence.

Baptist.

FOREIGN.

CANADA, Colchester.—The Canada Western Baptist Association recently held its annual meeting at Colchester. It comprises twenty-seven churches, with 1845 members; 279 believers had been baptized in connection with the associated churches during the year. Total increase, 937; decrease, 182; clear increase, 175. This is encouraging.

GERMAN BAPTIST CHURCH, New York.—A church of German baptists has been formed in this city, with brother Eschman as pastor. Several conversions have recently taken place, and the German paedobaptists in the city are examining the New Testament on the subject of believers' baptism. Six candidates for baptism are mentioned.

BERLIN.—The following are the amounts Mr. Lehmann says he received during his visit to this country:—

	£.	s.	d.
For a Chapel at Berlin ..	1,104	0	8½
For Schools at ditto	38	18	0
For Tracts	5	0	0
For Bibles	1	1	0
Total	1,199	8	8½
Less Printing, Travelling and other expenses ..	141	15	4½
Clear Amount	£1,057	13	4

DOMESTIC.

LONDON, Little Wild-street.—A sermon in commemoration of the great storm in 1703 is annually preached in this chapel, in the month of November, according to the directions of the will of a gentleman who witnessed it, and was himself, at the time, a member of that church; a small annuity arising from property limited for the purpose is paid to the preacher. The storm in 1703 laid 800 houses in ruins and blew down 2,000 stacks of chimneys in London alone; 4,000 trees were blown down in New Forest, and 10,000 in the county of Kent. At sea, fifteen ships of the royal navy, 300 merchant vessels, and upwards of 6,000 British seamen were all lost; while on the land, great numbers were killed by the falling buildings, chimneys, &c. So impressed was this gentleman with the goodness of God to himself and his family, during the awful ravages of this hurricane, that he determined by these means to perpetuate the memory of both.

HACKNEY.—We understand that the Rev. Daniel Katerns, who has for some time officiated with remarkable acceptance as assistant minister in the church and congregation assembling at Mare-street Chapel, Hackney, has received and accepted a cordial and harmonious invitation to become co-pastor with the Rev. Dr. Cox, who has, for thirty-five years, been sole pastor of the church.

RYDE, Isle of Wight.—With regard to the proposal to erect a baptist place of worship in this interesting and rising town, a friend, resident in the place, writes us—"Our apparent backwardness arises only from the apparent hopelessness of our present position, not from any want of desire or willingness on our part to forward an object we have much at heart. Our numbers, I fear, are smaller than you are aware of. There may be twenty baptized believers in the town, but not more than half that number have joined us in this movement. We continue to meet for prayer and consultation, and have commenced a weekly fund for any future contingency that may occur, either hiring a room or building a chapel, should God bless us by increasing our numbers so as to warrant our embarking in such an undertaking. But we feel the attempt to form a fresh interest to be an undertaking of grave importance, involving much responsibility. We are greatly obliged to you for the very kind interest you have taken in this matter, and to all the unknown kind friends and enquirers about Ryde, and I beg to assure you that I am only waiting to see more distinctly my path of duty to embark myself fully in the cause."

JONICKE ANNIVERSARY.—*Old Meeting, Rushden, Northamptonshire.*—The fiftieth service was held, Oct. 6. Mr. Peacock, of London, the former pastor, furnished a history of the church, after which Mr. Aldis preached. Mr. Peacock preached in the afternoon, after which a "choral service" was conducted. Mr. Aldis preached again in the evening. The weather was unfavourable, but the attendance and collections were good. About 300 friends sat down to tea in harmony and love. F. W.

PETERBOROUGH.—Although the baptist church here is about 200 years old, I believe it never held an anniversary service until Oct 21, 1840. Dr. Burns, of London, preached in the afternoon; after which we had a gratuitously-provided tea-meeting, and then a public meeting, at which Mr. Pentney presided, and several ministers spoke. We obtained £14, but as more room is now wanted we must get into debt again. One female was baptized, Sept. 6.

MANCHESTER, Ebenezer.—We rejoice in being requested to state that "The Rev. J. Sprigg, A.M., of Ipswich, has accepted a cordial and unanimous invitation from the baptist church meeting here to become their pastor, and enters on his stated labours under pleasing and encouraging circumstances."

DEVONPORT, Pembroke Street.—Mr. Gillson, on resigning his pastorate here, was presented, by his friends, with a beautiful tea service. The meeting for the presentation was attended by several ministers.

HUNDON, Suffolk.—A new chapel (designated Union Chapel) was opened in the village of Hundon, October 6, when sermons were preached by Messrs. Elven, of Bury, and Davies, of Haverhill. Its erection was proposed and principally effected by the Episcopalians. It is however put in trust for the equal and mutual benefit of the Baptist and Independent denominations.

LONDON, Ebenezer Chapel, Shoreditch.—On Tuesday evening, Dec. 1, a tea meeting was held, on occasion of the settlement of Mr. W. H. Elliott as pastor, and after tea a public meeting was convened in the chapel, when Mr. J. H. Hinton presided, and addresses were delivered by Messrs. J. J. Brown, W. Miall, J. Rothery, and J. Wilson. All the services were highly interesting. R. E.

DEAL.—At a tea meeting held Nov. 3, Mr. Roberts stated that the debt which had been owing thirty-two years was now cleared off. Above £200. has been raised within the three years Mr. R. has been pastor. The following week, a friend, in respectable circumstances, was baptized.

PONTYPOOL BAPTIST COLLEGE.—Sixteen students have enjoyed the advantages of this institution during the past year. A fourth donation of fifty pounds has been presented by a generous friend, and an offer has been made by a gentleman to support one student.

BACUP, Lancashire.—The church of which Mr. Dawson is the esteemed pastor, has raised £1,000 towards building a new chapel, on a spot about two miles distant from their present meeting-house in Irwell Terrace, Bacup.

BAPTIST CHAPELS.—The number of these buildings in and near London is 97.

ORDINATIONS.—*Chipping Norton, Oron,* Rev. T. Bliss, A.B., October 22; Messrs. Stalker, Stovel, Cherry, Cubitt, Blakevan, Bryan, and Dr. Steane, conducted the various and interesting services.

RESIGNATIONS.—Mr. W. Peurnse has resigned the pastorate of the baptist church, Unicorn Yard, Southwark.

REMOVALS.—Mr. W. Wilson, of Great Grimsby, to the fourth baptist church, Hull—Mr. Pywell, of Hastings, to Grey Friars, Northampton—Mr. J. E. Giles, to Port Mahon, Sheffield—Mr. Thomson, of Perth, to Donfermilne, second church—Mr. Thomas, of Hereford, to Astwood Bank, Worcester-shire, as co-pastor with Mr. Smith—Mr. Philip Cater, of Bath, to Brompton, London—Mr. John Saxby, of Dunmow, to Chelmondiston, Suffolk—Mr. John Pigg, of Horton College, Bradford, to Hartlepool, Durham—Mr. W. Goodman, B.A., of Stepney College, to Andover, Hants. Mr. G. has been supplying for some months past at George

Street chapel, Hull.—Mr. J. Predgen, from Penallt, to Orcop.—Mr. D. Wilson, of Partney, to the third baptist church, Hull.—Mr. D. Cranbrook, of Swavesey, to Bethel Chapel, Maidstone.—Mr. J. Bates, late of Ballina, and recently of Danganoun, to Banbridge, Ireland.

Missionary.

SEVEN HUNDRED MILLIONS of immortal and eternity-bound beings now live on this earth without the lamp of life! Unblest with schools, churches, hospitals, and wholesome laws; large numbers of them devoid of the arts and sciences; addicted to rapine, murder, and every barbarous atrocity; deluded in their religious notions; ignorant of the true God, their duty and destiny; worshipping senseless idols, and practising the most revolting rites of self-torture; one-half of the race having no protection; abandoned to the grossest immoralities, ignorance, and slavery; having no voice in their marriage; wasted in spirits, wearing away life in tears; and in death lying down in sorrow; and all this because the Bible is not there; their altars red with human blood and groaning under hecatombs of sacrificial victims; their divinity an idolatrous polytheism; their source of merit, expiatory sufferings; their intellect stupidly imbruted; their morals corrupt; and their exit from time a terrible leap in the dark. They crowd all the highways to eternity, hovering in dense masses over the brink of the great gulf, to be swept off by the dark wings of death's angel, at the rate of seventy-five thousand per day. All earth's winds and waves have caught the groans and tears of these sighing and perishing millions, and rolled them round the world; weaving them into a dirge of sorrow. One writer has represented the whole pagan world as sitting at the feet of Christendom, like Lazarus at the rich man's gate, in rags and wounds, and penitence, asking for the crumbs that fall from our sumptuous table. They ask for bread; not for that which perisheth, but for that which endureth unto everlasting life, of which if a man eat he shall live for ever. Will you refuse them? You, who are indebted to mercy for all you have!

INDIA, Chunar.—Mr. Hoinig, of Patna, has received a unanimous invitation from the mission church at Chunar, to become their pastor. It is hoped that Mr. H. will find at Chunar a sphere of extensive and permanent usefulness.

Mr. THOMPSON, late Missionary in Western Africa.—The friends of the departed at Newcastle-on-Tyne are about to send out a tombstone to Bimbia, to be placed over his grave. Mrs. T. has arrived safe at Newcastle.

INDIA.—The following particulars are extracted from a letter from Mr. W. Carey, baptist missionary at Cutwa, to brother Peggs. The subject is "Ghost Murders in India." Mr. Carey says—"Be assured, my dear brother, that I have rejoiced, and do rejoice, in all your labour of love for the poor natives of this dark land. I rejoice that suttees are put a stop to; that drowning children in rivers, to fulfil vows made in ignorance, is suppressed; that infanticide is also in a great degree put down, though I fear it still exists in some measure. British encouragement of idolatry is also in a great measure done with, but yet not altogether; slavery is also abolished, but not extirpated. Oh what a blessing are these measures to India! I hope too that the time is not far off when *Ghaut murders* will also be abolished. I have now spent thirty-five years at Cutwa, and the scenes of misery that I have been an eye-witness to, of the weak, sick, and dying, have been heart-rending in the extreme: hundreds of poor creatures are brought to the river side by their relatives and friends, and there left to die, or to be devoured by dogs and jackals. I have often picked up poor creatures cast into the river, or left on its bank, and by taking a little care of them, and giving them a little medicine, they have recovered, and gone home again. I have also seen others set upon by dogs before life was extinct, or the body was cold. Oh! how I have wished and tried, again and again, to establish there a hospital, with a native doctor. The expense would be, perhaps, forty or fifty rupees per month, for medicine, food, and clothing. But oh, what a deal of good might be done by it. What multitudes might be saved from death, and what misery might be prevented! Thousands are destroyed by being brought to the river before they are dead. Bringing the dead and burning them, or casting them into the river, is a cloak whereby thousands of murders have been, and are constantly concealed. Not only so, but at times the water is made so impure, that I have no doubt thousands of people die by drinking it. These are lamentable truths. My prayer to the God of all good is, that he may bless your labours to the saving of thousands."

Dr. JUDSON, of Burmah, when attending the annual meeting of the American Baptist Missionary Union, presented a paper, which was read by the Rev. Baron Stow, accounting for the different success of missions in different fields of labour. The following is a copy:—"Those nations that have scarcely any religion, literature, or priesthood, are more open to the reception of a new religion; and among these, as in the case of the Greenlanders, Karens, South Sea Islanders, and people of colour in the West Indies, the

speediest success might be expected. In those nations where the gospel had been corrupted, success was likely to be less speedy; their opposition was furious for a time, but still their previous knowledge of divine truth, and reverence for the scriptures, ultimately assisted in preparing the way to the mind. The nations that would most of all tire out the wavering and faint-hearted, were those in which false religions prevailed, that had an erudite literature connected with their religion, an hereditary priesthood, and a despotic government." Such, alas! is the condition of three-fourths of the family of man. He exhorted the brethren to adopt the motto of his venerable father, after he became, in his old age, a baptist. "*Keep straight forward and trust in God.*"

THE AMERICAN BAPTIST MISSIONARY UNION.—The stations of this society are as follow:—*Asia*—Arracan, Assam, Tavoy, Maulmain, Siam, China, and to the Teloo-gos. *Western Africa*—Bassas. *Europe*—Denmark, Germany, France, Greece. *North America*—To the Ojibwas, Tonawaudas, Ottawas, Shawanoes, Cherokees.

Total number of missions.....	16
Stations and out-stations	148
Missionaries and assistants, of whom forty-two are preachers	00
Native preachers and assistants	155
Churches	82
Members	5378
Baptized last year	604
Schools	64
Scholars	about 2000

Of the missions in Germany and Denmark, it is stated, that during the past year 250 persons had been baptized, and six new churches constituted. Also that 7,000 Bibles and Testaments, and about 250,000 tracts had been circulated.

THE BAPTIST MISSIONARY SOCIETY has lately received a legacy amounting to £2,308. 10s. 10d., bequeathed many years ago, subject to a life interest which has now expired, by Mr. W. W. Mitchell, a gentleman of the Independent denomination.

HAYTI.—Mr. Abbott, of Falmouth, who recently visited Hayti, has strongly recommended Mr. Dutton to the committee of the baptist missionary society to be Mr. Frances' successor on this island. And we have just heard that Mr. W. H. Webley, late of the Bristol Baptist College, is also on his way to Hayti.

[A description of the spiritual state of the inhabitants of Siam—an interesting report of the baptism of a young lady at Madras—and extracts from Report of the Maulmain Mission will appear in future numbers.]

Religious.

THE GERMAN LUTHERANS, who in 1838 emigrated from Prussia to South Australia, on being expatriated by the late King, on account of their objecting to the blending of the Lutheran and Reformed Confessions, in what was named the United Church of Prussia, carried with them their pastors and schoolmasters, along with their instruments of trade and implements of husbandry, and now, after having surmounted many grievous difficulties, they have, by their religious principles, their sobriety, industry, and perseverance, under the fostering protection of the British government, laid the foundation of a free, prosperous, and happy settlement. "The first year, matters" says one of them, "went poorly enough; for everything was very dear; but few of the brethren could go out as labourers, because many lay sick; and the English language was an unknown tongue to them. This congregation incurred, therefore, a debt of from £1,400 to £1,500 sterling for provisions alone; but this sum, which three English gentlemen advanced to us, is already paid. Nor have the natives been at all troublesome to us; and the report which was circulated in Germany that our beloved pastor Kavel had been murdered by them, is wholly without foundation; he is at this moment—God be praised!—alive and well. I could write much more; but I will sum up all with this, 'the unbelieving and the idle have no business here!' But let all come who place confidence in God, and whose motto is 'Pray and work!'"

CHURCH AND STATE IN FRANCE.—France has no established church, but the government pays the ministers of the three recognised religions, the Roman Catholic, Lutheran, and Reformed. In 1845, the total cost of the Roman Catholic establishment, including the repairs of cathedrals, episcopal buildings, seminaries, &c., was 33,000,000 francs, or £1,320,000. Of the Protestant establishment (Lutheran and Reformed) 1,230,050 francs, or £40,502. The ecclesiastical staff and pay is as follows:—Roman Catholic archbishops, 13, salary, £600; bishops, 66, salary, £400; regular clergy, 40,000, salary various; benefices or cures, 3,263. The cardinal archbishops, and the archbishop of Paris, receive 25,000 francs, or £1,000 per annum.—Lutheran ministers or pastors, 236; Reformed or Calvinistic, 454. These receive from 1,600 to 2,000 francs, or from £60 to £80 each per annum.

CHURCH BUILDING.—From the last report of the commissioners for building new churches, it appears they have now completed 370 churches, with accommodation for 423,086 persons, including 238,006 free seats.

FRUITS OF EVANGELICAL ALLIANCE.—The Rev. Mr. Bickersteth says in his "Practical View of the Evangelical Alliance"—"That our Dissenting brethren have been forward in reciprocating such feelings, was delightfully seen when they gave up, in the fulness of the brotherly love kindled in the Alliance, their objections to our particular forms, and even to kneeling at the Lord's table, and in large numbers attended, and thus received the Holy Communion from our valued brother, the Hon. and Rev. B. Noel, according to the rites and services of the Church of England." Indeed! did they—what next?

NEWCASTLE-ON-TYNE.—The Right Hon. Fox Maule, secretary at war, laid the foundation of a Free Church at this place in Nov. last.—The need of further religious effort here is shown in the fact, that out of 750 families, containing 3,000 persons, only 200 attended a place of worship, and but forty-five were members of churches.

CONGREGATIONAL LECTURE FOR 1846.—The subject of the course of lectures for 1846, in connexion with the Congregational Union of England and Wales, was "The Revealed Doctrine of Rewards and Punishments." The lecturer was the Rev. R. W. Hamilton, D.D., LL.D., of Leeds. In him the "Eternity of Future Punishment," has found a most strenuous and able advocate.

CONGREGATIONAL CHAPELS IN LONDON.—The number of Independent chapels in and near London is 134. This number, however, includes those of the Calvinistic Methodists, and Lady Huntingdon's connexion; and embraces a circle of twelve miles distance from the General Post Office, St. Martin's-le-Grande.

STATISTICS OF THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES OF NORTH AMERICA IN 1846:—Apostolical vicariate, 1; bishops, 20; ecclesiastical seminaries, 22; dioceses, 21; priests, 709; colleges, 15; churches, 875; Catholic population, 1,071,800.

STATISTICS OF EVANGELICAL RELIGION IN THE UNITED STATES, the population of which is 22,000,000:—Evangelical churches, 47,234; ministers, 33,310; communicants, 3,559,901.

DR. CHALMERS lectured lately in Edinburgh on secular and religious education. In conclusion he said—"This is about the last time that I will address a large assembly. My physical strength calls upon me to make this resolution."

BIRMINGHAM.—Ten new churches have recently been erected in this populous manufacturing town. And it is now proposed to open thirty new infant schools in connection with the "Church."

LEEDS.—A gentleman, whose name does not transpire, is said to have offered £10,000, for the erection of a new church in this town.

General.

IRELAND.—This winter, coming in early and severe, has increased the horrors of famine and suffering in Ireland. The reports are awfully distressing. A baptist minister says—"The poor people in this country are heart-broken."

SYRIA.—The Nestorian christians, peaceful shepherds, have been attacked by a Mahomedan chieftain, who has destroyed sixty-seven villages, and nearly 10,000 inhabitants. The Turkish power has sent out armies to punish him.

NEW RAILWAYS.—Seventy notices of intended new lines of railway have been duly presented at the government office.

FOUR THOUSAND PASSENGERS, it is calculated, come to and go from the Euston Square Station, London, every day.

RAILWAYS.—It is estimated that the sum of £200,000 weekly is paid to labourers on the various lines of railway now in course of construction in England alone!

"THE RAILWAY KING" has been pleased to gratify the good citizens of York by graciously accepting, for the third time, the office of lord mayor.

"THE TOTAL."—The poor man, whose stammering speech originated this well known pass-word of the friends of temperance, died, a few weeks ago, at Preston. He was honoured at his funeral by the attendance of a large company of his former friends, who generously defrayed the expenses of his interment.

INTEMPERANCE.—The State of New York has decided by ballot that no license for the sale of intoxicating liquors shall be granted in five-sixths of the towns of that state.

THE NEW POPE is said to have declared, laying his hand on the New Testament—"My people may expect justice and mercy from me; for my only guide is this book." A Pope guided by the Testament! "a new thing under the sun." How long can such a man be Pope?

THE SHAREHOLDERS have determined to proceed with the reclamation from the sea of 30,000 acres in the Norfolk Estuary.

EAR TRUMPET.—A French physician has invented a new ear-trumpet, by means of which, it is stated, that words uttered in a low tone may be heard at a longer distance by two-thirds than by any other instrument.

MR. ROWLAND HILL has, we rejoice to hear, been reinstated at the Post Office, with additional powers. Further important improvements are now contemplated.

THE AUTHOR OF THE "GRAVE."—It is proposed to erect a monument to the memory of the Rev. Robert Blair, the author of that sublime and justly celebrated poem "The Grave." The site fixed upon is Athelstane-ford, long the scene of his ministerial labours.

A STATUE OF O'CONNELL, brought from Rome, has been erected on the Dublin Exchange.

LORD JOHN RUSSELL has been elected Lord Rector of the University of Glasgow by the casting vote of the president. William Wordsworth, the poet laureate, was the rival candidate.

A CHEMIST, near Wigan, has lately erected a chimney 420 feet high, in which are three millions of bricks.

THIRTY UNCLAIMED CARPET BAGS were left in the month of October at the Manchester railway stations.

NEW COINAGE.—It has been proposed to issue a new bronze coinage for small exchange. The halfpennys and pennys to be much smaller than the present copper coins.

THE GIANTIC ENGINE, Leeghwater, or "the drier up of water," used in draining the Haarlem Lake, discharges nearly one million of tons in twenty-four hours.

PUBLIC HEALTH.—The seven most considerable towns of England rank as follows in point of health:—London, Birmingham, Leeds, Sheffield, Bristol, Manchester, and Liverpool.

THE FAMOUS OAK at Ribbesford, Worcestershire, was destroyed by the late equinoctial gales. It had been in existence about eight centuries.

COALS.—During the winter months a daily average of 800 tons of coal is used by the metropolitan gas works.

A ROMANTIC COUPLE were lately married by torch-light, on the summit of the natural bridge of Virginia, United States. Nine groomsmen bore torches, and the nine bridesmaids were clad in white.

WHIPPING.—Dr. Young, of Kentucky, in a recently published sermon, has pronounced the corporal punishment of slaves and children of divine appointment.

A DRAPER'S SHOP (Messrs. Stewart's) has been opened in New York, surpassing any in London. It is a vast structure of marble, with a front of fluted columns.

WASTE LANDS.—There are three millions of Irish acres of waste land, equal to five millions of English acres, which are considered to be almost all reclaimable.

ONE HUNDRED THOUSAND POUNDS is said to have been bequeathed by a Mr. Owen, for the foundation of a college near Manchester.

Marriages.

Oct. 10, at the baptist chapel, Kingsbridge, by Mr. Clarke, Mr. W. Jarvis, of Widdemore, to Miss E. Luskey, of Longbrook House.

Oct. 20, at the General Baptist chapel, Burton, Leicestershire, by Mr. Derry, Mr. W. Hackett to Miss A. Wilkins, both of Barlestone.

Oct. 20, at the baptist chapel, Measham, by Mr. Staples, Elizabeth, Mary, and Miriam Burton, of Sweptstone, were married—the first to Charles Clarke, the second to James Keudrick, and the third to George Wood. The three sisters are members of the baptist church, at Measham, and their father, Thomas Burton, has been an honourable and useful member forty years. He has been in the service of W. Hull, Esq., of Tempe, thirty-one years, and has received seven premiums from various agricultural societies.

Nov. 10, at the baptist chapel, Hammer-smith, by Mr. Bird, Mr. W. P. Erby, to Miss P. Agates.

Nov. 17, at the baptist chapel, Olney, by Mr. Simmons, Mr. Bass, of Olney, to Marianne, only daughter of Mr. S. Barker, baptist minister, Henley-in-Arden, Warwickshire.

Nov. 21, at Peterborough Independent chapel, by Mr. Peutney, baptist minister, Mr. R. Forster, to Miss S. A. Raines.

Nov. 28, at the baptist chapel, Blakeney, by Mr. Copley, Mr. Robert Morgan, to Mrs. Emma James, both of Cinderford, Forest of Dean.

Dec. 8, at Bethesda chapel, Truro, by Mr. William Moore, Mr. E. H. Tuckett, baptist minister of Truro, to Mrs. Rebecca Adams Howe, widow of the late missionary of Damerara, also of Truro.

Dec. 10, at the Old Baptist meeting-house, Swavesey, Cambridgeshire, by Mr. Wright, W. Rose Wright, Esq., of Huntingdon, to Miss Mary Daintree.

Dec. 10, by license, at Devonshire-square chapel, by Mr. J. H. Hinton, John White, of Hartley-row, Hauts, to Martha, third daughter of Mr. T. Chew, Little Moorfields, London.

Dec. 12, at Castlehold baptist chapel, Newport, Isle of Wight, by Mr. Vernon, Mr. M. Jackman, to Miss L. Oranger, both active teachers.

Dec. 15, at the baptist chapel, Ridgmount, Beds., by Mr. J. H. Brooks, Joseph Hartnell, to Mary Watts.

Deaths.

It is our very painful duty to announce that the laborious and useful pastor of the Baptist Mission church, Clarence, Fernando Po, the Rev. Thomas Sturgeon, finished his course August 13, after an illness of three week's duration. He was the only instructor allowed by the Spanish Consul to remain at Clarence; the church has therefore sustained an irreparable loss by his death. He was a very diligent pastor, and employed all his energies for the good of his flock. The people generally have lost a friend, for, by his classes and schools, and private visitings, he was instrumental in doing much good. When told of his danger, his reply exemplified the prudent and business-like habits of the careful pastor, and also the power of the gospel on his own heart—his words were, "My house is already in order." We have received further information of the closing scene, which we intend to insert in our next.

Oct. 13, Richard Riley, aged 83, many years a consistent member of the General Baptist churches at Queenshead and Halifax. Of the former he was several years a deacon. He died in peace.

Oct. 31, Elder Hodge, of Brooklyn, State of New York. After having buried six children in August, he buried his wife also. He however had still left an adopted daughter, a lovely girl six years of age, whom he loved the more tenderly because she was all that was left to him; but alas! she too has been taken away. How light are the trials of most families in comparison of Mr. Hodge's sorrows, yet, even in "breach upon breach," as in this instance, God's ways are mercy and truth.

Oct. 31, at Hay, Brecon, in her 60th year, Mrs. Elizabeth Thomas, for many years a member of the Baptist church.

November 3, at Billesdon, aged 62, Mrs. Mary Anne Clarke. She was one of the oldest members of the G. B. church. Her upright and consistent life proved the sincerity of her profession, and her death was calm and happy.

Nov. 4, aged 67, Alice, the beloved wife of Mr. Joel Mann, of St. Marylebone, London. She was many years an active and devoted member of the Baptist church, Blandford-street, but for a considerable period she was entirely laid aside by paralysis.

Nov. 12, at Coleford, Mrs. James Herbert, aged 36. For some months before her decease she was the subject of distressing doubt, but was at length enabled to trust in Christ, and died in peace. Mrs. H. had been a consistent member of the Baptist church seventeen years.

Nov. 18, at Hammersmith, Middlesex, at the advanced age of 80, Mr. T. L. Ashby; for nearly sixty years a respected member and deacon of the Baptist church.

Nov. 22, at Wokingham, Rebecca, daughter of Mr. James Weeks.

Nov. 23, at St. Albans, after six years painful affliction, which he bore with great patience, Mr. J. C. Shrubbs, aged 50 years. He was a member of the Baptist church nineteen years, a teacher eleven years, and for some time superintendent. From his sick bed he canvassed for subscribers to the *Pioneer*, and always evinced a lively interest in their circulation.

Nov. 23, Mr. Eavins, Wesleyan minister, late missionary from America, preached in the Wesleyan chapel, Keelby, near Caistor, in his usual spirited manner, apparently in good health, and on Monday evening, while conversing with some friends, he sunk from his chair, and instantly expired.

Dec. 5, at Alnwick, Northumberland, Mr. Joseph Rate, aged 70, fell asleep in Jesus. For forty-four years he was pastor of the church of Christ assembling in Zion chapel, Alnwick. He died in the full assurance of faith, resting with unwavering confidence on that precious Saviour he so long preached to others.

Dec. 8, in the faith and hope of the gospel, Mr. B. Skerritt, an honourable and devoted deacon of the Baptist church, assembling in Union chapel, Curtain Road, Shoreditch.

Dec. 12, at Mousley, Leicestershire, in the 83rd year of her age, Mrs. Horton, wife of Mr. J. Horton, of that village, and mother of the Rev. Thos. Horton, of Devonport. Mrs. H. had many years been a member of the Baptist church, at Arnsby, and her end was peace.

Dec. 17, at Castleacre, Norfolk, in peace, Mr. William Burton, aged 82 years; for many years a member of the G. B. church there.

Dec. 18, at Leicester, Mr. William Thirlby, a member of the G. B. church, in Dover-st, and son of Mr. Thirlby, of Normanton. He was supported during a serious affliction by faith in the Redeemer, and hope in him cheered his last hours.

Lately, at Manchester, aged 72, Mr. Owen Prichard, "the man from Mona's Isle" (see *Reporter* 1844, page 243). Also, at Southgate, aged 83, Sarah Linsdale (see *Reporter* 1843, pages 155-6.)

[Some of our friends are sadly too late with their communications. We cannot go further back than three months.]

THE
BAPTIST REPORTER.

FEBRUARY, 1847.

THOMAS STURGEON,
THE WEST AFRICAN MISSIONARY.

[By the favour of a friend, we are permitted to insert the following very affecting particulars respecting the last days of this devoted and esteemed missionary. They are the substance of a letter received by our friend from Miss Viton.]

Excuse the liberty I take in addressing you, to whom I am personally unknown: but hearing of the kind interest you felt toward our much lamented friend, Mr. T. Sturgeon, I feel desirous of forwarding you some particulars respecting his last painful illness, having been a constant witness of his sufferings and patient resignation to the will of his Heavenly Father. I am encouraged to do so by dear Mrs. S. assuring me they will be acceptable to you.

Perhaps you have heard that our dear departed friend left home in perfect health, July 15, for the continent. On arriving at Bimbia he felt unwell, but did not complain, supposing it merely to arise from sea-sickness. On his reaching Cameroons he had symptoms of fever with vomiting, which continued during his passage to Clarence, where he arrived on the 26th. He expressed great thankfulness in once more entering his happy home, saying, he had felt ill the whole of his absence, but thought he should soon get better now. Mrs. S. noticed a peculiar cold clam upon

him, which she remarked to me in the morning she did not like. He immediately retired to rest, and felt too ill to attend to the morning service; in the afternoon he was only able to administer the memorials of a Saviour's love; during the week he suffered by frequent vomiting accompanied with much pain in his head, but occasionally walked out. The next sabbath he attempted the afternoon service, but was obliged to have assistance, and retired, not being able to bear the singing, returning to administer the Lord's supper. On Aug. 4, he united in marriage two couple, when he was so much exhausted as to fear he should not be able to finish the service. His head was so much affected as quite to prevent his studies, which at one time seemed to distress him much, and prevented him meeting his members, which he much wished to do, as they had shewn their affection during his absence by collecting a few pounds which they presented on his return, asking him to purchase something to keep as a token of their gratitude for his devoted

labours amongst them. On Wednesday he walked out a short distance, returning much exhausted, and the following afternoon retired to his room, which he was never after able to leave. On Friday he did not leave his bed, but on Saturday morning, appearing better, he sat up with his beloved partner to breakfast. During the day vomiting came on, and towards night he became quite exhausted, although it was not till Sunday that Dr. Prince thought him seriously ill, and the next day communicated the same to Mrs. S., and soon after to our dear departed friend, who did not seem alarmed, but with evident surprise said, "that is your opinion, is it doctor?" being told that it was, he still hoped a favourable change would take place. He said, "the will of the Lord be done; if he please to spare me to carry on his work I shall be thankful, if not I bow submissively to the stroke—his will be done." On the doctor asking if he had anything to settle in reference to his church matters, he said, "no! there is nothing on hand;" and on being asked if his house was in order, said, "I believe it is." His mind seemed perfectly peaceful and calm, and many precious words fell from his lips. Fixing his eyes on Dr. P. he said, "I have fought a good fight, I have finished my course—and though after my skin worms destroy this body, yet in my flesh shall I see God." He tried to console his afflicted partner by saying, "I think I shall soon get better; you know love I have been weaker than this; you must not weep love." Attempting to conceal the sorrow of her bursting heart, she knelt to receive his parting blessing; he raised himself, and placing his hands on her head, committed her to the care of Him who has promised to be a husband to the widow. On his manifesting anxiety on her account, she assured him "the Lord would provide." He replied, "yes—the Lord will."

On the Tuesday morning he re-

quested Mrs. S. and myself to sit near him, as he expressed a wish to converse a little, when he said, "to-day and to-morrow are solemn days; I wish us to live very near eternity—yes, on its very borders;" and looking affectionately on her so dear to him, said, "what must we do now?" after a solemn pause he replied, "be still and know that I am God," repeating the same several times. He was constantly attended by members of the church, and would often rejoice in looking on those whom the Lord had given him as seals to his ministry, but exclaiming "to God be all the glory." About mid-day he asked for the following books—his Pocket Testament, Mrs. S.'s bible given by himself, and Charnock's Christ Crucified—the latter he attempted to read, but after many fruitless efforts put it on his pillow. During the whole of the day he suffered much from pain in his side and difficulty of breathing; but in his moments of relief affectionately addressed those near him, especially his deacons, whom he exhorted to follow on in the way in which they had set out, and to abound in love, as he had often charged them, saying, "my work is done, I shall soon be beyond the censure of —;" whether the sentence was finished I know not, circumstances rushing into my mind so overcame me that I heard no more. In the evening he motioned for pencil and paper, which being given him, with assistance, he wrote requesting Dr. Prince to preach his funeral sermon, and recommending the members to pray for her who is now a widow. Being asked from what text it should be preached, with assistance he wrote, "Blessed are the dead which die in the Lord;" this was done with much difficulty, but his expressive looks told his inward satisfaction when it was accomplished. During Tuesday night he slept longer than he had done during his illness, and on awaking, was asked by Dr. P. to take his medicine; upon rising, he turned to his beloved one, and pointing upwards, said to her, "You! You! You!"

at the same time looking up, then pointing to himself, and then downwards—as if he would say, when I am in the silent tomb *you* look up, and then he affectionately embraced Mrs. S. After taking his medicine, he lay down quite composed.

It was indeed a solemn scene; there he lay, only waiting as it were for the summons to appear with joy before his Lord. Upon awaking from a short doze, he said to his dear partner, "Where am I going? what is this I feel? I never felt like this before." I need not, dear sir, refer you to the agony of mind experienced by his beloved companion at this time; words cannot describe, neither can any know how her heart was torn in the prospect of being severed from one of the most affectionate and tender of husbands. Towards night delirium came on very distressingly, and several persons were required to keep him in bed; powerful remedies being applied, he was partially relieved, but passed a restless night, and seemed surprised on seeing the light of another day, remarking, "what a lovely day to leave this world." On receiving a little nourishment from Mrs. S., he said, "Ah, love! I did not think to receive anything more from your hand." He constantly suffered from difficulty of breathing and severe pain in his side, but not one impatient word escaped his lips. Dr. P. remarked that he had never seen the power of divine grace so powerfully exemplified; enabling him to leave without anxiety the dearest object of his love, trusting in that God who had promised never to leave those who trust in him; and when unable to speak, his looks told his thankfulness for the least assistance afforded him. As the day advanced he became restless, and several times enquired, "doctor, what's my pulse?" On the Dr. saying, "dear brother, you are now passing through the fires; are you willing to wait the Lord's time?" he said, "Oh yes!"—and his hands and lips moved as if in

prayer. Being asked if he felt any particular joy in the prospect of soon exchanging worlds, he said, "not joyful, but peaceful," and as if longing to be freed from the body, several times exclaimed, "how long Lord? how long?" As night drew on there appeared some conflict, when his beloved partner was enabled to soothe his mind and calm the waves of Jordan by whispering to him the precious promises of the word of life, which supported the dying saint. On being asked if he felt his Lord with him in the trying hour, he said, "Oh yes!" and, "This earthly tabernacle will soon be dissolved. I go to a house not made with hands, eternal, in the heavens." The quiet, calm, and sweet serenity of his countenance told more than any words could express, of that peace within which the God whom he served imparted in a large measure, and which quite absorbed him.

Dr. P., to draw his attention, said, "Brother, you will soon meet your old friend Mr. Hargraves." The dying saint replied, in a firm voice, "All those who, through faith and patience, inherit the promises." I was much struck by the impressive manner in which these words were uttered, and thought perhaps that his happy soul was also looking forward to those whom he was hereafter to present before the throne as his children in the Lord. After calling Mrs. S. to him he did not speak, and lay a considerable time as if dozing; and at half-past eleven, p.m., slept in Jesus—without a sigh; indeed, though anxiously watching every breath, only Dr. P. knew the exact moment of the change.

And now, my dear sir, what a scene was before us: his dear and affectionate wife had hitherto been supported by hope, and strengthened to attend on him during the whole of his illness; and now that those attentions were no more needed, she almost sunk beneath her accumulated sorrow. In this trying hour, after her full heart had found relief at the throne of grace, she was enabled to

trust in Him "who hath promised" to be a husband to the widow, and has found that word verified in her need, and is enabled to bless the hand which inflicted the heavy stroke. Many of the members were present, and when they found their pastor and friend cold in death, gave vent to their distress in bitter cries, which it seemed impossible for them to restrain. During the night, the remains, according to custom here, were removed to the sofa, which was placed in the middle of the hall, and covered with white, on which were strewn flowers, of which our dear friend was very fond. As soon as Friday dawned, the hall, which is twenty-two feet wide by thirty-two, was filled with mourners, dressed in the mourning of the country, (blue baid,) sitting on seats ranged round the room; and now again the cries were most distressing: they seemed unable to restrain their feelings, and many were obliged to leave the house, and might be heard in the school-room giving vent to their distress, while others were sitting by the way side weeping. The loss was generally felt, and I believe never was such sorrow felt on this island. After their first burst of grief was over, a solemn silence prevailed, interrupted only by sobs. Though the house was filled from morning till evening, not a footstep or voice was heard. Between four and five, p.m., all assembled, dressed in white, with black kerchiefs on their heads, Dr. Prince standing at the head of the coffin, (made of polished red wood,) the bereaved widow sitting by the side, Mrs. P. on the Dr.'s right hand, Governor Becroft and surgeon King on his left. The third hymn Watts's second book was sung, and after solemn prayer offered by Dr. P., the remains of our beloved friend were carried by his members to the burial ground, followed by his widow, supported by Dr. P., Mrs. P., and myself, the Governor and surgeon King, members and enquirers, inhabitants and school children, the only excep-

tions were a few sick, who could not leave their houses. On arriving at the ground, hymn 609, selection, was sung, and prayer offered, when Dr. P. gave a solemn and suitable address. After another hymn, the coffin was lowered, at which sight the most heart-rending cries burst from the school children, in which the whole assembly joined, and which were heard at a considerable distance. After leaving the spot, as we returned, we passed many who were mourning; and we were afterwards strikingly reminded of many scripture references, as in the case of Job, "when they went to mourn;" and of Mary, "when they went to comfort her," as the people continued to visit Mrs. S. in small companies for several weeks.

And now, my dear sir, that I have written these few particulars I feel some unwillingness to send them, as they can convey but little idea of the solemn and distressing event. One thing not sufficiently named, is the constant kindness and great affection of the dear people: every arrangement for his funeral was made by themselves, with Mrs. S.'s consent, according to their desire, and for which they pleaded saying—"He belonged to we." His remains they claimed as theirs. As he had been entirely devoted to them, and lived for them, so they rejoice to know that his mortal part rests among them. He was indeed their father and friend, and often are they making the enquiry, "What we to do now?" It afforded us great satisfaction to have the constant and unremitting attentions of Dr. Prince, whose kindness we have often felt thankful for. In closing, I would express my great thankfulness that I was permitted to witness the solemn though profitable scenes which have transpired since I have resided in this once happy home. I saw the christian live—I saw him die. Never, never, shall I forget the lessons I have here learned; but I forbear entering further on this subject, and must conclude.

THE EVANGELICAL ALLIANCE AND SLAVERY.

THE Resolution adopted at the last meeting of the Alliance, and substituted for the one proposed by Dr. Schmucker and seconded by Dr. Bunting, is, in my opinion, a complete evasion of the whole question. According to that resolution, the Alliance is to be divided into districts: Great Britain and Ireland, the United States of America, Northern Germany, &c. Each district is to admit such members as it may approve, without consulting the opinion of other districts; while all shall be held together by one common bond; distinct, yet united; separate, yet one. Instead of forming one undivided body, one uniform phalanx, it will consist, so to speak, of separate regiments, which will be self-governed as to the admission of their members, all the regiments being considered, notwithstanding, as the parts of one great whole—one army of evangelical christians. To such a regulation, were it adopted merely for convenience—for the expediting of business, there could surely be no reasonable objection; but when it is formed for the *obvious* purpose, and for the *sole* purpose, of evading the question of slavery—for the purpose of inducing the christians of this country to acknowledge slave-holding churches, we must decidedly object to it. It is a poor attempt to bolster up a bad cause. It is, in the language of the prophet, “plastering with untempered mortar”—mortar which will not stand the weather, the frost and the heat; and which will fall off in the most unsightly manner, to the no small chagrin of the compounders and makers of the same. The committee of the American district will have a right to admit what members they please, and therefore *slaveholders* among the rest; but surely they will not expect, so constituted, to be recognised by the other branches of the Alliance. To acknowledge them under such circumstances would be

to give up the question. If slave-holding churches must be admitted, surely it would be more manly and straightforward to admit them at once as erring brethren, or as weak in the faith; instead of endeavouring to compass the object by such a round-about method: a straightforward policy is always better than a crooked policy. We would say, if it must be so, open your lines at once and let them in, instead of seeking to bring them in by this side wind. It is easy to foresee that this evasion of the difficulty will not be allowed to pass without animadversion and opposition. The churches of this country will see, not only that they are called upon to acknowledge slave-holding churches, but that an attempt is made to impose on their simplicity. Though the gullibility of English people seems to be taken for granted,—and it must be confessed in some instances not without reason,—it is to be hoped that the evangelical bodies of different denominations in this country will not be thus deceived and deluded. Men-stealers — and, consequently, the buyers of men who have been stolen—are classed in scripture with the lawless and disobedient, with the ungodly and with sinners, with liars, with perjured persons, with murderers of fathers and murderers of mothers, with whoremongers, and with sodomites. If, then, we will not admit these latter, how can we admit the former? It is true that good men in former ages and in different countries have possessed slaves; and we ourselves once slumbered at our posts and suffered the abomination to exist in Jamaica and elsewhere without lifting up our voice against it, or using such means as we possessed in order to abolish it. But the subject had not then been discussed: it was not *understood* as it is now. It was then chiefly an error of judgment, united, perhaps, with some degree of criminal indifference; but

now the whole matter has been laid open by the ablest writers, by philosophers, divines, philanthropists, preachers, poets, legislators, and statesmen. Scarcely a man can now be found to vindicate on principle what was then generally pleaded for as lawful, expedient, or venial. Now that the subject has been set in the fullest light, no man can continue the practice except by doing violence to his reason and conscience, and flying in the face of scriptural authority. That America, the cradle of liberty, the asylum of the persecuted puritans, should be the abettor of slavery, is monstrous. That the flag of American freedom should be seen flying over *three millions* of slaves; that the boasted charter of independence should be written with negro blood; that they should add to the number of the unemancipated within their borders, whose cries come up into the ears of the Lord God of Sabaoth, *seventy thousand* persons annually; that this should be done in the land of Washington, of Franklin, of Penn, and of Jonathan Edwards, amidst unheard of Pentecostal revivals of religion, and an almost universal temperance and morality,

is indeed marvellous! Many are the praises justly due to the nation of the United States. Rapid is her increase, unparalleled her prosperity, great her glory; but there is one strange anomaly in her system, or rather flagrant violation of her system; there is one blot on her escutcheon, one foul plague spot, one leprous ulcer on her fair forehead—it is slavery.

Daring the roar of the western wave,
Thee Madoc sought; Madoc the brave;
And great Columbus found,—that star
Whose passing splendours shine afar!
Oh land of Franklin! land of fame!
Land where exiled freedom came
And lit her pyramid of flame!
Land of Washington the good!
Country bought by valour's blood!
Green world beyond the Atlantic waves!
Oh land of liberty and slaves!

Long has the nation of the United States been taunted with her inconsistency by the proud aristocracies of the king-ridden and priest-ridden nations of Europe. Let her wash her hands of this abomination, and show the world that liberty and protestantism combined, can destroy slavery as well as priestcraft and tyranny; and let those who profess to be the happy freed men of Christ be the first to lead the way to so desirable a consummation.

J. S.

Olney.

THE PIETY WE NOW NEED.

WE are deeply impressed with the conviction, that a material difficulty in the way of raising the mass of christians of our times to a higher grade of piety consists in the want of a clear conception of what the required piety really is. If the members of a church are exhorted by their pastor to rouse themselves from their spiritual apathy, and engage earnestly in the service of their Master, many of them will be very likely to regard him as meaning that they should attend the prayer-meetings more con-

stantly, and labour more zealously to win the unconverted to Christ, and never imagine that he means anything more. In their view piety consists mainly, if not wholly, in action,—and action which is directed towards the spiritual good of others; and the intensity of this action is supposed, therefore, to determine the measure of one's piety. Alas, how many have fallen into this error! How sad a mark is it of the piety of our times! How plainly we may trace to such views the fluctuating condition of our

churches—exalted to-day and depressed to-morrow—and then again exalted and again depressed.

We trust that the illustration which we have chosen will not lead any to suppose that we undervalue the prayer-meeting, or that we lightly esteem a fervent zeal in the great and surpassingly important work of saving the souls of men from death. How many times have we, as a pastor, sighed and mourned over a neglected prayer-meeting, and a melancholy indifference to the work of promoting the salvation of the unconverted. Where such neglect and indifference prevail, the tone of piety must be sadly depressed. What we mean is, that action directed towards the spiritual benefit of others is not the whole of religion. Indeed, why need such a point be argued? Let any christian look abroad over those who have fallen away, and dishonoured their profession of Christ, and will he not find that these have often been among the most zealous professors? Such certainly has been our observation. The truth is, that action, directed towards the spiritual benefit of others, is a fruit of piety, and not the germinating seed itself. It is a fruit among other fruits—vastly important, but not to be exalted above the tree on which it grows. The first and most important lessons of piety relate to one's self. They are lessons which individualise us, which separate each of us from all the world beside, and command each of us, as standing or falling to our own Master, to take care of *our own souls*. "Repent," "believe in Christ," "deny thyself," are primary biddings of the gospel. Paul, with all his burning zeal to save others, laboured to keep his body under,—that is, to discipline himself,—lest after preaching to save his fellow men, he himself should be a cast away. In him the gospel had a most brilliant illustration, and equally in his life and his instructions, will it be found, that his conceptions of true piety were, that it was a personal work—a

self discipline; and secondly, a benevolent impulse and activity, solicitous that others might be blest.

And herein consists the piety which we now need to break up the apathy which prevails in the churches, and to renew the triumphs of the cross. We need that piety which shall lead the christian in the first place to look well to the state of his own soul—which shall drive him as guilty, poor, and perishing to the cross of Christ—which shall lead him to implore the renewing, sanctifying power of the Holy Spirit—which shall incite him to live as in view of perdition and of paradise, of the cross and of the proffers of mercy in the atonement of Christ; we need a piety which is marked and controlled by the presence and power of such sentiments—by their presence and power, not temporarily and occasionally, but at all times and everywhere. We shall have christians of pure lives then—christians whose lives will enforce the precepts of the gospel which they illustrate. We shall have christians who will pray—mingling with supplications for their own salvation, cries for the salvation of others. We shall have christians who will labour diligently to lead the impenitent, the worldly and perishing, to consideration, repentance and faith;—their views of the love of Christ, and of the dooms of eternity, will not suffer them to lie idle while the world lies in wickedness, and makes itself ready for hell. We shall have christians who may be relied upon—to whom pastors can turn as co-workers in every good labour to bless the world—christians to whom this world, with all its wastes and woes, will be as a field to be cultivated for God, and by his grace, to be transformed into a garden of religion, of concord and of happiness. If, therefore, we had a voice which might reach all christians of these times, we would exhort them first to take care of their own souls—to live under the habitual influence of those truths which relate to and determine their own salvation; and we should

never doubt, if successful in this endeavour, that we had most effectually secured their co-operation in every good work affecting the triumph of Christ in the earth, and the salvation of men. This is the piety which we now need, and without which our churches must either dwindle away in

the presence of a perishing world which it is their mission to save, or find the future marked with periods of devotion and revival, as fitful and evanescent as those which have marked the past few years. May we seek for, and may God give us, the piety which we now need!

BIBLICAL CRITICISM.

ACTS VIII. 38, 39.

It is well known that the prepositions *eis* and *ek* in the above passage, have long been the theme of controversy between pedo-baptists and their opponents; the former contending for the translation *to* and *from*, the latter for *into* and *out of*. Now we purpose to show, that, whatever may be the case with the classics, in the New Testament wherever *eis* is connected with *katabaino*, and *ek* with *anabaino*, (which are rightly translated in the text—to *go down* and to *come up*.) they invariably signify *into* and *out of*. Let us begin with *katabaino* and *eis*. The first place where these words occur in immediate connexion, is in Mark xiii. 15, "Let him not *katabato eis* the house." Next, Luke viii. 23, "And *ketebe* a storm of wind, *eis* the lake:" certainly the storm did not stop at the margin. Luke x. 30, "A certain man *katebainen* from Jerusalem *eis* Jericho"—Luke xviii. 14, "This man *katebe eis* his house." John ii. 12, "*katebe eis* Capernaum." Acts vii. 15, "So Jacob *katebe eis* Egypt"—viii. 26, "The way that *katabainous-an eis* Gaza." Acts xiv. 25, "*Katebesan eis* Attalia"—xvi. 18, "*Katebesan eis* Troas"—xviii. 22, "*Katebe eis* Antioch"—xxv. 6, "*Katabas eis* Cæsarea." Romans x. 7, "who *katabesetai eis* the deep." Eph. iv. 9, "He also *katebe eis* the lower

parts of[†] the earth"—Rev. xiii. 13, "He maketh fire *katabainein eis* the earth." No one, I suppose, will deny that in every one of these instances, *into* is the proper rendering of *eis*; and if so, since these are all the instances in the New Testament where *katabaino* and *eis* occur in immediate connexion, must it not evidently be to serve a purpose, to translate the same preposition in connexion with the same verb *to* in Acts viii.?

Now let us turn to *anabaino* and *ek*. The only books in the New Testament, besides the Acts, where this verb and preposition occur together are Luke, John, and the Revelation, and there they occur several times, but not *once* in which *ek* does not signify *out of*. The first passage is Luke ii. 4, "And *anebe ek* the city of Nazareth." John xi. 55, "and many *anebesan ek* the country." Rev. viii. 4, "The smoke *anebe ek* the angel's hand"—ix. 2, "*anebe a* smoke *ek* the pit"—xi. 7, "The beast that *anabainon ek* the bottomless pit"—xiii. 1, "I saw a beast *anabainon ek* the sea"—xiii. 11, "I beheld another beast *anabainon ek* the earth."† We ask then, why *anabaino* and *ek* should not be similarly translated in Acts viii. The only answer is, that it would prove baptism to be *immersion*.

† The Septuagint translates Daniel vii. 3 in the same way—"And four great beasts *anabainonta ek* the sea."

But further—when *katabaino* is used to signify *going down to*, in proposed distinction from *into*, we always have another preposition. See Luke xxii. 44, "Great drops of blood *katabainontes* *EPI* the ground." John i. 52, "The angels *katabainontas* *EPI* the Son of Man." vi. 16; this is a very remarkable instance; "His disciples *katebesan* *EPI* the sea:" why *EPI*? because they did not go *into* the sea, in which case it would have been *eis*, but *unto* it. And it is equally striking that in the very next verse, where *into* is intended in distinction from *to*, we have *eis* in connexion with the verb *embaino*, "And *embantes eis* a ship." Acts x. 11, "And a certain vessel *katabainon* *Sunderland*."

EPI him"—xiv. 11, "The gods are *katebesan pros* us."

Now would it not be strange, if *eis* in connexion with *katabaino* might signify *to* as well as *into*, that in none of the instances above quoted, and they are all that occur in the New Testament, this preposition should be employed when *to* is intended in distinction from *into*; and that it should be employed whenever *into* is intended in distinction from *to*. Why then, we ask again, should it have a different signification in Acts viii? And if the Evangelist had *intended* to say that Philip and the Eunuch went *into* the water, and came *out of* it, what other propositions *could* he have used than *eis* and *ek*?

A. A. R.

Poetry.

THE TENTH PLAGUE.

THE Avenger of Jacob came down from on high,
And his countenance blazed on the far troubled sky;
And the boldest and bravest stood pale and aghast,
As he dreadfully rode on the pestilent blast.
And wide was the stroke—to each unsprinkled door
His death-gleaming meteor the fierce cherub bore;
Not a house could escape the fell swoop of his sword,
From the cot of the slave to the dome of the lord.
Then burst the wild death-cry and shriek of affright,
All flood-like and dire, on the silence of night;
And the loud mingling clangour of curses and cries,
On the wings of the tempest, roll'd up to the skies.
Then rose the deep sobs of hearts bursting with grief,
And the wild laugh of madness that mock'd at relief;
And the moan that proclaims the full conquest of care
On the heart-stricken victims of icy despair.
Then o'er her young babe did the mother's tears run,
As she press'd to her bosom her own first-born son;
For its smiles they were fled, bereft of its breath
It convulsively writhed in the tortures of death.
Then sprang the proud youth from his couch of repose,
And grasping his armour he ask'd for his foes;
Half way from his scabbard his bright falchion flies,
When unwounded he staggers, falls prostrate, and dies.
Then droop'd the lone widow, and grey was her head,
By the son of her youth she was shelter'd and fed;
Her pride and her comfort—she lived by his care—
She flew to his couch—but her son was not there.
She sought him, and found him—he lay as he fell,
And black as the sulphur-scorch'd demons of hell;

His cheek it was cold, and his eye shot no ray,
For his spirit had fled from its dwelling of clay.
She lay down beside him—her tears ceased to flow,
Not a sob or a groan gave a sign of her woe;
Her course it was euded, her journey was done,
And she pillow'd her head on the breast of her son.

Hark! hark! how Egyptia her ruin bewails,
Her beauty is withered, her puissance fails;
Her sons they are fallen, not in fields that are gory,
They were struck without warning and died without glory.

But hark! on the wind rolls the voice of a song,
Now louder and louder it echoes along;
Still higher and higher the swelling notes rise,
'Tis the pæan of multitudes piercing the skies.

But whence is that host, that with banners unfurl'd
Rolls on like the flood that o'er-master'd the world?
And what are those wild notes that thro' the air sweep
Like the voices of winds when they burst from their sleep?

The men of that host are the children of Shem;
The fall of Egyptia is freedom to them.
No more shall the task-master torture his slave,
Nor the Ilcbeow be laid in a bondsman's vile grave.
For the sword of Jehovah hath blazed o'er the land,
And Israel is saved by the strength of his hand;
And now their hosannahs they raise to that night,
Which hath scattered o'er Egypt destruction and night.

BAPTIST CHURCHES IN LONDON AND ITS ENVIRONS.

BEING solicitous to meet the circumstances of such of our readers, and their number is large, who annually visit London in the spring and summer months, some on business, and others to obtain employment, for a longer or shorter period, we have therefore compiled, with much care, the following list of Baptist churches in London and its environs, that our friends may, when from home, be able to worship with those congregations of the same faith and order as themselves. To facilitate this, we have classed most of the churches under the general name by which the locality in which they are situated is designated. The signs attached to particular churches indicate that they are united with some particular association: by this means, the reader will have beforehand some idea of the general views of divine truth they maintain and advocate. Those marked (*) are in union with the London Baptist Association. Those marked (**) form the London Strict Baptist Association. Those marked (†) are connected with the General Baptist Association (New Connexion). All the others are unassociated. The letters m, a, e, imply that the services are in the morning, afternoon, or evening of the sabbath; the other letters ednote the week evenings on which service is held. Other interesting particulars are also given, which the reader will readily understand.

CHURCHES.	When Formed.	Members.	Worship		PASTOR'S NAME.	When Settled.	Stations.	Sabbath Scholars.
			Sabbath day.	Week-day				
Battersea.....	1797	100	m . e . W		I. M. Soule.....	1838		200
Bermondsey, Jamaica-row ...	1782	65	m . e . W		Vacant			
Snow's-fields ..	1804	un.	m a e W		G. Francies.....	unk.		
Bishopsgate, Artillery-street ..	1831	133	m a e Th		G. Moyle.....	1831		170
* ——— Devonshire-square	1638	403	m . e . Th		J. H. Hinton, M.A....	1837		127
*Bow	1785	238	m . e . Th		G. W. Fishbourne ..	1846		225
*Brixton-hill	1840	79	m . e . e		W. Pulsford	1845		112
*Brompton, Alexander-square	1838	70	m . e . Th		Philip Cater	1840		100
*Camberwell, Coldharbor-lane	1823	390	m a e Th		Edward Steane, D.D....	1823	1	297
*Chelsea, Paradise chapel....	1817	67	m . e . Th		W. E. Archer	1844		50
2nd Church	1824	76	m . e . W		J. Nichols	1838		
*Clapham	1787	89	m . e . W		B. Hoe	1842		65
Deptford, Giffin-street	1842	91	m . e . W		W. Felton	1843		
Lower-road	1835	76	m a e W		J. Kingsford	1835	1	65
*Eagle-street, Red Lion-square	1737	330	m a e W		R. W. Overbury	1834		197
*Finsbury, Eldon-st., Welsh..	1817	142	m a e		W. L. Evans	1844		
* ——— Ditto, seventh day	1675	6	m a . . F		Vacant			
Windmill-street ..	1824		m a . .		Unknown			
Goodman's-fields, Great Alie-st	18..		m . e . e		Vacant			
* ——— Little Alie-street	1754	392	m a e Th		P. Dickerson	1831		190
* ——— Little Prescott-st	1633	272	m . e . F		Chas. Stovel	1832		240
Mill-yard, 7th day	1664	5	m a . . F		W. H. Black	1840		
*Goswell-road, Spencer-place	1815	293	m a e Tu		J. Peacock	1821		602
Gray's Inn-road, Cromer-street	1838	24	m a e F		Vacant			
* ——— Henrietta-street	1817	221	m . e . Th		J. Hoby, D.D.	1844		130
John-street	1816	500	m . e . Tu		J. H. Evans, M.A....	1816		
* ——— Vernon-square ..	1784	107	m a e W		O. Clarke	1842		200
*Greenwich, Lewisham-road..	1838	59	m . e . W		J. Russell	1844		60
London-street	1700	40	m a e F		Vacant		1	140
Hackney, Church-street.....	1844		m . e . e		J. Robinson.....	1844		
Homerton-row	1820	136	m . e . Th		D. Curtis.....	1837		80
* ——— Mare-street	1798	616	m a e Th		F. A. Cox, DD., LLD. } and D. Katterns ..	1811 1844	1	607
Hammersmith, 1st church ..	1793	135	m a e Tu		J. Bird.....	1844	1	150
2nd church	1835		m . e . e		Vacant			
Hampstead, Holly Bush-hill..	1818	118	m . e . W		J. Castleden	1818		100
New End	1825	74	m a e W		R. Livermore	1836		30
Road, Eden-street	1843		m . e . Th		Vacant			

CHURCHES.	When Formed.	Members.	Worship		PASTOR'S NAME.	When Settled.	Stations.	Sabbath Scholars.
			Sabbath day.	week-day				
Hatcham, New-cross	1845		m . . e	Th	Vacant			
Hendon	1843	40	m . . e	W	J. Franklin	1844		40
Highgate	1813	30	m . . e	W	G. H. Orchard	1843		25
Hoxton, Buttesland-street	1830	70	tu . . e	Th	J. Rothery	1831		
——— Dorchester- place	1845	37	m a e	W	Unknown			40
Islington Green	1840	80	m . . e	W	J. J. Brown	1844		50
*Kensington, Silver-street	1824	160	m . . e	W	F. Willis	1843		218
*Keppel-street, Russell-square	1713	153	m . . e	Th	S. Davies	1843		118
Lambeth, Charles st. Kenningtn.	1835	62	m a e	W	T. Atwood	1835		60
*——— Waterloo Bridge-road	1836	161	m . . e	Th	J. Branch	1845		110
*——— Regent-street	1821	316	m . . e	Th	W. Fraser	1842		472
+Mile End, Commercial-road	1657	200	m a e	Th	Geo. Pegg	1845		150
——— Jubilee-street	1843	32	m . . e	W	S. Packer	1843		70
——— Squiries-street	1827	57	m . . e	Th	T. Smither	unk.		
Paddington, Blandford-street ..	1793	273	m a e	W	W. B. Bowes	1835		150
†——— Charles-street	1845	16	m . . e	W	J. Batey	1845		80
——— Hill-street, Dorset-sq.	1826	348	m . . e	Th	J. Foreman	1827		150
——— John-st., Edgeware-rd.	1840		m . . e	Th	R. H. Herschell	1840		
†——— New Church-street	1831	393	m . . e	W	J. Burns, D.D.	1835		200
†——— Praed-street	1841	181	m . . e	W	W. Underwood	1841	1	219
——— Shouldham-street	1809	50	m . . e	Th	W. A. Blake	1845		100
Peckham	1818	72	m a e	W	Vacant			70
Pimlico, Westbourne-street ..	1830	231	m . . e	W	J. Stenson	1832		140
*Poplar	1812	163	m . . e	W	J. A. Baynes, A.B.	1845		200
Red Cross-street, Cripplegate ..	1644	84	m . . e	Th	D. Whittaker	1833		
*Salter's Hall, Cannon-street ..	1830	187	m . . e	W	S. J. Davis	1837		120
*Shacklewell	1818	198	m . . e	Th	John Cox	1837		
Shadwell, Blugate fields	1830	141	m . . e	W	J. Milner	1831		
*——— Shakespeare's-walk	1837	92	m a e	Th	T. Moore	1837		112
*Shoreditch, Austin-street	1831	203	m . . e	Th	W. Miall	1839		369
**——— Cumberland-street	1841	119	m . . e	W	Hugh Killen	1843		120
——— Mason's-court	1835	81	m . . e	Tu	W. Elliott	1846		300
**Soho, Grafton-street	1812	80	m . . e	W	W. Williams	1812		123
——— Meard's-court	1784	410	m . . e	Th	John Stevens	1811		
——— Oxford-street	1780	350	m . . e	W	Geo. Wyard	1842		130
Somers Town, Chapel-street ..	1796	329	m . . e	Th	G. Nunn	1845		130
†——— Euston-square	1840	18	m . . e	W	J. Preston	1840		
——— Gower-street, north	1843		m . . e	Tu	J. Blackstock	1844		
——— Northampton-street	1843	28	m . . e	Th	C. Orchard	1845		
Southwark, Alfred-pl., Kent-rd.	1820	72	m . . e	Th	W. Young	1821		
+——— Borough-road	1674	421	m . . e	W	J. Stevenson, A.M.	1834	3	400
*——— Church-st., Blackfriars	1785	325	m a e	Th	Geo. Cole	1842		250
*——— Maze-pond	1692	300	m . . e	W	J. Aldis	1838		260
*——— New Park-street	1719	426	m . . e	W	J. Smith	1841		280
**——— Trinity-square	1773	155	m . . e	Th	Benjamin Lewis	1825		200
——— Unicorn-yd. Tooley-st.	1720	174	m . . e	Tu	Vacant			
Stepney, Cave Adullam	1828	127	m . . e	Th	W. Allen	1837	2	60
——— College Chapel	1836	65	m a e	W	S. Tomkins, M.A.	1842		50
St Luke's, Brick-lane, Old-st.	1783	144	m . . e	Th	J. A. Jones	831		
——— John's-row	1817	108	m . . c	W	J. Newborn	1838		
——— Mitchell-street	1841	89	m . . e	W	W. Carpenter	1841		280
**Stratford	1838	37	m . . e	Th	W. Ward	1843		100
*Tottenham	1827	194	m . . e	W	R. Wallace	1846		160
Walworth, East-street	1791		m a e	Th	— Moody	unk.		
*——— Horsley-street	1833	118	m . . e	W	R. G. Lemaire	1834		183
*——— Lion-street	1805	260	m . . e	Th	S. Green	1834		403
Wandsworth	1821	70	m . . e	W	W. Ball	1843		90
Westminster, Romney-street ..	1815	126	m . . e	Th	— Orchard	1816		120
**——— Smith-street	1846	39	m . . e	W	E. R. Hammond	1846		
**Wild-st., Lincoln's-inn-fields	1691	145	m a e	Th	C. Woollacott	1835		86

Reviews.

THE EVANGELICAL ALLIANCE;

Its Origin and Development. Containing Personal Notices of its Distinguished Friends in Europe and America.

"The churches warm'd, they would no longer hold,
Such frozen figures, stiff as they are cold.
Relenting forms would lose their power, or cease;
And e'en the dipp'd and sprinkled live in peace;
Each heart would quit its prison in the breast,
And flow in free communion with the rest."—*Cooper*

BY J. W. MASSIE, D.D.

London: John Snow, Paternoster Row.

LAST year we said, that in our humble opinion Christian Truth and Christian Union are best promoted by the individual members of the various christian denominations doing all the good in their power within their respective spheres. We adhere to this opinion, notwithstanding all that has since been spoken and done, written and printed on the subject.

We have here a large volume on the subject of Christian Union, from the pen of the indefatigable Dr. Massie. "The Evangelical Alliance" is its title, but the writer furnishes not only the history of this new association, but gives us first the philosophy of Christian Union, and its analogy with natural creation, and then scriptural authority for it. We have also a sort of "Evangelical Alliance" History from the times of the Reformation to its denouement in 1846.

With regard to the book itself, we are persuaded that it will be read with much interest by many—indeed the convocation and its transactions were of no ordinary nature. It was a new thing under the sun, to see hundreds of pious men, from various nations and of nearly all the sections of Evangelical Christians, assembled for the purpose of expressing their regard for the truth and their love for each other!

When this convocation was proposed we gave the matter our most serious and anxious consideration, believing it to be our duty to do so from the position we occupy in connection with this periodical and its numerous readers, but we never could see our path clear—numerous, and apparently insurmountable obstacles stood directly before us. We will mention a few of them.

First, we thought of the vast mischief which had resulted from councils, synods,

and conventions, in all ages, not only among papists but protestants. There might be a little prejudice in this, but was there not a cause?

Next we thought of the tests—doctrinal tests—how were these to be managed? and how were they managed? to the exclusion of many sincere and excellent christians!

Again, we thought, there will be delegates from America of course, and from the south as well as the north, pro-slavery men, and what is to be done with them, and what will they do? And what was done with them, and what did they do? They made a foul and ugly blot on the very first page of the records of the alliance.

Then we thought of churchmen—English churchmen—meeting English dissenters there, and reciprocating expressions of brotherly love and affection! "Will they meet?" we asked. Yes: they met, some of them, and those who did were good men, but there were not many churchmen there, and but few, comparatively, of the dissenters. And will this be wondered at? Not at all. Churchmen generally were not likely to attend, and although a Noel, honourable and noble, or a Bickersteth, enlightened and amiable, invite the dissenters, need we wonder if they felt the burden of their wrongs too heavy to allow them to spring up all at once and hasten even to such a gathering as that?

At first, the objects of the gathering appeared to be two—simply two. To maintain Evangelical Christianity against Romish Popery, and to express brotherly love for each other. There seemed something desirable and amiable in these, and had the alliance confined its attention to these, less objection might have been urged. But other matters sprung up claiming attention, one of them of such a nature as to prevent a general union, and another, in appearance at least, seemed to pass over as a dubious matter one of the greatest sins in the universe—**SLAVERY.**

For these and other grave reasons we hesitate to recommend the Evangelical Alliance. But all who desire further information of its proceedings, will find them fully detailed in this valuable volume.

MEMOIRS OF THE LATE CHRISTMAS EVANS, OF WALES.

BY DAVID RHYS STEPHEN.

London: Aylott and Jones, Paternoster Row.

THIS book, we are persuaded, will be read with great interest. Christmas Evans was one of the most extraordinary men of his age; and we have here, traced with considerable accuracy and minuteness, "the facts of his personal history, the development of his mind, the formation of his character, and the course and influence of his ministry." The volume, too, is rendered peculiarly attractive by the short, but striking sketches it contains of the most distinguished ministers in the principality. The selections, also, in the appendix, from his manuscript sermons, are choice specimens of the rare talent which this celebrated preacher possessed.

We cordially thank Mr. Stephen for this interesting volume, and shall look with some anxiety for his promised work on the state of religion in Wales. We conclude this brief notice with one of Mr. Evans's very striking parables, only adding, that in our next we shall give an interesting sketch of the life of this eminent minister.

Parable of the Vine-tree, the Thorn, the Bramble, and the Cedar.—"The trees of Lebanon held a council to elect a king on the death of their old sovereign the Yew-tree. It was agreed to offer the sovereignty to the cedar; at the same time, in the event of the cedar's declining it, to the vine-tree, and then to the olive-tree. They all refused it. The cedar said, 'I am high enough already.' The vine said, 'I prefer giving forth my rich juice to gladden man's heart.' In like manner the olive was content with giving its fruit, and would receive no other honour. Recourse was then had to the thorn. The thorn gladly received the office, saying to itself, 'I have nothing to lose but this white dress and a berry for pigs, while I have prickles enough to annoy the whole wood.' The bramble rebelled against the thorn, and a fire of pride and envy was kindled, which at length wrapped the whole forest in one blaze.

Moral.—Two or three vain and high-minded men have frequently broken up the peace of congregations, and by striving for the mastery, have inflicted on the cause of religion incalculable injuries, when they have had no more fitness to rule than the white thorn or the prickly bramble."

But thorns and brambles do not grow on the mountains and valleys of Wales only; we fear they may sometimes be found in fertile England.

NARRATIVE OF JAMES WILLIAMS, AN AMERICAN SLAVE ON A COTTON PLANTATION IN ALABAMA.

London: Hamilton and Adams.

THIS little sixpenny book is dedicated to Joseph John Gurney, and bears internal evidence of the truth of the sad stories it relates, which are told in a natural and simple style. To what an awful state of wickedness and delusion must many of the white inhabitants of the southern states of America be reduced, whilst these two facts stand facing each other in glaring contrast in their conduct—

"We hold these truths The cardinal principle to be self-evident, that ple of slavery, that a all men are created slave is not to be equal; that they are en-ranked amongst sentient beings, but amongst dowed by their Creator things, as an article of rights; that among these property, a chattel personal, obtains as undoubted law in all the are life, liberty, and the pursuit of happiness."—Declaration of American Independence, July 4th, 1776.

Preface,

We strongly advise teachers of our Sabbath schools to place a copy of this book in their libraries, that free-born British children may be taught still to exclaim—

"England, with all thy faults I love thee still!"

SUNDAY SCHOOL UNION PUBLICATIONS.

Depository: Paternoster Row, London.

WE have received a parcel of the publications of this excellent society. *The Sunday School Union Magazine*, published monthly at two-pence, and illustrated with engravings, is a very respectable and useful periodical for teachers. *The Child's Own Book* is a pretty little half-penny monthly magazine, with cuts. The *Notes on Scripture Lessons* and the *Teacher's Class Register* are designed, and well adapted they are, to assist teachers in the discharge of their duties.

LUTHER and the Reformation, a lecture to the Young Men's Association. By John Cunningham, D.D. London: Aylott and Jones. Another excellent lecture describing in a clear and forcible style the progress of this great event, and of the great man who figured foremost in its stirring scenes.

A FRAGMENT. By J. H. Hinton. London: Houlston. A well-managed exposition of 1 Cor. ix. 1—14.

Baptist Church History.

BURNHAM, ESSEX.

THE baptist church at Burnham is situated nearly at the south-east extremity of the county of Essex, and until of late years it has stood alone as a dissenting interest, with a large extent of country to the north and the west, surrounded by dense spiritual darkness, rendered still more apparent by the light emitted from "*this city set upon an eminence.*"

This church is represented to have been originally a General Baptist church; a statement which is confirmed by its general proceedings as they appear recorded in the church book, and also by the fact that its most distinguished ministers were General Baptists. The time and circumstances which led to its formation are alike enveloped in obscurity. It is believed to have been one of the numerous General Baptist churches originated in the county of Essex about the middle of the seventeenth century, by the labours of itinerants, sent thither by the baptist church, Bell Alley, Coleman-street, London. By the number of names signed to the minutes of its proceedings in 1673, and several succeeding years, there must have been, for a long period, a very large community; but, beyond contributions paid on every first day of the week, little information can be obtained: a circumstance deeply to be regretted. In 1693, it is said that ninety-three members signed their names in the church book. In the early part of the eighteenth century (date not legible) we have the names of forty-four. In 1712, a public-house, sign of "Jacob's Well," was given to the church, and licensed by it for worship. At different periods, several persons are styled elders and deacons in the church book, but we have no account of the extent of their labours; nor is there any record of an ordination until a comparatively recent date. The last minister of the old church was a highly educated man, but he is supposed to have strongly inclined to Arianism. He died July 25th, 1789, leaving, as the record states, "but four members, and one of them a Judas;" at that time the congregation did not exceed on an average six persons. The meeting-house was then shut up the greater part of three years.

In 1792, John Elliott, Esq., of Clapham, a native of Burnham, felt so deeply concerned for the spiritual condition of the place of his birth, that he sent down, it is said, at his own expense, a lively paedobaptist minister, who, in or about 1793, was succeeded by an energetic godly baptist minister from London, the Rev. Luke Davies: shortly afterwards, seven persons were baptized, upon a profession of their faith, by Mr. Davies: these, with three members of the old church then living, were formed into a new church, under the ministry of that gentleman, in February, 1794. When and why Mr. D. removed is not stated: it is presumed that the congregation were unable to contribute sufficient for his maintenance; some circumstances also that were unpleasant appear to have arisen among the people. Mr. Thomas Cromwell, an aged evangelical baptist preacher, from London, succeeded Mr. Davies at Burnham in 1795. In the following year this church united with eleven others in the same county in forming the *Essex Association of Baptist Churches*. Mr. Cromwell died in 1804, aged seventy years, leaving but twelve members in church fellowship. Although he had administered the ordinances to them for nine years, yet he never considered himself their pastor.

On the death of Mr. C. Mr. John Garrington, the present pastor, then a deacon of the church, was called upon to conduct public worship, which he did for the space of eight months, at the end of which G. J. Pinchard, Esq., of the baptist church, Braintree, removed to Burnham. He was a surgeon, but officiated with such acceptableness as a minister of the gospel, that the church invited him to accept the pastoral office among them. During his residence at Burnham, the present chapel, much larger than the former, was erected upon the same site, the debt on which (£500, with £20 a-year interest,) hastened, it is thought, his removal from Burnham. Mr. Garrington was again requested to minister the word of life to the congregation during the time they might be destitute of a minister; at that time the church consisted of seventeen members. At the close of 1808 Mr. Garrington felt constrained to

enter more directly upon the work of the ministry, as all attempts to get a supply had failed except one, a student from Bristol College having remained eleven weeks preaching for them. Mr. G. commenced his new engagement under circumstances altogether discouraging and painful. A small church of seventeen members burdened with a chapel debt of £500, having to raise £20 annually for interest of money borrowed, few ministers would have nerve sufficient to engage with. Unmoved however by these difficulties, Mr. Garrington prosecuted his work with a truly missionary spirit and zeal, preaching not only at Burnham, but also in the neighbouring villages of Southminster, Steeple, Bradwell, Tillingham, and St. Lawrence Newland, and was eminently successful in winning souls to Christ. Affairs at Burnham now began to wear a brighter aspect. On the 10th of December, 1810, the church sent a written invitation to Mr. G. to take the oversight of them in the Lord, with which he complied, and was ordained as their pastor, May 1, 1811—this ordination is the only one recorded in the annals of this church. Mr. G.'s subsequent course has been marked by much uniformity and much success. He was the chief in-

strument in originating the baptist cause at Tillingham, which he has continued to succour and assist to the present time.

On the 28th of September, 1830, the baptist church at Tillingham was formed by thirty-five members honourably dismissed for that purpose from the baptist church at Burnham; so abundantly had God blessed Mr. G.'s labours. Shortly afterwards the debt upon the chapel was fully paid, owing to the evident interposition of a kind and gracious Providence, and for which a day of thanksgiving was held, Oct. 29, 1833. Besides the places mentioned above, the church at Burnham has been instrumental in shedding the light of divine truth on the villages of Althorn, Foulness, and Wallasea; and though opposed, scorned, and oppressed, though once and again brought to the verge of ruin, and even now weak and possessing but small resources, it is nevertheless privileged to witness such an improvement in the moral and spiritual character of those around it, as excites the most sincere and fervent gratitude to the Author of all good. The present number of members is fifty-five, of village stations two, of sabbath scholars ninety-two. IOTA.

Christian Experience.

THE LATE E. J. FRANCIES, MISSIONARY
TO HAYTI.

PERHAPS you will allow me a small space for a few remarks relative to our deceased brother Francies, whose obituary appeared in the *Reporter* for Dec., 1846. The writer of that interesting and faithful sketch speaks of his having been a classmate of brother Francies; so was I: that writer also speaks of "his ardent piety, and zeal for the salvation of souls; and as a preacher he was bold and earnest, and sometimes deeply pathetic," all this was well known to every one of his fellow-students. Let the following incidents serve to illustrate this statement. On one occasion, while at Stepney, he had been very ill, and his mind was considerably affected and wandering; after a few days confinement to his bed-room

and the house, he was ordered to take a walk. It was a fine morning in the early spring, the writer "being also on terms of closest intimacy with him" accompanied him, his mind was then slightly wandering, yet the air and the change seemed to revive him. We walked on and entered Limehouse church-yard. All at once I missed my brother F.; searching for him, I found him standing on a tomb in the yard preaching to the tombs with the most impassioned earnestness. After an address of ten minutes he ceased, and coming to me, said, "Brother Wigner, my address appears to have produced no good effect, and I am greatly distressed at the indifference of my hearers." This, while it displays mental aberration, which through the mercy of God was soon after removed, shews also his ardent love for the salvation of souls.

On another occasion, he had been preaching with uncommon energy and action on the sabbath evening, at the college chapel. On the following morning, one of our beloved tutors who had heard him, while he approved of his energy and zeal, yet cautioned him concerning his excessive and awkward action on the preceding evening, and pleasantly remarked, "Suppose your brother W. had come up and tied your arms." "Tied my arms, sir! Tied my arms! why my soul would have flown out of my body, sir." While such a phrase affords good ground for criticism, yet again it shows the burning zeal which at all times filled his heart, especially when delivering the message of mercy to guilty men. Many other proofs might be given, let these suffice. One word to our young men, many of whom, doubtless, are the readers of your excellent *Reporter*. Of six brethren who were class-mates with me at Stepney, three of these have been removed to their eternal rest within seven years of their leaving Stepney, viz., Mills of Bourn, Francies of Hayti, and Dutton of Jamaica; and these three within the short space of five months. And have we no devoted young men in our churches to fill up their ranks; or has such a spirit of worldliness and "love of country and of kin" come over them that none will say, "Here are we, send us?" "We hope better things;" and earnestly trust that even this short account may be blest to some who shall read it; inducing a more determined consecration to the Saviour, and a more ardent zeal in his cause. May the *Reporter* also be made the instrument of abundant good in this respect. I am, your fellow-labourer in the vineyard of the Lord,

Lynn, Jan. 9, 1846. J. T. WIGNER.

MR. JAMES FRENCH, KILMINGTON, DEVON.

The subject of this brief memoir departed this life November 20, 1846, aged ninety-one years and six months. The Lord, by the power of his Spirit, commenced the great work on his mind by early and deep convictions of sin; and at length granted him a gracious deliverance by revealing Christ to him, in his fulness of mercy, grace, and love. Having given himself to the Lord, he was baptized, and entered into full communion with the baptist church of Loughwood,

in the county of Dorset, on January 1st, 1778.

In 1780 he was chosen deacon, which office he honourably sustained until his death—a period of sixty-six years. The chapel at Loughwood was erected in the year 1653: the church consisting of more than one hundred and fifty members previous to its erection.

In the early part of his christian career, he was the subject of many gloomy and distressing apprehensions respecting his future temporal maintenance, on account of having joined the dissenters. But with grateful feelings he would often acknowledge the goodness of his Heavenly Father in supporting him. In sustaining the cause of Christ here he did nobly. He was a kind friend, and the poor of the church shared largely in his sympathies and charities. He was very greatly attached to his pastor, and to him his pastor could at all seasons repair, confident of his kindness, counsel, and assistance.

By reason of the infirmities of old age, he was confined to his chamber, and principally to his bed, more than two years. I visited him regularly and frequently: it was truly delightful to witness the happy state of his mind. He was raised above the fear of death—expressing his confidence in Christ. God graciously indulged him with the clearest manifestations of his blessed presence. The writer of this memoir will not soon forget the many delightful seasons he has enjoyed whilst engaged in supplication and prayer. On one of those occasions, Satan had been permitted to try him by some distressing suggestions. Then he cried unto the Lord, and he was not only delivered, but there was such a manifestation of the divine presence and glory that his soul was in raptures, continually exclaiming, "Praise! Praise! Praise!"

He was buried at Loughwood, on Saturday, the 28th November. A long train of sincere friends attended his mortal remains to their resting place. On the following day his death was improved to a very crowded and attentive congregation, from "An old disciple."

Thus our venerable brother lived and died. His was a long and useful life; and he came to his grave in a full age, like as a shock of corn cometh in his season.

J. S.

Characteristic Sketches.

WILLIAM JAY.

MORE than sixty years since, a young man went to visit Bath under the following circumstances:—

Not far from the city was an establishment in which young men were prepared for the ministry, by a rather celebrated character at that time—the Rev. Cornelius Winter. The young man in question was one of his pupils. He had been a farmer's boy—a general helper in rural occupations, but having exhibited indications of a superior mind, owing to the intervention of some gentleman, he was sent to Mr. Winter's seminary. There he remained for some time, and soon became distinguished by his natural shrewdness, devoted piety, and original modes of treating common subjects. When he was between seventeen and twenty years of age, he was one Saturday afternoon called by Mr. Winter into his study, and requested to carry a note to Bath, and deliver it to a certain minister there. The young man was further directed to wait for an answer.

The youth proceeded on his errand, and having reached the minister's house, delivered, in person, his note; sat whilst it was being read, awaiting the expected answer for Mr. Winter. A little time elapsed—for some old preachers take a long time to read a single note—and then the Bath minister glanced with a very meaning expression,—an almost incredulous look from the note to the stripling who had been its bearer. There sat two individuals, one already well known—an old grey-headed disciple, who had laboured long in the vineyard of his Lord and Master; the other, an awkward half ploughboy, half student looking young man, who was afterwards to eclipse the fame of him beneath whose glance he now almost quailed.

Silence added to the anxiety of the candidate—but this was broken by the Bath minister, saying to the astonished youth: "Oh! you must preach for me to-morrow."

Now the Bath minister was a very popular preacher—one of the old favourites of the people. He had been in one chapel I cannot tell how many years;

and the children, who had listened to his preaching when he was a young man, had now exchanged their childhood for middle age, and saw the same pulpit occupied by a grey-headed old friend. Some of the old members did not like juvenile preachers, and had prejudices against young piety in pulpits. They also had a horror of new fangled doctrines or innovations; and believed implicitly that whatever was new could not be true. Moreover, many among them considered that the old pastor, enfeebled with long labour, ought to be in his place every sabbath. The young man, who, as we have intimated, was a keen observer, had "all these things in his heart;" and can it then be wondered at, that when the ancient minister said, "Oh! you must preach for me, to-morrow," he should stare with unaffected wonder, and say in his usual blunt style:

"I can't, sir."

"But you must. Mr. Winter says you are come on purpose; and I am engaged to supply a destitute church some miles off," was the rejoinder of the old minister.

"Mr. Winter only requested me to deliver this note to you, and receive an answer," remarked the youth.

"Mr. Winter informs me in this note that he has sent you to preach. You will find books and quiet in my study, and presently I will show you your bed-room."

"But, sir! sir! I never preached in my life!" said the alarmed *quondam* ploughboy.

"Every one must have a beginning," was the curt remark.

Sabbath morning came. Grim-looking old gentlemen and venerable ladies dropped silently and sedately into their seats. The ancient pew-opener, whispered mysteriously to some and nodded solemnly to others; he vaguely intimated that Mr. — would not preach that morning, but that a young sprig of divinity would occupy the pulpit. Many, not in the secret, sat down in the usual expectation of hearing the usual sermon—the usual division—the usual remarks and the usual application. The young people looked as dull as usual, for they expected to hear

the old story over again, for I do not know how many times. Some of the sharp ones, however, had heard that a "stranger" was to preach that morning, and their eyes expressed anticipation. The singers in the gallery shuffled their tune-books about, and when the clerk went into his octagonal, looking extremely sedate; a change came over every body present, old folks, young folks, and all, when a heavy looking, or rather a heavily built young man, went awkwardly up the pulpit stairs, and sat down behind the old, faded, crimson cushion.

And the text was as characteristic of the preacher as any thing I could adduce. He had been put into that pulpit by surprise—he made no preparation, beyond that necessitated by the events of the preceding day. An old man had, for years, preached to the people whom he was now to address—he was green—almost a raw student—and so his sagacity directed him in the pursuit of a simple passage. And what was the text he pounced upon?—"And the lad knew nothing of the matter."

Not having a concordance by me, I cannot refer to the chapter and verse. It is, however, in the Old Testament. How the lad treated the subject, of course, cannot be known by me, whether he illustrated his theme by the histories of David, of Samuel, or Timothy; suffice it to say, that when he had concluded his discourse, even the grim old gentlemen, and the particular old ladies, and the smiling young people, were all and equally delighted with the young lad who *did* know something of the matter—and I can easily imagine that one of the deacons went in grave haste to the vestry, and invited him to dine.

The young man who preached was William Jay; and now William Jay preaches at the Argyle chapel, Bath, on the very site of his early efforts. I have sketched a fancy portrait of him as a youth: we will now go and see the old man: and let the reader bear in mind that I am now on matter-of-fact ground.

A Sabbath morning in Bath! From many a steeple, sweet sounds came forth. Decrepit old ladies are being wheeled gently to church orchapel; and solemn old gentlemen proceed at a leisurely pace along the highway, to the temple of the living God. Here is Argyle chapel. It is an unpretending looking place—a mere ob-

long space, made out with pews, and unadorned with a gallery. The pulpit is plain enough—a tub looking affair. Now the clerk goes into the desk, and gives, or rather drawls out a hymn. Now the singers make all kinds of faces, and sing a cheerful hymn to a doleful tune; and now is seen, just over the cushions, a white, cloud-like head—a forehead, in itself a vast study—and to use a familiar phrase a "massive man." 'Tis William Jay.

Yes, that is the "old disciple," who, for more than fifty years has fought a good fight. Eccentric and misundestandable at times, he has never forfeited the love of any of his hearers. There he stands, that brilliant, though age-enfeebled Jay.

His figure is square and he stoops, but long pondering over the Bible might have caused that habit. There are great, grave lines in his face—but he says, "*let us pray!*" We will listen.

A quiet settling down, a nudge to children from fathers and mothers, who are anxiously alive to the expense of Sunday clothes—a calm interval, and then a deep bass voice—a voice carrying authority with it—a deep pervading feeling, that God is whispering words to his servant—his messenger—and the prayer is ended with a fervent "Amen."

Another hymn, and the old preacher rises. He does not jump up in a hurry, as some parsons do, and rush into religion, not he; he calmly opens the sacred book, and delivers emphatically his text. A pause—a quaint remark, leading to some grand doctrine, at first attracts and then enchants us. On he goes, quietly, very quietly, never hurrying, but ever keeping the points of his subject full in view. Now and then he makes an observation which causes a smile, but the gravity of his countenance seems to forbid laughter. Solemnity is the great leading feature of his sermons; and he never preaches without leaving an abiding impression on some mind.

Well, the sermon is over—and William Jay sits quietly down, half exhausted, or apparently so. Folks nod one to another, looking as if they said—what a wonderful sermon for a man of more than fourscore years.—*Boston (American) Atlas.*

The Spiritual Cabinet.

THE IMPORTANCE OF CONFESSING CHRIST.—The confession of the name of Christ is perhaps even more necessary and more difficult in our days than it was in those of the Reformers. Then there was but one adversary—fanaticism, or superstition; but God, *whose will it is that all the enemies of the church should display themselves, so that its victory may be the greater*, has suffered a new adversary, no less formidable, to rise out of the ages which followed those glorious days, viz., materialism, or infidelity. Its fatal atmosphere spreads everywhere, to every height, in the low places of the earth, in the institutions of learning, in the workshop, in the country, in the bosom of the family, and has mingled its poison even with the fountains from which the nations are accustomed to draw life. *Satan displays in our days the whole of his imposing army.* With fanaticism on his left, and infidelity on his right, he attempts to pass over all the high places of the earth, and establish an uncontested empire over the whole world. Who will face him if you do not, O scattered children of God, who have the promise of your Head—"The God of peace shall bruise satan under your feet shortly!" Therefore we call you, at this celebration of a great victory, to one still more glorious. "Be of good courage," we say to you, as the captain of the armies of Israel once said, on the day of a great battle against the children of Ammon, "and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good!"—D'AUSTON.

GROWING IN GRACE.—It is an excellent life, and is the proper life of a christian, to be daily outstripping himself, to be spiritually wiser, holier, more heavenly-minded to-day than yesterday, and to-morrow, if it be added to his life, than to-day. Every day loving the world less and Christ more than the former, and gaining every day some further victory over his secret corruptions, having his passions more subdued and mortified, his desires, in all temporal things, more cool and indifferent, and in spiritual things more ardent: that miserable lightness of spirit cured, and his heart rendered more solid and fixed upon God, aspiring to more near communion with him, labouring that particular graces may

be made more lively and strong by often exercising and stirring them up; *faith* more confirmed and stayed, *love* more inflamed, composed *meekness* producing deep *humility*. Oh! this were a worthy ambition indeed! You would have your estates growing and your credit growing—how much rather should you seek to have your graces growing; and not be content with anything you have attained to!—LEIGHTON.

THE WAY TO HEAVEN BLOCKED UP!—Are there none now who profess that they know God, but in works deny him; whose conduct is such that it ought to be abhorred; who are disobedient to the plain commands of God, and whose character in respect to all that pertains to true piety, is to be disapproved by the truly pious, and will be by God at the last day? Alas! taking the church at large, there are many such; and *the fact that there are such persons is the grand hindrance to the triumphs of religion on the earth.* "THE WAY TO HEAVEN IS BLOCKED UP BY DEAD PROFESSORS OF RELIGION."

NECESSITY OF FAITH.—There is as much necessity of faith, as of Christ. What good will a deep well do us without a bucket? and an able Saviour if we have not faith to take hold of him? As on God's part there is need of the intervention of Christ's merit to satisfy justice, so on man's part, that the sinner may have an actual interest therein, there is need of faith. There is no pleasing God out of Christ, and no interest in Christ but by faith.—MANTON.

A CONTRAST.—Near the end of his days, the licentious and unhappy Byron wrote the following lines:

"My days are in the yellow leaf,
The flowers and fruit of love are gone;
The worm, the canker, and the grief,
Are mine alone."

Near the end of his days, "Paul the aged" wrote to a young minister, whom he greatly loved, as follows: "I am now ready to be offered, and the time of my departure is at hand. 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." Is there not a difference between him that serveth God, and him that serveth him not? All experience as well as conscience, answers, yes.

Narratives and Anecdotes.

LONG HAIR was frequently declaimed against in the pulpit in the days of Cromwell. Perhaps the antipathy of pious men in those days to long hair, arose partly from the effeminate conduct of gay and dissolute young men, who wore long flowing curls like women. In our day some young men sadly disfigure themselves by wearing a profusion of hair arranged in grotesque forms. Long hair might be convenient certainly in the days of Laud, when men lost their ears, to hide the deformity; but in our day there can be no excuse for the foreign and fantastic appearance which some vain youths assume. Here, however, is a curiosity—a law against long hair which was made by the puritan fathers—the first settlers on the shores of the United States; on reading which our friends will no doubt smile at the folly into which these good men fell when they attempted to legislate on such a matter:—"It is a circumstance universally acknowledged, that the custom of wearing long hair, after the manner of immoral persons and of the savage Indians, can only have been introduced into England but in sacrilegious contempt of the express command of God, who declares that it is a shameful practice for any man who has the least care for his soul to wear long hair. As this abomination excites the indignation of all pious persons, we, the magistrates, in our zeal for the purity of the faith, do expressly and authentically declare, that we condemn the impious custom of letting the hair grow—a custom which we look upon to be very indecent and dishonest, which horribly disguises men, and is offensive to modest and sober persons, inasmuch as it corrupts good manners. We, therefore, being justly incensed against this scandalous custom, do desire, advise, and earnestly request all the elders of our continent, zealously to show their aversion to this odious practice, to exert all their power to put a stop to it, and especially to take care that the members of their churches be not infected with it; in order that those persons who, notwithstanding these rigorous prohibitions, and the means of correction that shall be used on this

account, shall still persist in this custom, shall have both God and man at the same time against them."

RAFFAELE CIOCCI, once a Cisterian Monk and librarian to the College of San Bernardo, at Rome, became a convert to Protestantism by reading the New Testament, lent him by a friend. When his change of views became known he was imprisoned, and to save his life he fled from Rome in disguise. During his stay at San Bernardo he accompanied Her Royal Highness the Duchess of Cambridge and her daughter, the Princess Augusta, and two gentlemen, over the college. The facts, which are narrated in a cheap book published by Nisbet, London, appear to be authentic, and depict in vivid colours the state of popery in Rome at that time. British Protestants will be startled at facts proving that popery, under the mask of religion, poisons her votaries who dare to dispute her dogmas. Ciocci had a narrow escape from the fatal draught, and at page 104 he describes the fate of his friend Amateri, who lent him a Testament. He was the only one of fifteen to whom the monks had not caused the waters of Tafia to be administered. The crafty brotherhood reserved for him a persecution they knew would be more severe. He was expelled to the monastery of Chiarvalle, on the frontier; a decree equivalent to sentence of death, for the noxious air of the locality was calculated to produce on his weak frame an effect as fatal as that of poison. It is remarkable that while clergymen of the Church of England are striving together to introduce popish dogmas into their church, Italian and French Catholics are unmasking the jesuits, and laying their cruelties and abominations before the civilized world. Ciocci's narrative, and other similar works, will do more to arouse the mind of Europe as to the slavish doctrines and tyrannical proceedings of the Romish church than the English hierarchy with all its revenues. As a resident amongst Romanists, I consider the descriptions in his work will have ten-fold more effect on the catholic mind than all the reasoning of protestants. T. H. L.

The Three Great Curses, SLAVERY, WAR, INTEMPERANCE.

Slavery.

A DOCTOR OF DIVINITY AND A BLASPHEMING SLAVE.—In a public address at Cincinnati, Edward Smith, Wesleyan minister, of Pittsburg, stated that he had lived in slave states thirty-two years; and, speaking of a certain D.D. of his acquaintance, he adds:—"He was a slaveholder, and a severe one too, and often, with his own hands, he applied the oow hide to the naked backs of his slaves. On one occasion, a woman that served in the house, committed, on Sabbath morning, an offence of too great magnitude to go unpunished until Monday morning. The Doctor took this woman into the cellar, and, as is usual in such cases, stripped her from the waist up, and then applied the lash. The woman writhed and winced under each stroke, and cried, 'O Lord! O Lord! O Lord!' The Doctor stopped, and his hands fell to his side as though struck with palsy, gazed on the woman with astonishment, and thus addressed her (the congregation must pardon me for repeating his words): 'Hush, you —, will you take the name of the Lord in vain on the sabbath day?' When he had stopped the woman from the gross profanity of crying to God on the sabbath day, he finished whipping her, and then went and essayed to preach that gospel to his congregation, which proclaims liberty to the captive, and the opening of the prison doors to them who are bound!" Mr. Smith does not give the name, but from various circumstances which he states, there can be no doubt this hypocrite was the Rev. G. A. B——, D.D., of Virginia!

BUYING A MINISTER.—The free coloured people of Washington have recently held a fair for the purpose of raising money sufficient to buy their minister, who, it seems, is owned by somebody in that city; and who values him, at least, at three hundred dollars. The fair was held on the 4th of July; and what a degraded and degrading picture does it present of our boasted freedom—our "glorious land of liberty." While thousands and tens of thousands of 4th of July orators were "cracking on" about our free country, a society of poor negroes were within sight of the capitol and White House, bringing

their small oblations of merchandise to purchase therewith the freedom of a minister of God.—*Elihu Burritt's Christian Cúlzen.*

War.

SYDNEY SMITH ON WAR.—Among the last productions of the pen of Sydney Smith, was one "on the duties of the Queen," in which this forcible paragraph occurs: "A second great object which I hope will be impressed upon the mind of this royal lady is a rooted horror of war, an earnest and passionate desire to keep her people in a state of profound peace. The greatest curse which can be entailed upon mankind is a state of war. All the atrocious crimes committed in ten years of peace, all that is spent in peace by the secret corruptions, or by the thoughtless extravagance of nations, are mere trifles compared with the gigantic evils which stalk over the world in a state of war. God is forgotten in war; every principle of christian charity trampled upon; human industry extinguished; you see the son, and the husband, and the brother dying miserably in distant lands; you see the breaking of human hearts; you hear the shrieks of widows and children after the battle; and you walk over the mangled bodies of the wounded calling for death. I would say to that royal child, Worship God by loving peace. Widen your heart for the more expanded miseries of mankind. Pity the mothers of the peasantry who see their sons torn away from their families; pity your subjects crowded into hospitals, and calling in their last breath, upon their distant country and their young Queen; pity the stupid frantic folly of human beings who are always ready to tear each other to pieces, and to deluge the earth with each others blood. This is your extended humanity, and this the great field of your compassion. Extinguish in your heart the feudalish love of military glory, from which your sex does not necessarily exempt you, and to which the wickedness of flatterers may urge. Say upon your death-bed, 'I have made few orphans in my reign—I have made few widows; my object has been peace. I have used all the weight of my character, and all the power of my situation, to

check the irascible passions of mankind, and to turn them to the arts of honest industry. This has been the christianity of my throne, and this the gospel of my sceptre. In this way I have striven to worship my Redeemer and Judge."

THE MEXICAN WAR.—A correspondent of one of our daily papers, writing of the battle of Monterey, expresses himself in the following horrid terms. Could more be said of bull-dogs?—"The volunteers, who were dreaded as unreliable, fought not only with steadiness of determination, but with a *gusto*, and, considering the privations and depressing effects of climate under which they came to action, they have shown a taste for war, innate as well as inbred."

Intemperance.

THE SCOTTISH TEMPERANCE REVIEW, alluding to the crowding together of vast numbers of the poor in cellars and small dwellings in confined places in the metropolis and large towns, observes—"When we are made aware of this we are no longer surprised that this population should die off at the average age of seventeen or eighteen years, whilst the inhabitants of agricultural districts attain thirty-eight or forty years; nor that half of the children born die before they attain the age of

five years. Amongst these constantly acting causes of disease and death, we find intemperance. It is often impossible to trace which is cause and which is effect; at any rate we find them always associated together. If we go down into the cellars of Liverpool, or the narrow closes of Edinburgh or Glasgow; feel the impure air, and see the filth, squalor, and wretchedness prevailing there, we shall cease to wonder at the crowded state of our gin shops. Look at the poor, and reflect that they have long-settled habits to contend with—habits to which they have been trained from their infancy. They rush to the indulgence in strong drink as the only enjoyment of which their nature is capable. They take it often to relieve the exhaustion, the languor, and depression which their physical destitution induces. They are unaccustomed to reason or enquire on any subject, and are not easily convinced that a liquor which relieves and excites them, banishes anxiety and pain, and drowns a sense of their condition, if such should arise, is evil. They continue the indulgence, spend the money that ought to purchase food and domestic comforts on pernicious drinks, and thus intemperance becomes the cause, in its turn, of other evils, as well as aggravating that poverty of which it is almost always the companion."

Correspondence.

VITAL QUESTIONS ON THE SUBJECT OF BAPTISM.

To the Editor of the Baptist Reporter.

DEAR SIR,—Your remarks in this month's *Reporter* (January), has encouraged me much to write to you on this all important subject. You there state (after having introduced "A Manual for Pedobaptist Churches" lately published and sold by Houlston & Stoneman, Paternoster Row, London), *more of this the better*, i.e., as I understand you, the more you receive from pedobaptists on this subject the better. I therefore fully anticipate that you will give the following *vital* and all important questions an insertion in your very liberal-spirited *Reporter*. I am, dear sir, yours very respectfully,
GEORGE KING.

Bath, Jan. 9, 1847.

I. Can our baptist brethren be saved and go to heaven without the blood of sprinkling which is signified in baptism? John baptized *for* the remission of sins—Peter said to the 3,000 on the day of Pentecost, "Repent and be baptized in the name of Christ *for* the remission of sins"—Ananias said to Paul, "arise and be baptized, and wash away thy sins." No honest baptist therefore can say that the blood of sprinkling is not signified in baptism. Our sins can only be emblematically washed away by the water of baptism. The blood of sprinkling which cleanseth from all sin must undoubtedly be referred to. This is a vital question that should never be lost sight of, and the *mode* that is best calculated to keep it in sight, is not immersion, but the application of water by *sprinkling*.

II. Can our baptist brethren be saved and go to heaven without the *out-pouring* of the Holy Spirit, which is also signified in baptism? John baptized *with* water, and he foretold that his disciples should also be baptized *with* the Holy Ghost. On the day of Pentecost his prediction was fulfilled. The Holy Spirit was *poured out*. This is also a *vital* question that should never be lost sight of; and if we would keep it in sight we cannot better represent this very great and interesting blessing than by pouring; for we have never heard from the beginning of the world, of any soul who was ever *plunged* or *dipped* into the Spirit. It is the Spirit that must save us by the washing of regeneration and the renewing of his holy influences, which are *shed upon* us abundantly through Jesus Christ.

III. Can our baptist brethren be *effectually* baptized into Christ—into his death—and be united with him in his burial and resurrection, and be raised to newness of life, without the baptism of the Holy Ghost? By one Spirit we are all baptized into one body. There is no union and fellowship with Christ in his sufferings and death, in his burial and resurrection, without this. Is not this also a *vital* question? We cannot be raised to newness of life without this baptismal union with Christ; and it cannot be effected without the baptism of the Holy Ghost, which is *poured* or *shed upon* us abundantly through Jesus Christ. If our burial with Christ is therefore effected by the *out-pouring* of the Spirit, we must all know what emblem will be best suited to represent this *vital* blessing, and to keep it in sight that it might never be forgotten.

IV. Can our baptist brethren now prove that immersion is essential to the due administration of the ordinance. This is not a vital question as connected with our present and everlasting salvation, but it is *essential* with our baptist friends in reference to the *mode*, because they say that the term exclusively signifies to *immerse*, *plunge*, or *dip*. But the *learned* and *pious* Doctor Owen, who is celebrated as the prince of divines, has positively asserted in his works, vol. 21, page 557, "that the term is nowhere used to *dip* or to *plunge* in the word of God in reference to the administration of the ordinance; and when used to signify a *partial* dipping, it has no reference at

all to the administration of the *mode*, as in Luke xvi. 24, John, xiii. 26, Rev. xix. 13."

And it is also an *indisputable* fact, that the term is not used *exclusively* to signify immersion by classical and profane authors. Hence the exclusive interpretation of the term to immerse cannot be *essential*, especially as the two principal things signified in baptism is the blood of sprinkling by which we are justified, and the outpouring of the Spirit by which we are sanctified and completely made meet for the inheritance of the saints in light.

If your liberality will allow you to admit these *vital* questions into your impartial *Reporter* as they are connected with those which stand opposed to your own views of the *mode*; you shall also have a few questions on the *subjects* of baptism. I shall search in the next *Reporter* and see, and shall fully anticipate that you will still say, "more of this the better."

BAPTISMAL "PREDICTION."

To the Editor of the Baptist Reporter.

DEAR SIR,—The observations of your Beverley correspondent in the last *Reporter*, page 28, appear to me to be worthy of very serious consideration. I am still inclined to cherish the expectation stated in my former communication; and I cannot but regard the immersion of believers by an unbaptized administrator, who is also a sprinkler of infants, as a less evil (if, indeed, it be an evil) than the denial of the perpetuity of the ordinance; but, I confess, I am not prepared to defend the consistency of either the candidate or the administrator; neither am I prepared to contend for an "apostolical succession" in the administration of baptism, which the argument of your correspondent seems to require.

In support of the probability of my expectation I may state, that I have been informed, upon what I believe to be good authority, that the venerable Doctor Bogue immersed one of his deacons, in such a case as I have supposed—that the practice is increasingly prevalent among American pedobaptists—and that I have known many pedobaptists to rest the mode and time of baptism entirely upon the convictions of the candidate.

The increase of the baptist denomina-

tion at the present time is very far from being a correct index of the existing state of feeling in relation to baptism. A conviction that the immersion of believers is scriptural baptism is silently and steadily pervading other christian communities. There is, in almost every direction, an increasing disposition to treat the subject as an "open question," and multitudes are, like David Nasmyth, (see *January Reporter*, page 18,) desirous of baptism, yet unwilling to become baptists.

I regard the accomplishment of my "prediction," however, as especially probable among episcopalians, and I have been amused to-day by the appearance, in a local newspaper, of the following paragraph:—

"BAPTISM BY IMMERSION.—A novel and interesting feature has lately been introduced into Trevelthn church, Monmouthshire, under the sanction of the bishop of the diocese. A baptistry, measuring eight feet by three feet six inches, and four feet deep, has been placed near the south door, wherein it is intended, should any person (and in this district there are many such) having conscientious objections to the sacrament of baptism by sprinkling, to perform the ceremony by immersion."—*Hereford Journal*.

It can hardly be supposed that this preparation is made only for the unbaptized children of baptists and quakers, but perhaps the administrator may escape the charge of *ana-baptism* by adopting the hypothetical form of baptism ingeniously provided by the Church of England—"If thou art not already baptized, I baptize thee," &c.

Whether we may consistently recognize these baptisms as scriptural and valid or not, is a question I do not feel competent to answer; and I should be still more at a loss to determine how we ought to act in the case of one who was baptized when a Socinian, by a Unitarian Baptist minister, and afterwards embraced evangelical views of divine truth; and in the case of another who was baptized in an unregenerate state, upon a false profession, and was afterwards truly converted to God.

Upon the principle so clearly and forcibly stated by your Beverley correspondent in his second paragraph, I think the previous baptism of both these parties must be treated as a nullity; but I

should like to see the question discussed more fully, and I do not know any one who is better qualified than "Epaphroditus" to do justice to the subject.

Forest of Dean.

T. N.

"VITAL QUESTIONS NOW."

AN esteemed correspondent observes—"I should *demur* to the statements in the second paragraph of "Vital Questions now," in your last *Reporter*.

I think it is too much the fashion now-a-days to *condemn* churches that are "not prosperous," and to applaud churches that report a large increase, even if it be an increase of wood, hay, and stubble. I believe we cannot *command* success, I doubt whether we have always a right to *expect* success; and I firmly believe the notion that we can command success, and have a right to expect it, has oftentimes a most pernicious influence. *Satisfaction in the performance of present duty leaving the results with God* is far better than a feverish anxiety for success. Only take care that present duty is performed, *that* is all which appertains to us: by and bye we shall hear "Well done good and faithful servant" addressed to many who have had very little apparent success, and whose hearts have often been wounded by the reproaches of their brethren."

MEMBERS' ANNUAL TEA-MEETINGS.

DEAR SIR,—Our annual members' tea-meeting was held on the last evening in the old year, and was attended by the same pleasing features of christian love and union as have characterized our meetings on former occasions. Each appeared to strive (did any trifling misunderstanding or coolness exist between any) to outvie the other in expressing an earnest desire that all might be united as one holy, happy family, in the bonds of love. Nor, we feel persuaded, did the sacred feelings of the evening evaporate in mere expressions of the lip, but they have since been proved to be genuine by a continued and increased desire to promote love and good will. I think with your correspondent in the *October Reporter*, that such meetings of members are calculated to be of much service to the churches of Christ, and I cannot but wish they were more general.

J. R.

Hints of Usefulness.

LOOK AROUND YOU !

THERE is a field of enterprise in which the disciple of the Redeemer may sow and reap, yielding a harvest of priceless value—compared with which, worldly wealth is dross, and human ambition folly. It is not a distant, unapproachable field. We point not to the islands of the sea, nor to barbarous climes. You need not traverse oceans to find it. Nor need you spend years of wasting toil, in acquiring the language in which you would speak to the people—it is your own—it is at home—in your own country—within the circle of your own influence—in your own neighbourhood ;—with all the advantages of acquaintanceship, and consistent example, and religious associations and influences—here it is that we ask you to look, with the hope that a sight will awaken feeling, and feeling, action—humble, prayerful, personal effort.

Begin with your family circle, Christian, and see if there are not branches or members of it who are careless and unconcerned. Is there nothing to do, to bring them into the fold of Christ? Your neighbourhood—is it all pervaded with the influence of the gospel? When you have a prayer-meeting there, do all who need its influence gather into it? When there is preaching there, do all who might, attend it? Do all seek the sanctuary? If not, do you seek *them*, and repeat at the fireside the instructions of God's house? Are your neighbours all supplied with the bible? Are you sure of it? Have they religious books, or have you a good library of practical books to lend to them? Are the children all brought into the sabbath-school? Are you a teacher in it? Does your "light shine" with consistent, holy example, so that where your life is best known your influence for good is greatest; or are you restrained from effort for fear you will be arrested with the reproach, "Physician, heal thyself!"

But you have drank into the spirit of the Saviour, who "*went about doing good*," have you not? Christian visitors, in imitation of Him, have gone to the people at their houses, and have you not dropped the tear of pity, and felt the

throb of compassion, as you read their simple, truthful tales? But how know you that just such scenes of destitution may not be found in your own vicinity? Go, fellow-disciple, hunt them up. Who will, if you do not? Will your minister? He has his hands full of work now; and do you not know that by the divine constitution he "that beareth" is to "say, come," to those not reached by the preacher's voice? Are you waiting for a visitor to come? Wait no longer, but become yourself the visitor. Meanwhile, you and your neighbours may pass to the judgment-seat. How can you meet the lost, whom you might have warned—but did not. "To him that knoweth to do good, and doeth it not, to him it is sin." You are responsible not merely for what you do, but what you *might* do.

Look at the *encouragements* for effort around you. Why, you have the promises of God. They are scattered all along the pages of God's word, and they are all *yours*. Then you have the precious example of good men in other times and in our own, who lived not merely to do good, but to show how much good men may do if they try. Will you not add another to the list of self-consecrated men, who lived to do good to those around them? What hinders you, reader, from doing a work, in your sphere, as self-denying and as glorious as other christian disciples are doing in theirs? Then think of the delight, in this world and the next, of receiving the gratitude of perishing men, led to Christ through your instrumentality. Who would go to heaven *alone*, from a world of sinners, where we were placed that we might gather souls for the great harvest day. "Go, work to-day in my vineyard."

'Tis infamy to die and not be missed,
Or let all soon forget that thou didst e'er exist!
Rouse to some work of high and holy love,
And thou an angel's happiness shalt know,—
Shalt bless the earth while in the world above;
The good begun by thee shall onward flow
In many a branching stream, and wider grow;
The seed that, in these few and fleeting hours,
Thy hands unsparing and unweary'd sow,
Shall deck thy grave with an amaranthine flowers
And yield thee fruits divine in heaven's im-
mortal bowers!

Christian Activity.

Evangelistic Labours.

IRELAND.

BROTHER JOHN BATES, in a letter dated Dec. 17, 1846, gives us the following information, which his friends and the friends of Christ in this country generally will peruse with much interest, we have no doubt:—

"I have just returned home this evening after visiting about thirty families, or rather more. They were all strangers. In each house I left one tract, or more, on the gospel, baptism, popery, liberty of conscience, &c. Some I conversed with—some I pruned with—some I sat down with—just as it happened, and circumstances seemed to allow. Perhaps in some cases I erred, giving a tract on baptism where they needed the gospel—a tract on popery where they needed one on dissent. But how can a man act otherwise among strangers in a strange place. In breaking up new ground it is very likely that I shall often blunder. Where a man does nothing to complain of, perhaps he does little to praise. When the love of Christ reigns in the heart the christian will not regard little *punctilios*. Still I would not forget that "he that winneth souls is wise."

My removal from Ballina to Dungaunon was only a step towards this place. The committee wished to occupy this place: they had no one to send except myself, nevertheless they left the matter with me. The result was, that, after much thought, deliberation, and prayer, I came. Here, then, I am. Banbridge stands on the river Ban. Here is one large wide street, and a few smaller ones branching off on each side. The linen trade here is considerable, and there are several large mills along the water side for three or four miles down the river. We have also some large factories, having as many as 500, 1000, and in one case 2000 persons, I am told, connected with them. The large one I have mentioned is about four miles down the river. Many children are also employed in winding, &c. Several of these large establishments belong to Unitarians—the largest does. There is a large Unitarian chapel in this town nearly new. It is a fine building, and cost between £10,000 and £15,000 they say. There is one large orthodox Presbyterian chapel that will hold about one thousand people, which has been built about twelve or fourteen years; before this was erected all the Presbyterians here went to the Unitarian house. There is a "Church" of

course, and two Methodist houses, both small, one of them almost empty. In the town and vicinity there is a population of nearly 8000 souls—but Unitarianism prevails, and its doctrines have withered the north as popery has the south, east, and west.

This place has been more or less visited for about twelve months. Brother Mulhern, about a year ago, came and delivered three lectures on baptism—the Presbyterian minister replied. A young man named Hamilton remained here for some months. We have a room—a very good one—which will seat one hundred persons, which is generally full in the evening, and about forty or fifty in the morning. Perhaps when the novelty of the thing is over—for the baptists were literally unknown here to many, and some said Mulhern was the first baptist—some may fall away, still I hope we have a fair prospect of success. The Presbyterians will do all they can to hinder us, but I trust God will bless us. When the presbytery met here last month I am told they appointed a young man who has just finished his studies to preach his *trial* sermon here on infant baptism. I hope it may be so. May the Lord give us grace to serve him faithfully.

Well, my brother, here I am and here is my field of labour. I have plenty of work, and I hope strength, wisdom, and grace will be given from heaven that I may do it. I often feel my weakness, still the Lord has brought me thus far. My history is full of mercy—and I feel encouraged to trust in God for the future. Only conceive of a poor boy born of pious, honest, industrious parents, living in a little country village—gets a little learning at a small school—goes to plough—thatch—break stones on the road for twopence and fourpence per day—goes to service—feels dissatisfied and turns hawker, travelling about with tape, cotton-balls, prints, night-caps, &c., in a pack at his back—runs away from home to London because he does not like religious restraint—Providence opens a situation for him in Cheapside as porter, where he lives for seven years, during which period he is baptized, joins a church, begins to visit as a tract distributor, commences preaching in Clerkenwell workhouse and other places, and then comes to Ireland, where, in thirteen years, the Lord enables him to write about forty tracts and handbills, and distribute about seventy thousand in almost every part of the island. But I must stop—I never told many as much as this—but why should you not know such things—"Come all ye that fear the Lord, and I will tell you what he has done for my soul."

Ireland is in a bad way at present. In visiting among the poor people here I see much amiss, which prudence and activity would rectify—but the poor people in this country are heart-broken. If it had not been the cause of Jesus in which I was engaged I would have left the country long since. But I am a debtor to Greek and Jew—to Ireland as well as any other country. Moreover, good, much good has been done. Our triumphs in Ireland may not appear so splendid as those which abolished slavery in Jamaica—or translated the scriptures in the East—or overturned idolatry in the South Seas—but notwithstanding our peculiar obstacles they have not been in vain. Our influence has been felt. Tracts in the west, to my own knowledge, have been gleaned up by curates for destruction, and torn by priests in their chapels; nevertheless many have been set a thinking—souls have been converted to God—believers have been baptized—churches have been formed—and Anti-Christ has been again taught that divine truth possesses a power that cannot be successfully opposed.

Well here I am now. In "Presbyterian Ulster"—amidst "the glory of Orangism"—yet I am surrounded with spiritual death. If I am spared I have many things to say to the good folk around me, but it must be done by little and little, for they cannot bear them now. There are very few Catholics here. The Gospel of Christ is but little known and less understood. Christianity has been set before the people like a row of dead bodies nicely arranged and beautifully

dressed, but there has been no motion, no life. The Lord help us to make known the living truths of the Everlasting Gospel.

P.S. I announced the *Reporter*, *Pioneer*, and *Children's Magazine* last Sunday twice. We are beginning, but food is dear, very dear.

ACTIVITY AND SUCCESS.—During the three years' ministry of Mr. Stuart, in Keighley, thirty-four were baptized, and the congregation proportionately increased. A debt of £200 has been liquidated, chiefly by the friends themselves, and their monetary contributions into the different channels through which the liberality of the churches flow, have considerably augmented. At the end of 1843, only four of our denominational periodicals were taken, at the end of 1846, 130. For the last two years 450, on an average, of the *Monthly Messenger of the Religious Tract Society* have been gratuitously distributed every month; and a selection of your admirable tracts on baptism and other subjects have been put, by loan, into circulation through the greater part of the town. Upon the whole the progress of the work of God, although far from being what is desirable, is sufficient to excite thankfulness and stimulate exertion; and corroborates the sentiment which your excellent *Reporter* so forcibly and so properly inculcates, namely, that the blessing of God may be expected to rest upon evangelical labours when accompanied with faith and prayer, and done with a view to the divine glory.

Baptisms.

FOREIGN.

INDIA, Barisal.—Intelligence of an interesting character, has been received from this station. Mr. Bareiro, the esteemed missionary, baptized one hundred and fifteen persons, on Lord's-day, October 4. A circumstance so unprecedented in that region, leaves no room to doubt that the Spirit has been abundantly poured out on that people. Barisal is 186 miles east of Calcutta; the station was begun in 1828, the church now consists of upwards of 150 members. One of the newly baptized has already had to suffer persecution. Property to the amount of 100 rupees (£10), has been unjustly taken from him by his landlord, who was indignant at his having become a Christian.

Agra.—Two converts from heathenism were baptized at Agra, on the last sabbath in August; one of whom was brought under

serious impressions by a sermon preached to young persons in January last by Mr. Makepeace.

Palna.—Mr. Beddy has recently baptized and received into the church two young disciples from the refuge for orphans. When he wrote he had six or seven candidates for baptism, of whom several are inmates of the refuge.

Chittagong.—At this station, where brethren Johannes and Fink labour, seven persons have been baptized since our last report.

Haurah.—Mr. Morgan states, in a communication lately received, "Since I last wrote I have baptized two youths, both of whom were in the jubilee school. We have also three candidates from among the heathen now receiving instruction."

Calcutta, Bow Bazaar.—Mr. Thomas writes, "I had the pleasure of baptizing two men

on the last sabbath in September." *Circular-road*.—On Lord's-day, Oct. 11, Mr. Leslie baptized a young man from the Madras Presidency, then on his way to China. He was a ward of our late brother Mr. W. H. Pearce, and may be regarded as the fruit of his prayers. His conversion is a remarkable instance of divine grace. A few years ago he was a very wild youth, but he is now at the feet of Jesus, "clothed and in his right mind."

CEYLON, Candy.—Mr. Allen has written as follows, "Things here begin, I hope, to look a little brighter. I have baptized three individuals since I came, and might be employed continually in the same way, were it not that in nine cases out of ten the motive of those that apply for baptism turns out to be an unworthy one. This part of one's work is perhaps the most difficult."

BABANAS, Nassau.—Mr. Capern baptized twenty-eight converts at this station on the first sabbath in November.

AFRICA, Bimbia.—On the 1st of August we had, says Mr. Clarke, a good day. We baptized, in our own little landing place, Samuel Wilson, a 'Mpongue from Cape Lopez. He was brought to God by the preaching of Mr. Wilson, at Gaboon River, and left for Fernando Po when he thought the French would drive away his friend. He was also afraid of his parent forcing him back to Cape Lopez to see only the superstition and the horrors of heathenism. We intimated the new thing at Bimbia to King William, and he was willing it should be on his sandbeach, but, for certain reasons, we had the baptism on our own grounds. Many attended, all was quiet, the day was fine, and brother Merrick spoke in Isuba to such as did not understand English. I felt the season to be solemn and affecting. This is not a first convert here, but he is a convert from African idolatry and superstition. We are not the honoured instruments of his conversion. Shall we rejoice the less over him for this? We are not fit to joy with the angels of God over sinners repenting if this be our selfish state of mind.

DOMESTIC.

COSTESSEY, Norfolk.—The waters of our new baptistry were troubled on Lord's-day, December 6, when two believers were immersed, according to the law of the commission, in the name of the Sacred Three, by our pastor, Mr. Ivory. In the afternoon they were received into the church, and sat down at the Lord's table. We can truly say the Lord has crowned the year with his goodness.

CLARE, Suffolk.—Lord's-day, Dec. 6, was a solemn and highly favoured day to us, Mr. W. Barnes baptized five converts, all of whom were added to the church the same day.

BAPTISM OF JOHN ROBERTSON, A.M., late Minister of the Presbyterian Church, Wallsend, near Newcastle-on-Tyne.—This excellent and talented minister having been convinced that immersion, on a profession of faith in the Lord Jesus, is the only baptism sanctioned by the word of God, resigned his communion with the presbyterian church, and was baptized by Mr. Carrick, of North Shields, on Wednesday evening, Dec. 13. Before descending into the water, Mr. R. addressed the congregation in reference to the change that had taken place in his views on the subject of baptism. For several years doubts had existed in his mind regarding the practice of infant baptism, and though on sundry occasions he had preached on the subject to the satisfaction of his people, he never was able fully to satisfy himself. In reading German theology, a department with which he has rather extensive acquaintance, he was surprised to find that, though paedobaptists, they universally admit that the passages of scripture which are thought to intimate that infant baptism had come into use in the primitive church are doubtful, and prove nothing. Various works on both sides of the controversy he had perused, and especially the New Testament Scriptures had been examined with the severest scrutiny and care—the result is, he had been compelled by the force of truth to leave a church with which were associations that would be dear to him in heaven, and of which he had been a minister upwards of twelve years, and to connect himself with a denomination to which he was almost an utter stranger. But he felt that he was following truth, and he was assured that his God would not forsake him. Mr. Robertson is a laborious and successful minister: a few years ago he commenced a preaching station at the village of Wallar, three miles from his church, which, by the divine blessing upon his efforts, has grown up into a congregation, having upwards of a hundred members in church fellowship. It is to be hoped Mr. R. will meet with encouragement from the baptists, and be directed to a field of usefulness where he may exercise his ministerial talents with comfort and success.

ASHDON, Essex.—The second sabbath in December was a season of special enjoyment to us. On that day our esteemed pastor, Mr. Tubbs, immersed seven disciples of the Saviour, on a profession of their faith, one of whom had been indeed among the chief of sinners.

ROTHLEY, near Leicester.—On the first sabbath of this year, four females were buried with Christ by baptism, three of whom had been scholars. We have good hope of several others. W. G.

LYNN, *Stepney Chapel*.—Since we last gave you a report, (see May, 1846, page 234.) we have added as follows by baptism:—April 28, one male and one female—May 3, four males—June 4, two females—June 7, two females—July 5, one male and one female—August 9, two males and two females—Oct. 4, one male—Nov. 1, one male and one female—Dec. 6, one female—1847, Jan. 9, six females and three males. Our pastor has been with us just seven years, during which period he has baptized 338 persons, and twenty-six have been added by letter, making our gross increase 364, the average of one per week for the seven years of his pastorate. We have several others, we trust, coming forward. We have had twenty removed by death during that period, nine of whom died within the year 1846, and three of these nine in the last month. "What shall we render to the Lord for all his mercies." B.

MUTTON, *near Burford*.—The first sabbath in November was a day, we trust, long to be remembered, when, for the first time, we had the opportunity of using our new baptistry, on which occasion, after a discourse from Mr. Breeze of Lechlade, our pastor had the pleasure of baptizing two young females; one of them his own daughter, who is the third of his children who have thus followed their Lord. Much interest was excited, and many tears shed on the occasion. In the afternoon these were added, and sat down at the Lord's table. We hope this will prove the beginning of good days to us. We have also lately erected a new room for our sabbath school—which has considerably increased of late—and in which we hold our week-evening services. W. O.

BUCKINGHAM.—On sabbath evening, Dec. 27, Mr. John Hamilton, editor of the *Bucks Advertiser and Aylesbury News*, was baptized by E. L. Forster, of Stony Stratford. Mr. H., who had formerly been associated with the Scotch Secession Church, preached before his baptism a very energetic sermon upon the nature of the gospel, at the close of which he gave his reasons for becoming a baptist. He said that he was dissatisfied with his former baptism on three accounts. It was performed by unconverted persons; it was administered in the wrong way; and it was attended to at the wrong time.

GLADESTRY, *Radnorshire*.—Three believers were immersed by Mr. Brunt, Dec. 27. Two of them were teachers. J. T.

STALEY BRIDGE.—Four candidates were baptized, Dec. 13, by Mr. Ash, who has been recently engaged as our pastor. All were from the sabbath school.* More are on the way, we hope. J. M.

* Our friends should always say whether they are teachers or scholars.

CARDIFF—*Tabernacle*.—On Thursday evening Dec. 10, a crowded audience thronged our spacious meeting-house to witness the immersion of five females on a profession of their faith in Jesus. One was a teacher. Mr. Jones led the candidates down into the water, and then dipped them after the example of John and Jesus, and Philip and the Eunuch. These were afterwards added to the church. T. D. T.

WHITCHURCH, *Ararat, near Cardiff*.—A large crowd of spectators assembled on the sides of a small brook near our meeting-house, (no date,) the weather being very favourable. Mr. Davis delivered an address, and then led three young females, sabbath scholars, down into the water and immersed them. T. D. T.

DISS, *Norfolk*.—The impressive ordinance of believers' baptism was administered by Mr. J. P. Lewis, Aug. 9, when two youthful believers put on the Lord Jesus. On October 4, two more followed their example; and on Dec. 6, two others thus obeyed the command of the Redeemer on whom they had believed.

CHIPPENFIELD, *Herts*.—Eleven believers have been added to the dissenting church at this place within the past six months—eight by baptism, and three by profession. The three latter, though very desirous to follow Christ in this part of righteousness, were unable through bodily infirmity. T.

[This is a peculiar case.]

RETFORD.—On Lord's-day, Oct. 11, nine believers were immersed; and on Jan. 3, six more. These were all added to the church. Six of them were once scholars, some of whom are now teachers. These were refreshing seasons. W. H.

HEREFORD.—On the evening of Dec. 27, Mr. Mellis baptized seven candidates. Three of the females were members of the Independent church. Others are expected soon. J. P.

PEMBROKE DOCK—*Bush Street*.—Ms. Pughe immersed four candidates in our new baptistry Jan. 10th. One is a teacher. We have more inquiring. A.

BSDALE, *Yorkshire*.—Mr. Dolamore baptized one believer Nov. 23, and two Dec. 27.

HONINGTON.—On Lord's-day evening, Dec. 27, seven persons put on the Lord Jesus Christ by being buried with him in baptism. Four were teachers, two were daughters of pious mothers, and one an aged female of seventy, who went down into the water with a firm and steady step.* Mr. Gaundlet immersed them. Tracts were placed in the seats before the service. We have long been in a low state, but we hope the Lord is reviving his work amongst us. J. C.

* [We too have often noticed this, and have sometimes thought the aged display more courage and self-possession than the young.]

ASTLEY BRIDGE, near Bolton.—Four believers were baptized on Lord's-day, Nov. 22, after a discourse by Mr. Harvey of Bury. Two were from the sabbath school. Several more are inquiring.

A SABBATH SCHOLAR.

WYKEN COLLIERY, near Coventry.—We had a baptism of seven persons Dec. 20. Mr. Franklin conducted the services, which were interesting and profitable. J. P.

STONEY STRATFORD.—On sabbath evening, Jan. 3, four persons were baptized upon a profession of faith, after a very solemn new year's sermon from the words "This year thou shalt die."

YSOVIL.—Mr. James baptized three believers Jan. 14th. Two were the eldest daughters of our late beloved and lamented pastor, Mr. Chapman. "Instead of the fathers shall come up the children." We are expecting others. R. A.

LONDON, New Park-street.—Seven persons were baptized by Mr. Smith, Dec. 27, after a discourse from "But we have the mind of Christ."

CASTLEACRE, Norfolk.—Mr. Stutterd, after preaching, baptized two believers, Jan. 3. Our congregations increase, and we have several more candidates. C. C.

CALNE—Castle-street.—The ordinance of believers baptism was administered to three persons by Mr. Middleditch, January 10. Two are daughters of members, one fifteen years of age. These make up twenty-seven persons who have been added to our church since May, 1840. J. P.

RISHANGLES, Suffolk.—Five disciples were recently buried with Christ by baptism, by Mr. Collins, of Grundisburgh. Thus the cause prospers amongst us.

HULL—Salthouse Lane.—Mr. Thomson immersed seven believers on a profession of their faith in the Redeemer, Dec. 27th. T. H.

WEYMOUTH, Dorset.—On the evening of Thursday, Dec. 31, Mr. Trafford administered the ordinance of christian immersion to seven believers of the gospel of the Son of God.

MORCOTT, Rutland.—One believer was baptized here, Dec. 6.

PENBROKESHIRE.—T. H., who has sent us a report of the baptisms of about 150 persons at various places during the past eight years in this country, is informed that reports of baptisms should be sent as they occur.

Baptism Facts and Anecdotes.

"HONG-KONG—BAPTISM OF CHINESE CONVERTS.—The friends of missions will rejoice to learn that God is manifesting the riches of his grace towards the Chinese at Hong-Kong. The following delightful intelligence has been received, under date of August, from Mr. Gillispie, who joined our mission in that Island in 1844:—On the 28th of June, we had the pleasure of receiving two Chinese into the bosom of the Christian Church, by the ordinance of baptism. They are both grave elderly men. Their desire to become christians arose from a conviction of the vast superiority of the christian faith above all other religious systems; and more especially from its holding out a way of reconciliation through the blood of atonement, between guilty man and his justly-offended Maker. Their knowledge of the way of salvation, and their acquaintance with scriptural truth in general, from regularly attending at the chapels, appeared highly satisfactory. It was not until they had undergone repeated and searching examinations in the presence of several missionary brethren, and inquiries had been likewise made into the integrity of their private character, that it was resolved to admit them into the fellow-

ship of the church. Chin-Seen preached from the words in Matt. xxviii. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." From which he gave an account of the institution and design of the initiatory ordinance. I then addressed the people on the love of the Father in sending his Son to save us; on the compassion of Jesus in dying for us; on our need of the good influence of the Divine Spirit to regenerate our natures, to constitute us children of God, and faithful followers of the Saviour. I then charged the two men, Le-tseo-yung, and Choo-a-lo, as in the presence of God, that they henceforth abstain from all idol and ancestor-worship; that they forsake every false way, and turn with sincere hearts to the service of the only true God, and of Jesus Christ, who had bought them with his blood; and that, as his disciples, they be faithful unto death; so that through his abundant merits they might be saved from the wrath to come, and be exalted to the felicities of heaven. Having signified their consent, they were then baptized in the name of the Father, Son, and Holy Ghost. Brother Stronach and I then gave them the right hand of fellowship.

On the following sabbath, Union chapel presented an interesting spectacle. Around the table of the Lord were met to celebrate his dying love, two natives of India, from Mr. Leitch's native church, Madras; seven natives of China; and about a dozen foreigners, English and American—men of various kindreds, colours, and tongues, Methodist, Baptist, Independent, and Presbyterian—all forgetting national prejudices and denominational distinctions, and uniting as brethren in this one thing—gratitude to the Son of God, in whose redemption we trust. Truly it was good and pleasant to see brethren thus dwelling together in unity."

[The above pleasing intelligence we have extracted from the London (Independent) Missionary Society's Magazine for the past month. How much the whole proceeding is like what takes place among the baptists, both at home and abroad, on the admission of members into their churches—with one exception!]

A REMARKABLE INSTANCE OF DIVINE GRACE DISPLAYED TO "A PERSECUTOR" ON A BAPTIZING OCCASION.—A—Z— lives in an agricultural district, in one of the eastern counties, and had long been a notorious ringleader among those who scoff at religion, and revile its professors. One of his associates in iniquity was converted, and having felt the power and value of religion, desired the society of its friends, and sought to be accounted one himself; he therefore offered himself for baptism membership to a baptist church in the neighbourhood. Tidings of these things came to the ears of A. Z. Indignant and mortified by a circumstance so unexpected, he nevertheless resolved that it should contribute to his malignant pleasure in reviling, and augment his cherished antipathy to re-

ligion. For this purpose he determined to witness the administration of the ordinance. Accordingly he attended on the occasion; and his presence, unhappily, deprived the candidate of that enjoyment he had anticipated; so true is it "The fear of man bringeth a snare." The sermon that morning was a pointed address, on the account that each of us must give of himself to God, and the obligations such a fact involves. During its delivery an involuntary shudder seized A. Z., fear took hold upon him, and trembling, which made all his bones to quake. The bow that had been drawn at a venture had, by the guidance of the Holy Spirit, pierced the heart of this stout-hearted one. His iniquities oppressed him so that he was not able to look up. He now saw them to be more than the hairs of his head; and this hero in wickedness, instead of leaving the house of God better qualified to scoff at religion and its ordinances, went home with feelings better conceived than expressed. For some time a sense of his guilt, and the account he should have to give, overwhelmed his mind; but the same Spirit that convinced him of sin, led him to the "Lamb of God that taketh away the sin of the world." In Him he found peace to his wounded conscience, and hope to his burthened spirit. He now sought to

— tell to sinners round

What a dear Saviour he had found.

And his is one of the baptisms recorded in this month's *Baptist Reporter*. FRATER.

OUR BAPTISMAL STATISTICS.—By referring to these for the years 1845 and 1846 our readers will perceive that we are improving in furnishing reports of public baptisms. Reported in

1845, 853 baptisms of 6628 individuals.
1846, 1006 baptisms of 10529 individuals.

Religious Tracts.

ANCIENT TRACTS.

"I send you a specimen of ancient hand-bills, printed before the Tract Society was formed, at least so I am told.

New Park-street, London. JAMES SMITH."

THE DIGNITY OF THE SOUL,

ARISING FROM ITS

IMMORTALITY.

THE eternal salvation of one soul is of greater importance, and big with greater events, than the temporal salvation of a whole kingdom, though it were for the space of ten thousand ages; because there

will come up a point, an instant in eternity, when that one soul shall have existed as many ages as all the individuals of a whole kingdom, ranged in close succession, will, in the whole, have existed in the space of ten thousand ages: Therefore one soul is capable of a larger share of happiness or misery, throughout an endless eternity, for that will still be before it, more than a whole kingdom is capable of in ten thousand ages.

Amazing! And shall not this knowledge of the soul's endless duration, awaken us into a concern, whether it is passed in felicity or torment! We cannot doubt of

the Almighty's power, to continue in existence, whatsoever it is his pleasure shall endure. Does not the sun shine with equal brightness as in the beginning of creation? It is nothing impaired, that we know of, by the length of time that it has shined. And is not the supreme wisdom and power, which gave being to the sun, equally capable of forming the soul of man for endless existence? Think, then, O mortal! in

time bethink thee! think, whilst it is given thee to choose, life, or the bitterness of death eternal! And remember, that to pass our time here in sin, ignorance, carelessness, and folly, will never qualify us for happiness hereafter. Therefore seek till ye find, for in and through the mediation of our Lord and Saviour Jesus Christ, is heaven open unto all. AMEN.

PREPARE
TO MEET
THY GOD.
MICAH.
NOW
IS THE DAY
OF
SALVATION.
THE
LORD
WAITS TO BE
GRACIOUS.
ASK
AND YOU SHALL
HAVE.

Would it be wrong for ME to
Love JESUS CHRIST,
And BELIEVE in HIM?

IF NOT WRONG
IT WOULD BE RIGHT,
AND IF
RIGHT
MY
DUTY.
AND IF MY DUTY
IT IS
MY SIN
IF I DO NOT.

*Ye will not come to ME, that ye
might have Life.—John v. 40.*

ACKNOWLEDGMENT.—Lincolnshire.—The tracts you were so kind as to give to the friends at G——, came safe to hand. These little messengers of mercy have been useful in reclaiming the weary wanderer, and converting the sinner from the error of his ways. Two instances of their usefulness just occur to my mind:—One sabbath morning, when going to worship, I fell in company with a person who said, "Do you remember giving me a tract, at such a time?" "No, I do not." "But you did, and that tract was a blessing to my soul; I was then a backslider; it awakened me to a sense of the danger I was in, and led me to return to the Lord Jesus Christ." He had, he said, "again joined the church of Christ, and was usefully employed in the sabbath-school." Since then he has entered into the rest which remaineth for the people

of God. The other is the conversion of a sinner from the error of his ways, who, by means of one of these tracts, was turned from darkness to light—from the power of Satan unto God. J. E.

DONATIONS of Tracts have been forwarded to
Handbills. 4 Page.
Manchester, Wilmot-street 1000 .. 25
Carrickfergus 500 .. 25
Gloucester 500 .. 25
Neath 500 .. 25
Berkeley 500 .. 25
Sunderland 500 .. 25
Oldbury 500 .. 25

T. H., Milford, and D. E., Honeyborough, have not sent proper directions, and they must write plain.

Will R. Y. F. tell us where Asby is, and if there is a baptist church there?

Donations of Invitations in our next.

Sabbath Schools and Education.

STOCKPORT SABBATH SCHOOL UNION.—At a meeting of this Union, Mr. Russell, baptist minister, made the following remarks:—"He deeply sympathized with the noble cause of Sunday school instruction, and with all consistent efforts to form and establish a union of the interesting and useful body of Sunday school teachers.

Union for the accomplishment of any great good is necessary, desirable, and praiseworthy, and calls forth the sympathy and persevering efforts of christians generally. What is there to hinder a union of Sunday school teachers here? Certainly nothing. Every circumstance seems to conspire to call for it, and to render it practicable. All

we have now to do, is to rise and respond to the call, and avail ourselves of the encouraging openings which now appear. We profess to be christians—it is christian to unite. Had our precious Redeemer been sojourning amongst us, he would have taken the lead in this noble design; and we should have beheld with inexpressible emotions a convincing fulfilment of his memorable prayer, "That they all may be one," &c. Union is in accordance with our very nature. We are social beings, formed for company. It is a great law of our nature to come together to unite. Entire separation from society we dread. We seek society, we sigh for union; and it is in society that man rises to his highest dignity. Union is highly beneficial. We are *improving* as well as social beings. The human mind is ever active, and when in a sound and healthy state, is sure to be making new discoveries, gathering fresh ideas, and increasing its funds of intelligence—to wit, a Newton discovering the properties of light; Herschell rising from star to star, and making himself acquainted with celestial wonders; Rosse ascending higher still, unfolding secrets that perplexed a Herschell, and instructing us that the nebulae are stars of all magnitudes, thronging distant space, and rolling in each other's glory. When active and improving minds come together for the purpose of interchange of thought, the discoveries and intelligence of each become the property of all, and thus they are fitted to become more efficient instructors of others, as well as enabled to pursue their separate studies in their individual capacity with greater ease and more certain success. It is said that union is strength: this is true in every sense of the word. A multitude can help one when one cannot help in so great a degree a multitude. An army can take a city when a single soldier would fail; and a united band of Sunday school teachers, well disciplined, can do more for the religious training of the rising generation than a single individual, however well qualified. In the multitude of counsel there is wisdom. If, therefore, we would be strong to help the youth of our town, we must unite. Then the strength of all will be the strength of each, and success is certain. Union well formed, built on a proper basis, and wisely conducted, is sure to be successful. If you wish for proof, you have only to review the well-known and interesting histories of our Bible, Tract, and Missionary societies; and here you meet with overwhelming evidence in favour of union. May I not prophecy with certainty, success to this union. I beseech you, christian friends of all communions, set your shoulders to the godlike work; let it not be said of Stockport, dis-

tinguished for its Sunday school spirit—of Stockport Sunday school teachers, the fame of whose institutions has travelled from the centre to all parts of the circumference of this enterprising nation, that they have failed in their union."

NEWCASTLE-ON-TYNE.—On the morning of Dec. 25, 271 scholars of the Tuthill-stairs schools, and of Garden-street (Gateshead), and Forth-banks branches, assembled in Tuthill-stairs chapel; when those connected with the sick fund received dividends on the basis of the following statement, in a copy of which each child's money was enclosed.

Debtor.

To cash received of 206 members, (108 at Tuthill-stairs, 30 at Garden-street, and 68 at Forth-banks)	£43	1	0
Cash forfeited by 32 members ..	1	15	7
Interest	0	5	0
	45	1	7

Creditor.

Paid 39 sick members	8	18	0
Four funerals	4	4	0
Printing, &c.	1	8	7
Divided among 206 members, after deducting their proportion of the disbursements	30	5	7
	44	10	2

Balance in hand..... 0 6 6
As £43 1s. (the sum collected): £30 11s.
(the balance after disbursements): 4s. 4d.:
3s. 1d.

The children were suitably addressed by the Rev. George Sample, and afterwards plentifully supplied with plumcake—kindly provided by a few ladies, warm and attached friends of the schools—and whom, with their little hands held up, they unanimously thanked for their continued benevolence and consideration. In the evening, about ninety of the teachers and their friends took tea together in the vestry; after which the anniversary meeting of the "Tuthill-stairs Sunday School and Christian Instruction Society" was held, Mr. Sample, president, in the chair. After singing and prayer, reports from Tuthill-stairs, Garden-street, and Forth-banks schools, as to their operations during the past year, their present position, and their future prospects, were submitted to the meeting by Messrs. Angus, Potts, and Bradburn; and the treasurer, Mr. George Angus, presented his annual financial statement, by which it appeared that the receipts were £28 10s. 8½d.; disbursements, £24 7s. 6d.; deficit, £5 10s. 8½d., which would be nearly cleared off by the proceeds of the tea, the viands having been liberally given for that purpose by a few ladies. The reports and treasurer's accounts were received and adopted, and the committee for the ensuing year appointed, on

the motion of Mr. William Anderson, seconded by Mr. H. A. Wilkinson—who, with Mr. Thomas Wilkinson, student from Horton College, and Messrs. Maxwell, Lockwood, J. L. Angus, &c., addressed the meeting in an appropriate and effective manner. Thanks having been voted to the ladies who had provided and managed the tea, Mr. Sample concluded the services of the day by prayer; and at half-past nine o'clock the meeting separated, after spending a very pleasant and profitable evening.

ORDERS have been given for clearing off the posts, rails, stands, &c., of the Manchester race-course, at Kersal-moor: the grand stand is to be used for a Sunday school.

TROWBRIDGE.—We have been furnished with a very interesting history of the sabbath school at Back Street, which will appear.

WESTBURY SABBATH SCHOOL UNION.—Mr. Joseph Sexton, who has been seventeen years secretary of this union, was presented on leaving the town, with a handsome copy of "Cobbin's Condensed Commentary," by the teachers of the union.

EDUCATION IN SCOTLAND.—From the report of the "Commission of Inquiry on the state of Education in Scotland," we learn that there are the following schools, viz: Voluntary Schools 3995, Scholars 164,160 Parochial ditto 1047, ditto 68,203

Total 5042,	222,453
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These particulars however relate only to children upwards of five years of age. Below that age there are 20,487 children in Infant and Dame schools in the different counties in Scotland.

Intelligence.

MONUMENT TO ROGER WILLIAMS.—We are authorized to say that a gentleman of this city is ready to donate an eligibly situated lot in Greenwood Cemetery, Brooklyn, for the site of a monument to this great advocate of liberty of conscience. We are permitted to add, that the sum of five hundred dollars is pledged for the erection of the proposed monument. Whose names shall we have with pledges of additional sums?—*New York Recorder*.

ASTWOOD BANK, *Worcestershire*.—The venerable pastor of the baptist church at this place, Mr. James Smith, having completed fifty years of his ministry, the members and congregation invited him to a social tea meeting, Dec. 31, when, through the medium of Mr. Harris, of Studley, as senior member of the church, they presented him with a handsome coffee and tea service, of chaste silver, as a tribute of respect for his moral worth and faithful discharge of his ministerial duties. Of him in truth it may be said—

"In all a pastor's various work approv'd,
By numbers blest, and e'en by all beloved."

The chapel was crowded, and the several addresses delivered by the ministers present, were listened to with profound attention, and we hope with profit. P. B. B.

ROCHDALE.—The baptist church and congregation at Hope Chapel presented their minister, Mr. Kershaw, with a purse containing £60, as a token of their esteem. Mr. K. transferred the £60 to the fund for enlarging the chapel and promised £10 to the same object from his own purse.

NEWCASTLE-ON-TYNE, *Tutthill Stairs*.—*Members Tea Meeting*.—Dec. 20, the church and congregation held their annual tea party in the vestry of the chapel, at which there was a good attendance. After tea, Mr. Sample opened the evening's proceedings by a suitable address, in which he narrated the events of the church during the past year, by reading various extracts from the "Church Book," and also feelingly alluded to the deaths that had taken place amongst them, and reported the accessions. Subsequently the meeting was addressed by various parties on interesting and important topics, bearing on the advancement of religion generally, and the position and prospects of the baptist denomination in particular. The claims of the periodical literature of the body were brought before the audience, (and also at the anniversary meeting after the teachers tea on Christmas day,) when all were urged to take in a magazine the most congenial to their taste and convenience, and respectful reference was made to the *Baptist Magazine*, the *Primitive Church Magazine*, the *Baptist Reporter*, the *Church*, and Mr. Winks's *Penny and Halfpenny Magazines*.—*Gateshead Observer*.

WHEELOCK HEATH.—H. C. informs us that on new year's day, a members tea meeting, of a very interesting and profitable character was held at this place.

IPSWICH.—Mr. Sprigg, on resigning his pastorate to remove to Margate, was presented by his friends with a purse of fifty sovereigns.

SPALDING.—So long since as the year 1616 the existence of the General Baptists at this town can be traced; how long anterior to that period we have no means now of ascertaining. The churches which have sprung from the above are the Bourn, Fleet, and Gosberton, with their various branches. On the ground where we worship there has been four chapels. The cost of the first was £70, the second £120, the third £400, and the present spacious and beautiful building £1900. On the 10th and 20th of September last we celebrated the *second centenary* of the introduction of gospel truth by the General Baptists into Spalding; and, as it appeared to all to be a remarkable era, which few of our sister churches could rival, we thought it well to distinguish the event by a remarkable deed. It was therefore proposed that the best way of commemorating the second centenary would be by completely extinguishing the debt, which, like a dark and ill-formed cloud, concealed the beauty of our Zion. The friends present responded to the proposition, and promised to pay in the money on the 31st December following, a day on which all the friends annually take tea together, the more affluent paying for their poorer brethren. The 31st of December came, and with it the money; and on casting up accounts we had £10 to spare! Thus by a continuous persevering effort we have succeeded in entirely and completely freeing our temporal house from all debt. Thanks, everlasting thanks, be unto God! And now we say, "May peace be in her walls, and prosperity in her palaces."

T. S.

PUDSEY, Yorkshire.—*New church formed.* We commenced operations here, Jan. 11, 1846, and have prospered beyond our expectations, for which we desire to thank God and take courage. During 1846, nine were baptized by Mr. Colcroft, at Stanningley, and added to that church. After prayer and consultation it was thought desirable to form a church at Pudsey. On the 1st of Jan., 1847, this was done. Messrs. Jones, Maepherson, Colcroft, Foster, and Marshall engaged. In the evening the Lord's supper was administered, and addresses delivered. It was a holy and happy season. J. H. P.

MARGATE.—We are gratified to hear that notwithstanding the somewhat remarkable resignation of the late pastor, not one member of the church has followed his example; and that in the invitation of their new pastor the call was entirely unanimous.

EXETER.—Mr. Cowie, formerly a clergyman of the Established Church, and subsequently pastor of a baptist church at Wantage, Berks, is now minister of the "Free Episcopal Church," Exeter.

DARLINGTON, Durham.—The congregation at this Home Mission station of the baptists, contemplate building a chapel capable of seating three hundred persons on the ground floor, with a large school-room at the back for a sabbath school, and ultimately for a day school, towards which they are now soliciting assistance.

OXFORD.—Mr. Bulteel, who was formerly a clergyman in the church of England, but seceded some years ago, and was immersed upon a profession of his faith, has placed Mr. Denham in his large chapel at Oxford, and is building another at Plymouth, which he intends for "A Free Episcopal Church."

DOWNHAM MARKET, Norfolk.—Mr. Banc, late of Aylsham, has accepted the pastoral charge over the church here, which, we are informed is reviving under his ministry. We wish him still greater success.

LYNE, Dorset.—We have made an effort, and have raised a considerable sum towards paying our remaining debt, which we hope soon to clear off entirely. O. P. Q.

BROADMEAD, Bristol.—The sum of fifty-five pounds was recently contributed by this congregation on behalf of the starving Irish, after an able sermon by Mr. Crisp.

FARNHAM, Surrey.—One of our brethren residing in this place, says, "you will be glad to hear that the denomination is not without its representatives in this place, where there are at least fifteen baptists; we take in the *Baptist Magazine* and the *Reporter*, and last month commenced with the *Pioneer*."

REMOVALS.—Mr. W. J. Stuart, of Keighley, Yorkshire, to George-street, Hull.—Mr. H. L. Tuck, of Cirencester, to the G. B. church, Long Sutton, Lincolnshire.—Mr. Gill, of Burnley, to the G. B. church at Melbourne, near Derby.—Mr. J. Roberts, late of Chester, to Kingsthorpe, Northamptonshire.—Mr. Reynolds, of London-street, Greenwich, to Eynsford, Kent.—Mr. M. W. Flanders, late a missionary in the Island of Hayti, to Houghton Regis, Beds.—Mr. John Pike, late of Shrewsbury, to the G. B. church, Bourn, Lincolnshire.—Mr. Daniells, of Margate, to Mount Zion, Birmingham.—Mr. E. Howells, of Rhos Unan-orchgrugog, to Talybont and Penrhiwgoch, Cardiganshire.—Mr. Norris of Rattlesden, Suffolk, to Swavesey, 2nd church, Cambs.

ORDINATION.—At Chelmondiston, Suffolk, December 25, Mr. John Saxby, late of Dunmow. Messrs. Isaac, Collins, and Brown, took part in the delightful and solemn services.

RESIGNATIONS.—Mr. G. Hoskins, of High-bridge, Somersetshire, after presiding twelve years over that church.—Mr. A. W. Gillson, of Pembroke-street church, Devonport.

Missionary.

[At the suggestion of a valued correspondent, and in order to aid the good cause of christian missions, we shall usually, in future, give a few columns of information respecting some one scene of missionary operations, adapted for reading at missionary prayer-meetings. We begin with Madras.]

MADRAS.

The Presidency.—In the presidency of Madras there are many pious persons, chiefly connected with the army, who hold the views of the baptists, and associate together for worship. A pleasing incident has just occurred, illustrative of the spirit which prevails among them. One of the circulars issued respecting the shilling contribution for liquidating the debt on the mission fell in the way of some of their number (private soldiers) who are accustomed to meet together for united prayer: these persons spontaneously collected £2 4s. towards it, and transmitted it through one of their officers to the committee of the Baptist Missionary Society, in London, by whom it has just been received.

The City.—Neither the immense city of Madras, nor the presidency to which it gives its name, have ever had a place in the annals of the baptist missionary society. But God has, in a very remarkable manner, providentially opened the way; and a loud call is now made to send thither a baptist missionary. An English regiment that left Great Britain in 1842 was stationed at Maulmain, where the preaching of the American baptist missionaries was so blessed to the soldiers by the Divine Spirit, that, when the regiment was removed, in 1845, there was in it a baptist church, comprising between thirty and forty members, several of whom were officers. Prior to being stationed at Maulmain, this regiment contained but one pious soldier, and one pious officer, the latter had been baptized in Jamaica by Mr. Phillippo. Being removed to Madras, and finding no missionary of their own denomination, they became anxious, for their own sake and for the sake of others, that a baptist missionary should be sent thither. For this purpose they opened a communication first with the baptist missionaries in Calcutta, and subsequently with the Committee in London. And to ensure the accomplishment of their wishes, they have remitted to the treasurer of the baptist mission a sum sufficient to maintain a missionary at Madras for several years.

From a missionary now in India, we lately received a letter, extracts from which we give below. He called at Madras on his way to the province of Orissa.

"Ever since my arrival in this country I

have been waiting for a favourable opportunity to write a few lines for your very interesting periodical, the *Baptist Reporter*. I was highly delighted when I saw the January number; certainly you have made considerable improvement. I most heartily wish that the circulation may increase until it reaches 10,000; and in this desire my brother missionaries wish me to say they concur. But I must not make a long introduction, and will at once proceed with my information, which I trust will be gratifying to you, and interesting to your readers.

The first evening I spent in Madras I met with an Independent minister; after proposing a few general questions, he said, 'how is Mr. Winks getting on, does he say much about baptism now; is he as busy as ever?' 'O yes,' was the reply, 'he is always at work.' Very many inquiries were also made about you and your publications in Calcutta. Your *Reporter* is very much admired in that city. But I must say a little more about Madras. A few days after our arrival, an officer of her Majesty's 84th regiment called upon our party; he said that there were a number of baptists in connexion with his regiment, and that they would be most happy to see us. We paid them a visit, and never shall I forget the interesting opportunities we had with them. On one occasion we held an experience meeting, and some statements were made which are worthy of notice. Several said they had been educated in sabbath schools; that they had received many pious admonitions from their teachers, but they mourned because they had slighted their instructions. How cheering to the sabbath school teacher to hear of the conversion of one that has been under his care, though it be in a foreign land! I must tell you that I felt peculiarly interested with some of them, as they came from Leicestershire.* When we left them there were six or seven waiting for baptism. The Rev. S. S. Day, of Nellore, was coming to administer the ordinance, and to receive the candidates into the church. One of the officers told me that he had noticed, during his military career, that soldiers generally, when they became pious, were more favourable to baptist principles than any other; (perhaps, Mr. Editor, you will kindly explain the reason.) I feel sorry that we have no baptist missionary in Madras; I have no doubt that one would succeed well if he were only a man of the right stamp. I am happy to inform you we found some thorough going baptists. I may mention as a specimen G. V——, Esq., and his lady; a short time ago their daughter, Miss M. O. V——, wished to follow her Lord through the fire, but no person could be

* One of our domestics is a sister of one of them. Ep.

found to administer the ordinance; at length it was mentioned to an Independent minister, and he complied, and, like Philip, he went down into the water and came up out of the water. As the minister could not conscientiously deliver an address upon the occasion on the scriptural mode of baptism by immersion, the friends of the candidate thought they should like a suitable hymn to be sung by the water side: but no suitable hymn could be found as they had no baptism hymn books. However they were not to be disappointed, for Mrs. V. composed the following lines:—

Behold where Jordan's honours waves
The form of our Immanuel laves;
He sinks beneath the chilly flood;
He yet must be baptized in blood.

Deep sorrows soon shall bache the brow
Where rests the dove clothed Spirit now,
And woe o'erwhelm his troubled soul;
And death's dull wave triumphant roll.

Alas my soul! for thee thy God
Endured the grief, endured the rod;
For thee he bled, for thee he sunk;
For thee the bitter portion drunk.

Redeemer, O accept my vow,
Receive me, pardon, cleanse me now;
Baptized into thy death, O give
Me grace to rise with thee and live.

Plunge all my sins beneath that flood,
The boundless depths of thy dear blood;
Send down thy Spirit, Lord and bless,
And clothe my soul in righteousness.

Now would I bless thy name, and raise:
To thee eternal hymns of praise;
Dear Lord of life to thee be given,
All praise on earth, all praise in heaven.

APPOINTMENT OF A BAPTIST MISSIONARY.
—After long continued and anxious inquiries, the committee of the Baptist Missionary Society have accepted the services of Mr. J. C. Page, as their missionary to the interesting station of Madras. Mr. Page is now completing his studies at Stepney College, and the committee of the mission trust that he will be found well adapted for the sphere to which he has been appointed.

WESTERN AFRICA, Fernando Po.—The latest intelligence from this station, in which our friends feel so much interest, is of a more cheering character. Mrs. Sturgeon intended to leave for England in February. Dr. Prince had been requested to take the place of Mr. Sturgeon until the society send a minister. Dr. P. says, "It pleases me to add a piece of information which I wish you to circulate—it is, that we are about to reconstruct a building from the materials which constituted the school-house." He states that the resident governor has sanctioned the step, and a few pounds will meet the expense, and adds, "at present a vast

proportion of those who come out to worship cannot be accommodated, nor is there room for the numerous sabbath school. This will testify that we are rallying from the Spanish panic."

BURMAH.—We learn from a letter just received from Maulmain, (dated Sept. 21, 1846,) that there were fifteen candidates for baptism before the Maulmain church, and that the general state of religious feeling in the church was promising. We regret to add that Mrs. Mason was very low, and her recovery doubtful. If she should be sufficiently restored, she was to return to America.—*New York Recorder.*

Religious.

ORDINATION OF DHANJIBAI NOWROJI.—The Free Presbytery of Edinburgh met in Tausfield, for the purpose of ordaining Dhanjibai Nowroji as a missionary to India. This young Parsee is the first native convert on whom ordination has been conferred, and the occasion therefore was regarded as one of no ordinary interest. The hall was crowded with a profoundly attentive audience, and the services were conducted by Dr. Candlish in a peculiarly solemn and impressive manner.—*Edinburgh Witness.*

POPISH INDEPENDENCY.—We are informed that in various parts of the United States, Roman Catholic congregations are forming independent of the authority and domination of the Pope.

TAHITI.—The last news is painful, and if true, will render vain all further efforts. It is said that the queen has assented to return and resume the government under French protection!

CHURCHES AND CHAPELS IN MANCHESTER.—There are in the boroughs of Manchester and Salford, and their vicinities, 144 chapels and churches, viz.:—

Baptist, English	9
" Welsh	1
Episcopalian	39
Independent, English	17
" Welsh	4
Jews' Synagogue	1
Methodist Association	12
" Independent	2
" New Connexion	4
" Primitive	4
" Wesleyan	21
Presbyterian, Scotch	5
Quaker	1
Roman Catholic	6
Swedenborgian	2
Unitarian	5
Welsh Calvinist	2
Various	5
Ditto now being built	4

Patriot.

General.

THE QUEEN OPENED PARLIAMENT in person on Tuesday the 19th of January, when both Houses were unanimous in approving the recommendations of Ministers for the relief of the present distress, and the permanent settlement of Irish affairs.

CAPITAL PUNISHMENTS.—Not long ago, in this country, from 150 to 200 crimes were punishable by death; but since the mitigation of the punishment the number of crimes has decreased. It was stated, on no less an authority than that of Sir F. Kelly, that since 1800 fourteen innocent persons had suffered death; and how many more cases might have occurred, in which the innocence of the parties could not be established?

THOMAS CLARKSON.—At a meeting held in Woodbridge it was determined to erect a monument to Thomas Clarkson, in Playford church-yard. It was stated also that Lord Brougham would propose the placing of a statue of the philanthropist in Westminster Abbey.

THE BAPTISM of the Queen of Portugal's infant was celebrated on the 25th ult. The prince's name is Don Fernando Maria Luiz Miguel Raphael Gabriel Francisco de Assis Gonzaga Antonio Appolinario de Braganca de Bourbon-Saxe-Coburg Gotha!

THREE MILES of Trucks have recently been ordered by the York and Newcastle Railway Company.

INTERMENT.—There is scarcely a single grave-yard, vault, or receptacle for the dead in London, that is not over-charged.

INCOME TAX.—The bank of England pays £30,000 per annum as income tax.

A WORLD'S PENNY POSTAGE, says "Burrit's Christian Citizen," is a human necessity, and a human practicability.

SLAVES.—Many of the slaves escape from the French West India Islands to the nearest free Island under the British crown. They effect the passage in open boats.

THE DAYS set apart for public worship are:—Sunday, by the Christians; Monday, by the Greeks; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; Saturday, by the Jews.

THIRTY STEAM BOATS on the western rivers of America are lighted with gas, made by apparatus in each vessel, from the grease of the kitchen.

A NOVEL MODE of decorating a place of worship has been displayed in the papering recently of Bridge-street chapel, Bristol.

PEERS.—In the reign of George III., 180 new members were added to the house of lords; in those of George IV. and William IV. respectively 45 and 50; and during the present reign 35.

INTOLERANCE.—A schoolmaster of Cannes has been expelled France, by order of the authorities, on account of his protestantism.

REVOLUTIONS.—Since 1817 there have been fifteen revolutions in Portugal.—Rather more than one every other year.

NEW MOSQUE.—Mehemet Ali has erected at Cairo a new mosque, of Egyptian marble, said to be the most splendid in the world.

CHURCH OF ENGLAND.—There are 10,987 benefices in the Church of England, with 6,099 resident incumbents.

OMNIBUSES.—There are 1,490 omnibuses at work in London, employing 4,000 hands. Taking a low average, there is spent in omnibus rides in and around London, £2,980 a day, or £1,087,700 a year.

STREETS.—There are, in or near London, 41 Charles-streets, 29 Church-streets, 21 George-streets, 23 High-streets, 28 John-streets, 35 King-streets, 23 New-streets, and 23 Queen-streets.

LUNACY.—In January last, there were as many as 16,310 lunatics and idiots chargeable on the poor-rate in England, 1,205 in Wales.

A DIVORCE costs from £2,000 to £3,000 in England—about £30 in Scotland.

Marriages.

Nov. 19, at the Postern chapel, Newcastle-upon-Tyne, by Mr. A. Reid, Mr. E. C. Potts, of Gateshead, to Margaret, only daughter of Mr. Wm. Greaves, Newcastle.

Nov. 21, at the baptist chapel, Aitch Lench, by Mr. D. Crumpton, Mr. J. Wallenden, to Miss J. Huxley; also, Dec. 23, Mr. G. March, to Miss E. Jenkins.

Dec. 6, at the baptist chapel, Kidderminster, by John Mills, minister, Thomas Potts, to Miss Esther Cole. Dec. 25, Henry Wheeler, to Elizabeth Mills; and Charles Mills to Maria Taylor.

Dec. 10, at New Park-street, London, by Mr. Smith, Henry Potter, to Rebecca Groves; and Jan. 6, Henry Seeds, to Rebecca Barden. All members of the church.

Dec. 17, at Stepney chapel, Lynn, by Mr. J. T. Wigner, Mr. Nichols, to Miss Burton; and Dec. 24, Capt. Thomas Stanton, to Miss M. A. Watson, both members of the baptist church, Lynn.

Dec. 22, at the baptist chapel, Newark, by Mr. J. C. Norgrove, pastor, Mr. John Harrison, to Sarah White, both of Brough Collington.

Dec. 23, at Thrapston, by Mr. Young, Mr. Jabez Vickess, of Liverpool, to Miss Eliza Bateman, of Little Addington, Northamptonshire.

Dec. 24, at the baptist chapel, Leighton Buzzard, Beds, by Mr. E. Adey, Mr. Wm. Groom, to Deborah, daughter of Mr. Thos. Ritely, both of Leighton.

Dec. 24, at the baptist chapel, East Parley, Hants, by Mr. P. Alcock, Mr. Henry Deane, of Pitt House, to Miss M. A. Campbell, of Bosley.

Dec. 25, at the baptist chapel, Saffron Walden, by Mr. N. Haycroft, Mr. I. Moore, of Debdon, to Miss J. Start, of Saffron Walden.

Dec. 25, at the baptist chapel, Blakeney, Gloucestershire, by Mr. Wm. Copley, Mr. Robert Creed, to Miss Sarah Hill, both of Cinderford, Forest of Dean.

Dec. 25, at the baptist chapel, Staleybridge, by Mr. Ash, Mr. W. Derwent, of Middlesborough, to Miss S. Hanson, both members of the baptist church.

Dec. 29, at the registrar's office, Dudley, Mr. Thomas Wright, baptist minister, of

Lays Hill, Herefordshire, to Ann, eldest daughter of Mr. John Green, of Coseley, Staffordshire.

Dec. 30, at the baptist chapel, Ridgmount, Beds, by Mr. J. H. Brooks, Mr. Thomas Brown, of Copel, to Elizabeth, only daughter of Mr. N. Francis, of Ridgmount.

Dec. 31, at Providence chapel, Penknapp Westbury, Wilts, by Mr. Shem Evans, Mr. Thomas Parsons, to Miss Eliza Greenhill.

Jan. 6, at the baptist chapel, Salendine Nook, Yorkshire, by Mr. T. Lomas, Mr. H. W. Holmes, baptist minister, Pole Moor, to Mrs. Alice Garside, of Golcar.

Jan. 9, at the baptist chapel, Eythorne, Kent, by Mr. I. Webb, Mr. J. Caulton, to Mrs. Ann Sladden.

Jan. 9, at the baptist chapel, Blakeney, Gloucestershire, by Mr. Wm. Copley, Mr. Wm. Critchley, to Miss M. A. Matthews, both of East Dean, Forest of Dean.

Jan. 10, by Mr. E. C. Lewis, in the baptist chapel Hope-street, Rochdale, Mr. James Hargreaves to Miss Elizabeth Wild.

Deaths.

September 20, at Candy, in the island of Ceylon, Don Lewis, interpreter and translator in connection with the baptist mission. Mr. Allen says, "At one, p.m., he was taken ill, at the house of a friend, and not apprehending any serious result, he did not send for me till six o'clock in the evening, when I found him prostrated upon a couch, with the most malignant symptoms of cholera. His sufferings, from cramp and burning thirst, were most intense. In answer to my questions, he said, 'I do not fear to die. No! I am not at all afraid of death. I know that I am going to a far happier world. My hope is in Christ. He is my Saviour, and on him I rely.' He continued in the same peaceful, I may say triumphant, frame, till his spirit took its flight to the heavenly world. Such a dying testimony to the supporting power of the gospel is too precious to be lost, especially as it came from one who may be regarded as the fruit of missionary toil: and it affords me pleasure to state that his life was a uniform exemplification of the christian character. Seldom have I seen such a high sense of rectitude, combined with such christian simplicity.

It has again become our melancholy and painful duty to record the death of one of the most active missionaries of the baptist missionary society, the Rev. H. J. Dutton, of Bethauy, St. Ann's, in the island of

Jamaica, just at the time when he was about to enter upon the new and promising scene of labour to which he had been appointed at Jericho, as Mr. Hewitt's successor. This event took place November 19, after only five days illness. "You will be gratified," says Mr. Clark, of Brown's Town, "to hear that the gospel he so faithfully preached to others supported and cheered him in his dying moments. His last words were, 'Hallelujah to the Lamb.'"

At Penang, Mrs. Bausum, sister of Mr. Tarn, of the Religious Tract Society. Her end was peace. She went to India as the wife of the late Rev. S. Dyer, missionary to the Chinese, 1827. She was subsequently married to a Mr. Bausum, a German missionary. Twenty years is a long life for an European in India, and that she spent in the service of her Redeemer.

Nov. 26, at Sunderland, after a short illness, Mr. Charles Drury, aged 59, formerly of Whetstone, near Leicester.

Dec. 2, Alice Dye, aged 41. About three years ago she was brought to the knowledge of the truth under the ministry of the Rev. J. T. Wigner; and although paralyzed from her infancy, and unable to walk except with crutches, she felt it a privilege and not a cross to follow her Redeemer in baptism, and was accordingly baptized by Mr. W., being carried into and out of the baptistry in a chair. This was a season of high

spiritual enjoyment to her soul—"she went on her way rejoicing." She died very happy in Christ. Her decease was improved by our pastor on the following sabbath.

Dec. 9, at Shotley-field, Mr. Jonathan Marshall, aged 55. The deceased was a deacon of the Rowley baptist church, and justly regarded as the "mainstay" of the denomination in that district.

Dec. 12, at Spalding, in her 71st year, Mrs. Parkinson, for many years a consistent member of the General Baptist church. Her end was peace.

Dec. 14, Mrs. Greenacre, aged 70. She had been, for about fourteen months, a very devoted member of the baptist church at Lynn, and died very happy in Christ.

Dec. 17, at Pampisford, Cambridgeshire, Mr. Joseph Parsons, for the last twelve years an honourable member of the London-road baptist church, Saffron Walden.

Dec. 22, Mrs. Elizabeth Arnold, for sixty-five years a consistent member of the church in New Park-street, London.

Dec. 24, Mr. Robert Booty, aged 26. He was a very consistent and humble member of the baptist church at Lynn, and a faithful sabbath school teacher. He died of decline. All through his illness he was remarkably happy and peaceful, and the closing scene was one of triumphant peace and joy.

Dec. 26, at Saffron Walden, Essex, aged 66, Mr. Thomas Perrin, a worthy deacon of the London-road baptist church, in that town. He had been a disciple of Jesus upwards of forty years, and was eminently distinguished for high-toned piety, and entire self consecration to God. So deeply penetrated was he with the conviction of the reality and importance of religion, that his conversation seldom failed to produce similar feelings in those who were privileged with his acquaintance.

Dec. 29, in his 80th year, Mr. James Hirst, of Staley bridge. The manner of his death strikingly evinces the propriety of the apostles exhortation, "Be ye also ready." He had been a deacon of the baptist church here since its formation in 1815, and though he had to walk more than a mile to the chapel, and that through a very rugged path, he was always regular in his attendance. A few days before his death, he listened, with obvious attention, to a sermon from "Cast me not off in time of old age."

Dec. 31, at Radwinter, Essex, Mr. Joshua Baines, a distinguished monument of divine grace. Previous to the year 1837, he was one of the vilest characters in the neighbourhood in which he lived: by his conduct outraging almost every moral principle and feeling. In that year he was called to suffer severe personal affliction, when he was visited by a pious neighbour,

whom he had hated for his religion. God blessed the conversation to his conversion; and ever since he has been as eminent for his christianity as he had previously been for his depravity. About seven years ago he was baptized by the Rev. J. D. Player, and united with the London Road baptist church, Saffron Walden, of which he has ever since been an honourable member.

Jan. 1, Mr. Richard Boughton, jun., of Husbourn, Crawley Kiln, aged 83, a deacon of the baptist church, Ridgmount, Beds. He died in the possession of a good hope through grace.

Jan. 2, at Newcastle-upon-Tyne, Mr. Wm. Lisle, aged 25. A member of Tuthill-stairs baptist church.

Jan. 3, Mr. Richard Wheeler, of Yarmouth, Isle of Wight, for many years a consistent christian, serving the office of deacon well. He had been busily engaged with his men in effecting alterations in the house of God, which had become so dilapidated as to render it dangerous to worship there. Scarcely was it finished and re-opened ere the hand of death arrested him. It is supposed he contracted a cold in the chapel, and the consequence was a violent inflammation, of which he died after only five days illness. He departed this world in peace; no cloud obscured the Sun of Righteousness from his view; no doubt or fear distressed him, he gave up everything in the world without a sigh or a tear, and his dying words were, "I am filled with joy unspeakable, I am full of glory."

Jan. 3, Judith, the wife of S. B. Clapham, Esq., of Keighley, for twenty-four years a member of the second baptist church, Haworth, Yorkshire. Her death is a public loss.

Jan. 4, at Melksham, aged 74, Sarah, the beloved wife of Mr. Jasper Holder, for many years a consistent member of the baptist church.

Jan. 7, at Saffron Walden, Essex, in the faith of Christ, Mr. Richard Hunt, after a long and painful affliction, in which he manifested exemplary patience.

Jan. 9, at Saffron Walden, Essex, Mr. Wm. Parnwell, aged 72, a member for many years of the London Road baptist church, in that town. He is the fourth member this church has lost by death within the last twenty-three days.

Jan. 9, at Newport, Essex, Mrs. Elizabeth Warwick, a member of the Upper Meeting baptist church, Saffron Walden, to which she was dismissed eight years ago from the baptist church, Aldringham, Suffolk.

Lately, at Spanish Town, Jamaica, at the extraordinary age of 142, John Crawford Ricketts, a man of colour. He enjoyed good health until within a fortnight of his death.

BAPTIST REPORTER.

MARCH, 1847.

MEMOIR OF CHRISTMAS EVANS.

From several incidental remarks in the following sketch, some of our readers will perceive that it has been prepared by the brother who wrote the very copious review of Mr. Stephen's work, which appeared in the *Baptist Record* last month. He was well acquainted with Christmas Evans, and though he has long been a resident in England, he still retains the most ardent affection for his native land. We are not aware that there will be any impropriety in stating that we refer to our esteemed friend Mr. J. J. OWEN, pastor of the baptist church at Castle Donington.

CHRISTMAS EVANS was born at Esgairwen, in the parish of Llandysul, in the county of Cardigan, on Christmas day, 1766. His father was in the humblest circumstances, and the poor man died when this, his second son, was in the ninth year of his age, leaving his family in a state of utter destitution. A person of the name of Lewis, of Bwlchog, a maternal uncle, took Christmas home, engaging to support him for such labour on the farm as he might be able to perform. This Lewis was a selfish, cruel, and drunken man, and his sole object seems to have been to extort as much work as he possibly could from the poor fatherless youth. Christmas remained in this man's service for six years; and he afterwards, for several successive years, served at Glanclwtwr, Penyrallt fawr, Gwenallt, and Castell Hywell. Thus did he spend his youth—in a servile condition and in the direst poverty: but many of the most distinguished men have been similarly circumstanced. When about

nine years of age, he was awakened to a sense of the importance of religion. "I was disturbed," says he, "by certain operations of mind, which, I believe, were not common from my ninth year upwards. The fear of dying in an ungodly state, especially affected me, and this apprehension clung to me, 'till I was induced to rest upon Christ." In his sixteenth or seventeenth year, he united in church fellowship with the Presbyterians at Llwynrhyd-Owain. This ancient church occupies rather a prominent place in the history of Welsh nonconformity. "Originally orthodox Presbyterian, it has gone through the usual stages of decay, and is now professedly Unitarian." The pastor, at the time to which we are referring, was Mr. D. Davies, a man of great urbanity and considerable attainments, but an Arian in principle. Having been given to understand that Christmas thirsted for knowledge, and had begun to study a little English, Mr. Davies took him into his school.

Here he went through the Latin grammar, but his deep poverty obliged him to leave in about six months. It was during this period of his life that he lost his eye, "Six young men," says Mr. Stephen,* "fell upon him, unawares, in the darkness of night, and beat him unmercifully; one of them using a stick, struck him above the eye, which occasioned the loss of its sight. It is a great mistake that has gone abroad that makes Christmas Evans a 'noted boxer,' so far otherwise, that he says 'he never fought a battle in his life.' Indeed, he was by no means a man of great physical courage, he was too much a man of imagination, while his habits were the simplest, the least offensive, and the most yielding that can be conceived." On the night after this accident he had a dream, in which the day of judgment was represented to him; the world was in a blaze, and he thought that he enjoyed great confidence in calling out "Jesus save me." The Lord seemed to turn towards him, and to say, "It was thy intention to preach the gospel, but now it is too late, the day of judgment is come." This he felt as a reproof for not having yielded to the strong promptings of his heart to engage in the work of the ministry.† To preach the gospel was now the object of his most ardent desire; but at this time a change took place in his religious sentiments, and he became a member of the baptist church at Aberduar. In a controversy he had with an old friend on the subject of baptism, he was so keenly pressed that he felt himself utterly beaten. This, however, he attributed to his ignorance, and therefore determined to examine the scriptures. But after a careful perusal, "he felt bitterly disappointed." "I met," says he, "with the circumcision of children, the

naming of children, the nurture and admonition of children in the fear of the Lord, but not one verse about the baptizing of infants; while on the other hand I met with about forty passages all giving their obvious suffrages in favour of baptism on a profession of repentance and faith." He was baptized in his twenty-first year, by the late Rev. Timothy Thomas.‡ Having fully entered the ministry, under the sanction of the church at Aberduar, Christmas Evans was invited by two ministers to visit North Wales. He here received an invitation to settle at Lleyu. The people over whom he was then called to preside were exceedingly poor; he, however, reposed his confidence in God, and cheerfully commenced his labours amongst them. His mind, for a long time prior to this event, had been exercised with tormenting fears. This arose to a great extent from the character of the ministry under which he sat in early life. Now he experienced a thorough revolution in his views and feelings. "I then," says he, "felt that I died to the law, abandoned all hope of preparing myself to apply to the Redeemer, and realized the life of faith and dependence on the righteousness of Christ for my justification." His labours at Lleyu were eminently blessed. A special benediction rested upon him. "A breeze from the New Jerusalem," he writes, many years afterwards, "descended upon me, and on the people, and many were awakened to eternal life." "During the first year, he baptized fifty persons, and not less than eighty sought for church membership as the result of his ministry in the second." Circumstances, however, transpired which led him to think it was his duty to remove to another sphere. In the year 1792, he received an invitation to settle in Anglesea. His crossing the Menai

* Memoirs, just published (see our last, page 61).

† Christmas Evans was a believer in dreams during the whole of his life. We well remember him repeating a remarkable dream he had shortly after his settlement at Caerphilly. This dream was singularly poetic, and had reference to the revival which then took place under his ministry.

‡ This excellent man belonged to a remarkable family. The Rev. Joshua Thomas, of Leominster, was his uncle; the Rev. Timothy Thomas, of Islington, his cousin; and the Rev. Thomas Thomas, of Peckham, his brother.

Straits seemed at the time a most trivial event, but it was one link in a chain that was to embrace multitudinous occurrences of vast interest, and grave issues, involving the consolidation and extension of the cause of Christ, and the conversion of many souls to God. All that the people in this island could promise towards his support was seventeen pounds per annum! The state of things, too, was far from encouraging. His labours here for many years were unremitting, and peculiarly arduous. Mr. Evans divided the island into four districts, so that by preaching at three places every Lord's-day, he might be able to visit every little band of disciples and hold a sabbath service once a month. To this he added untiring labours during the week—visiting the people at these great distances, holding church meetings, attending to all the church affairs, looking out for sites for places of worship, procuring money, borrowing it, of course, to erect these houses of prayer, and burdening himself with much of the labour connected with the superintendence of such work.

We wish it had been in our power to have furnished a more explicit account of the men who were now his coadjutors. Humble as many of them were, they toiled hard night and day, and for the smallest remuneration. In the year 1794, Mr. Evans visited South Wales, and attended the Association of Velinfort, Caermarthenshire. All bodies of dissenters in the principality hold annual meetings, which they call associations. Among the Independents and Baptists, these are unions of a certain number of churches, and the annual meeting has the double purpose of transacting business in conference, and of preaching to the inhabitants of the neighbourhood. The preaching is always in the open air, if the weather permits. A large scaffolding is erected in a field, or on the mountain side; on this the officiating preacher stands, surrounded by the ministers who attend, and

other friends, and thence he addresses the congregation. The feeling formerly produced by the approach of such a meeting, in the locality where it was to be held, was thoroughly jubilant; and assiduous preparations were made so as to be able to abstain from labour during the two days of the association, and to "entertain strangers." These hospitalities were not confined to the members of the particular denomination whose forces were to assemble, but cheerfully exercised by persons of all communities. It was a common thing for the clergyman of the parish to have open house, and readily to entertain those that were sent to him. On such occasions very large congregations would frequently assemble: it is keeping quite within compass to say, that John Elias, Ebenezer Morris, William Williams, and other excellent men, their contemporaries and coadjutors, many times addressed congregations varying from two to fifteen thousand. This was always at the very beginning of the summer, with the green sward under foot, and the blue heavens above. In this instance, at Velinfort, Mr. Evans was to preach at the morning meeting, which commenced at ten o'clock. The day was very sultry, and two good brethren were to preach before him, the second in English. The latter was long, or seemed to be long, and when Mr. Evans was to begin his discourse the people seemed wearied and jaded. His subject was the return of the prodigal son; as he proceeded, one man, who had sat down on the grass got up here, another there, the people closed in together about the platform, looked hard at the preacher, nodded approvingly to each other, wondered, felt, wept—wept aloud at once with joy and sorrow; powerful emotions were produced, that continued through all the following services, and remained in many hearts for their everlasting salvation. We have no space to refer to the mischief which was occasioned in the churches in North

Wales through the influence of Sandemanianism, and must refer our readers to Mr. Stephon's volume. It is right, however, to allude to Mr. Evans' statement relative to its effect on his own mind—"Sandemanianism so affected me, that it extinguished the spirit of prayer for the conversion of the ungodly. The weightier things of the kingdom of heaven became weaker in their influence on my mind than the lesser things." He adds, relative to others, "A spirit of infallibility and worldly wisdom fell on the people, and on many of the preachers, until the weakest of them felt themselves qualified to govern the church and the world." During Mr. Evans' ministry in Anglesea hundreds were brought to God, and many commodious places of worship were erected. Mr. Stephen gives a very humorous account of a scene which was not unfrequently witnessed at the monthly meetings of the ministers and deacons—"A humble brother would unwittingly speak a second time to the same subject, or speak irrelevantly: the moderator in the pulpit might be seen gathering up his ample forehead—a short cough, or kind of grunt, followed—and at last Christmas Evans, in a husky voice, would say authoritatively 'Richard, *bacr*; you have forgotten the question before the meeting, hold your peace.† William, my boy, you have spoken before; have done with it.' Mr. Evans left Anglesea in the year 1826, and settled at Caerphilly, in Glamorganshire. His arrival here was an event in the history of the village and of nonconformity. He had scarcely commenced his ministry before very unusual effects were produced. The neighbourhood was at once subjected to deep religious attention and con-

cern. Eloquent and mighty as Mr. Evans's preaching had always been, those who had heard him oftenest, and who were best fitted to form a sound opinion, thought he now surpassed himself at any former period. Persons might be seen every Lord's-day morning wending their way across the surrounding hills in all directions, towards the quiet village of Caerphilly, in order to hear him; and before evening the morning sermon would be the subject of conversation in hundreds of houses, at great distances.

The spirit of democracy, however, in the church soon rendered Mr. Evans's position peculiarly painful, and he was induced to accept an invitation to preside over the Welsh baptist church at Cardiff. But his settlement in this town was by no means a happy step; the circumstances of the church were far from being comfortable or encouraging: it is not to be wondered at, therefore, that he was prevailed upon to return to North Wales. It was about this time that some gentlemen at Liverpool gave him a gig. In this gig he frequently travelled, drawn by poor Jack, a horse he had ridden many years. Jack knew the tones of his voice, and the very moment Mr. Evans began to speak, Jack made a kind of neighing reply. "Go on, Jack," would often be the word of command, "we have only to cross one low mountain again, and there will be capital oats, excellent water, and a warm stable." After his return to North Wales, Mr. Evans became pastor of the church at Caernarvon. But the hour of his departure was drawing nigh. When on a collecting excursion in 1838 to the South, he was taken ill at Tredegar, and shortly after died at Swansea. He had fought a good fight, had finished his course, and kept the faith. "Howl ye fir trees, for the cedar is fallen."

Christmas Evans, though deficient in the power of ratiocination, and therefore often singularly illogical, had a mind of amazing compass. His

† This poor Richard was an occasional preacher. We knew him well: he was exceedingly fond of odd texts, and frequently used to preach from the Revelation and the prophecies of Ezekiel. The following were some of his texts; "The white stone and new name"—"Ezekiel! Wheel"—"Wheel within wheel"—"The waters issuing from under the threshold of the sanctuary"—"The wonder in heaven, a woman clothed with the sun," &c.

most predominant faculty, however, was imagination; all his other powers were entirely in subordination to this. He could ascend with the greatest ease to the loftiest heights, and descend to the lowest depths. His delivery was peculiarly natural;† he had no patent gesture, no stereotyped expression of countenance. "He reads his text, commences in an unemphatic manner. He becomes more clear in his enunciation, the people can no longer retain their seats. Now his eye is lit up, it is like a brilliantly flashing star—his forehead is fully expanded—'holy daring' is spread over his countenance, and 'holy energy' impregnates the utterance of his voice. His face is language, his intonation music, and his action passion. Now look again, listen again—is not that the oratory of the ancient Greeks, and of the mightiest moderns in the same path? Is that not reason penetrated, if we may venture on the expression, made red hot by passion?" "Beginning at Jerusalem." The apostles were to begin there, because its inhabitants

† In this he greatly differed from John Elias. John Elias was often stiff and formal, and without full of alliterations.

had been witnesses to the life and death of Christ. There he had preached, wrought miracles, been crucified, rose again. Here, on the very spot of his deepest degradation, he was also to be exalted. He had been crucified as a malefactor, he was now to be exalted in the same place as a king. Here were accorded to him the first fruits of his resurrection. On the day of Pentecost all Jerusalem was against him. The fleet of the enemy was strong and well manned; he had but some twelve steam boats. What! wilt thou, O Jesus, attack the enemy with those few boats of thine? YES, I WILL! The action commences, the boats take their place alongside of the men-of-war; actually throw their grappling irons on board—desperately attaching themselves to the mighty four-deckers. Fearful canonading ensues, all is smoke, darkness, and confusion. Hark! you only hear some agonizing groans; the firing has ceased. Behold, the clouds disperse, and the light of heaven breaks in fully on the amazing scene, and—infinite amazement, miracle of wonders!—the small boats have taken three thousand prisoners in this one engagement."

EJACULATORY PRAYER.

"PRAYER," says a good writer, "procures many blessings—averts many evils. It is man's first duty: the first in order, and the first in importance. It is our highest consolation. It brings us nearest our God, and is our only refuge in the time of trouble." The truth of these sentiments all have felt who are in the habit of engaging in the solemn and delightful exercise of prayer.

The scriptures declare that "Men ought always to pray, and not to faint: to pray everywhere, lifting up holy hands without wrath and doubting."

"Praying always, with all prayer and supplication in the spirit, and

watching thereunto with all perseverance, and with supplication for all saints," is the positive injunction of the divine word. In order rightly to obey this injunction, we must especially attend to "Ejaculatory prayer."

Ejaculatory prayer is lifting up the soul to God, upon a sudden emergent occasion, with some short but lively expression of our desires to him. It may be either vocal or mental, according to the circumstances in which we are placed.

Ejaculatory prayer is independent of time. Other kinds of prayer can only be offered at certain periods. Public, private, social, and family prayer, are all dependent upon time;

and can only be offered when the house of God is opened for worship, or when we can retire to our closets, or when the social prayer-meeting is held, or when the family surrounds the altar morning and evening. But this is not the case in reference to ejaculatory prayer. It may be offered at any time. Any hour, any moment, we may lift up the soul to God in holy ejaculations, and receive a blessing from his hands.

It is, also, independent of place. No matter where we are, this kind of prayer can be offered. In the sanctuary, in the house, in the place of business, in the halls of justice, in the fields, in the bowels of the earth, on the land or on the water, at home or abroad, the soul may find its way to God by ejaculatory prayer.

This kind of prayer is, also, independent of circumstances. Our hands may be engaged in our lawful occupations, or we may be surrounded by wicked men, whose blasphemies and filthy conversation vex the soul; we may be in the midst of temptations, or beset by enemies, or surrounded by dangers, or oppressed by difficulties; but, still, we may send forth the desire of our souls to God in mental ejaculations: for, as an old divine quaintly, yet forcibly observes, "These arrows can be shot to heaven without the use of the tongue's bow." Such was the kind of prayer which Moses used at the Red Sea, and which caused God to say unto him, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."—Exodus xiv. 15. Moses uttered no words, but his heart was engaged in prayer. It was no season then for him to retire, and betake himself to prayer in a composed and settled manner; for the Egyptians were behind him, the Red Sea was before him, and the Israelites were flocking around him, murmuring and charging him with the guilt of blood, for having brought them into those circumstances that they must perish, either by the hands of the Egyptians

or by the waters of the Red Sea. "These circumstances caused Moses to despatch his desires to heaven by some short ejaculation—the surest and quickest post in the world—and which brought back a speedy and happy answer." Nehemiah, also, when cup-bearer to Artaxerxes, king of Babylon, was so troubled and pained at the recital of the sufferings of his people, (the Jews,) who were left of the captivity in the provinces, that he wept and mourned, and fasted and prayed, certain days. In this distressed condition he appeared in the presence of the king, who immediately demanded the cause of his sadness. This peremptory demand filled Nehemiah with fear; and he, tremblingly, answered—"Let the king live for ever: why should not my countenance be sad, when the city—the place of my father's sepulchres—lieth waste, and the gates thereof are burned with fire? Then the king said unto me, 'For what dost thou make request?' So I prayed to the God of heaven!" By a short mental prayer he lifted up his soul to God, which did not hinder him replying immediately to the king's question, and which, undoubtedly, caused God to induce the king to grant Nehemiah's request.

That prayer may be independent of time, and place, and circumstances, must appear evident to all who are acquainted with the true nature of prayer. What is prayer? James Montgomery has given the best answer to this question that we have ever seen, in his beautiful hymn on prayer. He says—

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward gleaming of an eye,
When none but God is near!"

The desire of the soul may not be expressed; but God, who searcheth the heart, knows our meaning. The sigh may not be noticed by mortals; but God hears it, and knows the cause

of it. The tear may silently fall; but God observes it, and puts it into his bottle. The eye may look to heaven unperceived, unheeded by man; but the Omniscient catches that glance, and interprets it rightly. And how pleasing is the reflection, that—

"A sigh can reach his heart—a look
Can bring him down from heaven."

Such, then, is the nature of ejacu-

latory prayer; and without it it is impossible to pray without ceasing—to pray always with all prayer. We cannot always be in the sanctuary, nor in the closet, nor in the prayer-meeting, nor at the family altar; but we may always live in the spirit of prayer, and at any time, in any place, and under any circumstances, send up our ejaculations to the throne of grace.

RATIONALISTS AND RATIONALISM IN GERMANY

WE have furnished our readers from time to time with accounts of the recent movements in Germany, and of the individuals who have been the most remarkable in promoting them. We are now enabled to present them with a narrative of the origin and present state of these movements, and also a sketch of their most distinguished leaders, supplied by a gentleman who has long resided in Germany, and is intimately acquainted with all he relates.

After Rongé and Czerski, whose actions and labours are so well known, the third most important person of the movement is Dr. Theiner, in nearly every point a very different person from the two others, as he is not a man of the people, but more fitted to exercise influence on the intelligent part of the public, and which he has done for years. He speaks to the understanding, whereas Rongé speaks to the passions, and Czerski in some respect to the heart. He was formerly professor in the University of Breslau, and published in 1827, "The Catholic Church of Silesia," a work showing the necessity of a reform, and which was followed by another one against the "Celibacy of the Clergy." At this period, not less than thirty priests in Silesia, shared the views of Theiner, but their endeavours, as well as that of their leader, to bring about a reform, were then crushed by the popish party. The seed, however, sown at this time, in this part, which is now the centre

of the movement, has, after many years, brought forth fruit; for even Rongé's letter, concerning the pilgrimage to Treves, which was the first outbreak of public opinion, was, according to his own confession, the result of the influence that the writings of Theiner, together with some others, had had on him. Theiner has probably not thrown off so many errors of the papal church as some of the other leaders, but this is not to be wondered at, as he is a man more advanced in life. His position is more that of an opponent of the pope, and of superstition in general, being more negative than positive. He is perhaps, more universally respected than any of the other leaders, and his influence on the better educated class of society, is greater than that of Rongé.

The fourth leading person of the movement, is pastor Licht, of Elberfeld, formerly Roman Catholic priest of Leiwen, near Treves, in which city appeared, in 1842, and written by him, "The Pilgrimage Book," directed not merely against such superstition, but against the worship of images. It has as its motto, John iv. 24. In August, 1844, he wrote again on the same subject, and at a visitation shortly after, was severely reprov'd for it, as well as for holding the mass in German, instead of Latin. In December following, he gave in his resignation, and in April, 1845, left for his present sphere of labour. We have here another instance of a priest openly opposing the errors of popery, before

Rongé published his manifesto. We will only add that pastor Licht gives us more hope than most of the other leaders, as he is more scriptural. We must not, however, look to man, for he is but a broken reed. These are the four chief leaders, and as to name the fifth, would be a matter of controversy, I will go no further. I must, however, remark, that we must not judge entirely of this movement by what appears in the public prints, for often the most useful men in the kingdom of God, are those whose labours are least known. It is no doubt in some measure so in this movement, for pastor Bernhardt, of Thorn, may I hope be considered as one of the more evangelical, although his labours have attracted till now but little attention. The most evangelical of the new churches, are in the province of Posen, then in Westphalia, and Rhine Prussia, but the others (except in Berlin, where there are two parties,) are more or less imbued with rationalism.

Another movement in Germany, not less important than the one among the Roman Catholics, is the one among the Protestants, a part of whom are calling themselves "Protestant Friends," or "Friends of Light." They are nothing more nor less than the most avowed and open Socinians, and endeavour to spread their opinions among the people in a popular manner, and, therefore, this kind of rationalism is much more dangerous than the old German rationalism, which was and is chiefly confined to persons who have received a university education. It is not our intention to give a history of this new movement, but only such particulars as will show the views propagated by this party.

The head of this movement is pastor of Magdeburg, Prussia; and in consequence of his conversation with different persons, sixteen theologians met at Gnadau, in June, 1841, and agreed to the following points, among others that he laid before them:—"The defence of their own rights. As their

opponents stated continually that rationalism was at its last breath, to show the contrary by numerous attended meetings. To form a compact body, so that the more irresolute might know that they would receive support in any attack made upon them. To write popular treatises for the people." In consequence of this preliminary meeting, a public one was held at Halle, in the autumn of 1841, at which several pastors declared their adhesion to this party. Here the important resolution was taken to allow laymen to become members, and to take part in the deliberations. It was resolved that—"It is our right and duty to prove all that religion offers us by our reason; that since the times of the apostles there have been different religious opinions, according to the difference of the human mind, and that it cannot be otherwise, and is in accordance with the divine will." The second public meeting was held at Leipzig, on Wednesday after Whitsuntide, 1842. It was resolved that "all our endeavours shall be practical, and we will always keep this in view." At this meeting the first number of a new periodical, edited by archdeacon Fischer, was laid before the meeting. It is entitled "Periodical for Christian edification written by Protestant Friends." This magazine seeks to please the taste of the public, and is written, as might be expected, in an enticing manner. The numbers issued in September, 1842, were 2,150; November, 3,000; Whitsuntide, 1843, 4,000; since which period, the numbers are not known, but have, undoubtedly, greatly increased.

We should have observed that at the last mentioned meeting, a hundred and fifty theologians, besides laymen, were present. The general meeting held at Köthen, in September, 1842, was remarkable for the speeches of some Hegelianers (followers of the philosopher Hegel), who complained of half measures, and wished it to be declared openly that

they would have nothing to do with the bible.

At the third general meeting, the party showed its designs and purposes more plainly, in endeavouring to enlist the population in its favour. They resolved on the establishment of libraries in their various parishes, and to give lectures to the youth on "religious" and scientific subjects of an evening, as well as lectures to adults. "We must show that rationalism has (which is denied to it) zeal, earnestness, and activity."

Since this period, frequent meetings were held at Magdeburg and Halle, and more than these, the meetings of laymen at Köthen, Stumsdorf, Gnadau, Schönebek, Barby, and Oschusleben, have contributed much to give the party a greater influence.

Till the commencement of 1845, this irreligious movement was chiefly confined to the province of Saxony in Prussia, and to Anhalt, but it has since spread into all parts of Germany, and even into Switzerland and Alsace. Publications appear daily, and we read in them such sentences as, "We are as certain that the miracles related in the bible never took place, as those we read of in the writings of the Greeks, Romans, and in the Koran."

The foregoing statements show plainly enough the irreligious opinions of this party, so that further observations on this point are unnecessary. As already remarked, this movement is confined to no class, the best proof of which is that a declaration in favour of the "Friends of Light," in Silesia, was signed, last summer, by 3 professors of theology, 124 clergymen, 46 candidates of theology, 35 stu-

dents of theology, 15 professors of the university, 72 students, 59 teachers in grammar schools, 300 teachers in other schools, 142 lawyers, 175 physicians and apothecaries, 35 members of government commissions, 700 persons occupying situations under government, 600 merchants, 400 proprietors of land, 80 proprietors of seigneurial domains, 119 officers in the army, 2,000 shop-keepers, small manufacturers, etc., etc.

This movement deserves the more attention as Rongé and his party are now marching in the same steps, and which will appear plain enough, by the following extracts from a pamphlet he (Rongé) published (February, 1846). "The Spirit of God declares itself in the spirit of the times." "The abominable doctrine of original sin." "The doctrine of original sin is a sinful pool." "God is only derogated and blasphemed, through the miracles which are said to have been done by Christ, or in his name." "The doctrine of Jesus, without the miracles must be taught the youth." These extracts will show, clearly enough, that it is no wonder Rongé proclaims that the "Friends of Light" will join him, and these proclaim that Rongé will join them.

The foregoing lines give a very imperfect idea of the extent of this movement, but are, nevertheless, sufficient to show the great spread of infidelity at the present moment among the German population. The enemies of the gospel, as will be seen by the above, are working in a practical manner, and this must be the way of acting, if they are to be opposed with effect.

PHILIPPI.

THIS city, when in possession of the Thasians, was called Crenides, from the numerous springs in the neighbourhood. On its conquest and colonization by Philip of Macedon, it assumed the new name of Philippi. On the conquest of Macedonia by the

Romans, Philippi enjoyed many privileges, and was constituted a Roman colony.

Philippi became celebrated in history for the battle fought between Antony and Octavianus, and Brutus and Cassius. Much greater interest is

given it from its being the first place in Europe where Paul preached the gospel. The Christians in this city appear to have long enjoyed prosperity, and manifested zeal. An epistle to them is still extant, under the name of Polycarp. Many names of Philippian bishops occur in ecclesiastical history, and reference is frequently made to the city itself by the Byzantine historians.

Respecting the river mentioned in the Acts, much diversity of opinion exists. Some, with unwarrantable rashness, and in defiance of the explicit statements of Scripture, maintain that no river ever did exist there. With such it were useless to argue, Milman, in his *History of Christianity*, American edition, p. 164, states, that the place of meeting of the Jews was at the seaside. But this is evidently a mistake. Others, with Neander, seem to consider the Strymon as the stream mentioned by Luke, which it is well known annually inundates the plain of Philippi. That eminent critic's language is as follows:—"Probably these were only Proselytes, who had a place for assembling surrounded with trees, on the outside of the city near the banks of the Strymon, where they performed their devotions and the necessary lustrations." Others again, among whom is Dr. Bloomfield, consider this "river" as a rivulet formed by the fountains about the city, and running into the Strymon. "A striking attestation," says the Episcopalian critic, "to the truth of the narrative; for the river is so small as only to be found in the best recent maps on a large scale." Which of the two last opinions is the correct one it may, without a thorough investigation on the spot, be difficult to say, though we are inclined to regard the latter as preferable. The decision is not one of much importance. It is sufficient to be informed by inspiration that there was a river there. We may be allowed to mention here a curious mistake which Macknight has made. That commentator, after stating that no

river was marked on the maps then published as being near Philippi, goes on to say that Luke's geography is amply confirmed by Lucian in his "Fugitives," who introduces Hercules describing Philippi as having its walls washed by the river Hebrus. Now that Philippi was Philippopolis, in the interior of Thrace, which was built on the south-east side of the Hebrus. This is correctly stated in the "Argumentum" appended to this piece, in several additions. While mentioning mistakes, it may not be improper to correct one into which Horne, in his Introduction, has fallen. He says that Philippi was first called Crenides, and afterwards Datus, from its *coal mines*. Here are indeed two errors. Datus was not the same as Philippi, being near the sea and affording convenience for ship-building. Strabo Epit. vii. p. 331. See Thirlwall's Greece v. 201. Moreover they were gold mines near Datus, not coal mines.

The site of Philippi has not been much visited by travellers. Belon, in the sixteenth century, spent two days examining its ruins. He found the remains of a magnificent amphitheatre, and columns and statues in great profusion, and of exceeding beauty. In short, in his opinion, the ruins of no other city were adapted to excite so much admiration. There is also a description of the ruins of this city in the "Lettres Edifiantes," tome ii. p. 377. The best description, however, of this place, as it appears at present, is given in the *American Missionary Herald*. We give an abstract as presented by Kitto:—"The plains in which the ruins of Philippi stand is embraced by the parallel arms of mountains extended from the Necropolis, which pour into the plain many small streams, by which it is abundantly watered and fertilized. The acropolis is upon a mount standing out into the plain from the north-east, and the city seems to have extended from the base of it to the south, and south-west. The plain

below does not now exhibit anything but ruins, hoaps of stone and rubbish, overgrown with thorns and briars. Ruins of private dwellings are still visible; also something of a semi-circular shape, probably a forum or market-place, perhaps the one where Paul and Silas received their undeserved stripes. The most prominent of the existing remains is the remainder of a palatial edifice, the architec-

ture of which is grand, and the materials costly. The travellers were informed that many of the ruins are now covered by stagnant water, at the bottom of which they may be seen."

The paved road cut through the passes of the mountains which connects Philippi with the ancient Neapolis, is thought with good reason to be the one along which Paul travelled.

B.

Poetry.

THE FIRST CHRISTIAN MARTYR.

THEY heard no more—but conscience-stung and fired
With rage infernal, rushing on the saint,
Forth from the city dragged him, as required
By Jewish ritual; and beneath the fient
Of zeal for God, and for his holy place,
They did the deed!—their crime and their disgrace.

"They stoned Stephen"—yes! the faithful man
Who boldly in his Saviour's cause had stood,
For this in sooth was a deliberate plan
To murder him so wise, so true, so good—
Thus virtue, on this sin-polluted earth,
Men seek to strangle in its very birth.

"They stoned Stephen"—but the last life-drop,
Reluctant, had not left its warm abode,
As yet the vital functions did not stop,
Though life was now but as a cumbrous load—
When, on his knees, with a loud voice he prayed,
"Lord, to their charge let not this sin be laid."
Sheffurd, Beds.

"They stoned Stephen"—but his voice was raised
To Him who always hears his children's cry,
And while their madd'ning wrath within them blazed,
And urged them on till he should faint and die,
He prayed, "Lord Jesus, now my soul receive,
In thee I hope, upon thy name believe."

And when that voice had ceased, his race was run,
Calmly and sweetly then "he fell asleep,"
The work allotted to him now is done,
Its fruits, in glory now he goes to reap,
For death, so fearful in the sinner's eyes,
Is to the saint, a passage to the skies.

Then, as we ponder o'er the Sacred Word
Which tells us of his life, his pains, his death,
And read, how to his great and glorious Lord
In peace and calmness he resigned his breath,
Shall not this truth for ever firm remain,
To live like him is CHRIST—to die like him is GAIN.

R. H.

"DAUGHTERS OF JERUSALEM, WEEP NOT FOR ME."

O WEEP not ye daughters of Judah nor sigh
That your Saviour and King like a traitor must die;
Though piercing the thorns that encircle his brow,
And heavy the curses that fall on him now;
Though the thief and the brigand be nail'd by his side,
While his own long-loved people stand by and deride;
Though the nails through his hands and his feet be
now driven,
And his heart with the spear of the Roman be riven;
Though bitter the dregs of the cup he must drain,
Unsoothed his anguish, unpitied his pain;
Though the Jew on his head all his curses shall fling,
Till his soul is all stained with the blood of his King.
Weep not for the pangs by the victim endured,
But weep for the city that murders her Lord!

Batter's Hall Sunday School, London.

Yea weep, for her moments are number'd on high,
The Avenger hath girded the sword on his thigh;
The shades gather thick round her fast setting sun,
And the day of her long desolation draws on;
The day when the strength of her strong ones shall
fall,
And her widows and orphans be loud in their wail.
When the child and the matron together shall die,
And courage the heart of the warrior shall fly;
When the mother shall feast on the son of her womb,
And the childless rejoice in her desolate doom!
Yea weep, for her shrines shall be mantled in flame,
And the foot of the Roman her temple profane!
When silence shall reign in the homes of her birth,
And her sons be a scorn and a bye-word on earth.

Reviews.

MACEDONIA.

BY THE REV. G. STAPLES.

London: Houlston and Stoneman.

THE author of this little volume is a young baptist minister, at Measham, in Derbyshire. We are always disposed to countenance the well-meant efforts of young ministers to promote the cause of the Redeemer in the world; and, providing their first essays of this kind are marked by becoming modesty, and prudence, and piety, we hail every such attempt as a token for good—an indication that they do not sleep as do others, but are concerned for the interests of that holy cause to which they profess to have devoted themselves.

For these reasons, among others, we are disposed to permit our young friend to speak for himself. He says—

"The lectures composing this little work were delivered, in substance, to the church of which the writer is the pastor. Revised and corrected, they are now committed to the press with fear and trembling,—but with the sincere desire, and fervent prayer, that they may be blessed to the spread of religion amongst men. Though the lectures are far from bringing satisfaction to his own mind, the writer can truly assert, that during their preparation, he devoutly sought, and anxiously endeavoured to realize the force of that love, which unites to all them that love the Lord Jesus in sincerity, and which yearns over all that are ignorant and out of the way.

Progression is the characteristic of the times. The world moves on. New lights are rising. A brighter age is dawning, and of all things it is desirable that the church should distinctly apprehend her high office, and instantly discharge her great duty, as an instrument of mercy to the world. It is time that the wallings of a lost world should melt her heart, and constrain her to forget her differences, spring from her lethargy, and ply herself for its salvation. It is time, yes, it is time, that the one church should become one in love, and one in action; and that while every energy is taxed to the utmost, the one prayer of the whole church should go up to heaven, 'Let the people praise thee, O God, yea, let all the people praise Thee.'"

The lectures are seven—

"The Christian Church essentially aggressive—The necessity of its advancement in Britain—Causes which prevent its exten-

sion—Special means for its promotion—Claims of the world to its entire consecration—Its glorious triumph—Individual responsibility, consistency, and blessedness—With a word to the Unconverted reader."

A spirited introduction, from the untiring pen of Dr. Jabez Burus, introduces the lectures.

THE THREE DIVINE SISTERS.

BY THE REV. THOMAS ADAMS,

Minister at Willington, Bedfordshire.

Introduction by Rev. W. H. Stowell.

London: Nelson.

WE gladly welcome republications of the evangelical writings of our English Christian Fathers, whether Episcopalian or Nonconformist. The author of these sermons is not, let it be understood, the Thomas Adam, of Wintringham, in Lincolnshire, who wrote that excellent little collection of sentences called "Private Thoughts on Religion." He was an Episcopalian minister, but little known, it would seem, in his day, and, probably, both he and his writings would have been soon entirely forgotten had not the spirited publisher of this cheap series of religious literature—"The Puritan Divines"—secured the services of the very respectable tutor of the Independent College, at Rotherham, to bring out the present reprint of a part of his works. This volume contains twelve sermons, which are decidedly evangelical in their theology. The style is varied—sometimes beautiful, and sometimes, we must say, rather too coarse for our taste, but always pointed and pungent, and now and then vehement to the last degree. Even some of the subjects discussed are singular, as may be observed in the following list:—

"The Three Divine Sisters, Faith, Hope, and Charity—The Leaven; or, a direction to heaven—A Crucifix; or, a sermon upon the passion—Semper Idem; or, the immutable mercy of Jesus Christ—Heaven's Gate; or, the passage to paradise—Majesty in Misery; or, the power of Christ even dying—The Fool and his Sport—The Christian's Walk; or, the king's highway of charity—Love's Copy; or, the best precedent of charity—God's bounty; or, the blessings of both his hands—Politie Hunting—The Taming of the Tongue."

THE PARAGRAPH BIBLE.

London: Religious Tract Society.

THIS pocket edition of the Holy Scriptures is the authorised version. It appears with a well-written introductory notice to each book—the reading is not broken into arbitrary verses, as in the common editions, but naturally into paragraphs, and yet every verse may be found by reference to the margin—the poetic parts are given as poetry in parallel lines, and the prose as prose—the references to similar texts are placed at the foot, and brief notes are given here and there—the printing is in double column, and, for such small type, is very neatly executed. We understand the Editor is a distinguished christian gentleman, who feels much interest in its circulation, and it affords us sincere pleasure to give it our warm recommendation; for it is just such an edition of the Holy Word as we wish to see in the hands of the young members of christian families.

LIFE OF JOHN WILLIAMS,

BY EBENEZER PROUT.

London: Snow.

A CHEAP edition of the life of one of the most active and devoted of modern missionaries. A beautifully executed steel engraving represents the christian hero standing on the deck of his vessel, exclaiming—"For my own part I cannot content myself within the narrow limits of a single reef." A neat wood-cut on the title page gives a picturesque sea-view of Rainton—"the home of Williams and the refuge of Pomare."

Sabbath School Teachers, permit us to advise you to note down this book for immediate admission into your libraries. A copy for your own private use will bear perusal again and again.

PATRISTIC EVENINGS.

BY JOHN BIRT.

London: Snow.

ALTHOUGH this book did not reach us by the usual course, but through the favour of a friend, we cannot refrain from giving it a brief notice. BIRT is a name of famous note among baptists—and we often wondered, knowing his vast capabilities, what John Birt was doing. Now we know. He has been writing a book, and it is a book—a book, which in this age of bookmaking is worth calling a book. Mr. B., it appears, has been searching among the writers of all ages and nations for their choicest gems, and

here we have them—a sparkling collection! Lovers of biblical and theological literature, students more particularly, will find spread out over these pages a rich intellectual feast; scraps they may be, but they are of that rare quality which satisfy and excite the appetite at the same time. We have marked numerous paragraphs for quotation. The title is singular—but "what's in a name" providing it serve as a clue to guide to the possession of these treasures of wit and wisdom.

A VOICE FROM CHINA AND INDIA.

BY JAMES PEOS.

London: Harvey and Darton.

THIS pamphlet relates to the "Evils of the cultivation and smuggling of opium." Friends of humanity and of christian missions should peruse these details, that they may be fully aware of the unbounded mischief the growth and sale of this drug is diffusing in the eastern world.

EXAMINATION OF "DWIGHT'S THEOLOGY" ON BAPTISM OF INFANTS.

BY H. WHITLOCK.

Uppingham: Oliver.

THIS, it will be observed, is a tract of local circulation; but it deserves, and ought to have had a London publisher. There have been baptists in the small county of Rutland for generations. Recently, preaching was commenced at Uppingham, and a few have been baptized. These things led to the publication of Dwight's 158th sermon by some zealous "infant" advocate. This tract is a masterly reply to the specious arguments and testimonies of the mighty American doctor. We wish it a far wider circulation.

TEMPERANCE PUBLICATIONS.

- 1.—THE TEETOTALER'S COMPANION. Parts 4 & 5. By Peter Burns. London: Hall & Co.
- 2.—REASONS FOR TEETOTALISM. By J. H. Scropton. London: Houlstons.
- 3.—INTEMPERANCE THE IDOLATRY OF BRITAIN. By W. R. Baker. London: Britain.
- 4.—THE TEMPERANCE REFORMATION—a sermon, by T. Henderson. Edinburgh: M'Dowall.
- 5.—REPLY TO NATURE AND PROVIDENCE ON INTOXICATING LIQUORS. By E. Nou, D.D. London: Britain.
- 6.—TEETOTAL TIMES—January, 1847. London: Britain.

All intended as ammunition, small or large, in carrying on a resolute and unabating warfare against that monster vice—INTEMPERANCE!

Baptist Church History.

LOUGHWOOD, DEVON.

THE earliest date of the records of this church is 1653; though it appears to have had a much earlier existence.

It exerted considerable influence, for a long time, over neighbouring churches; all matters of importance being referred to its decision.

In 1654 the chapel at Loughwood was built, and the number of members on the old church-book is about 219. Previously to this the church met at Killington. Gifted brethren were at first appointed to conduct public worship. The first pastor, Mr. George Allome, was chosen by lifting up of hands, and solemnly set apart with fasting, prayer, and laying on of the hands of the elders. Ruling elders and deacons were similarly appointed. Neither the removal nor the death of Mr. Allome is mentioned. In fact there are no accounts of any church transactions from 1669 to 1696, which may have resulted from the severe persecution which at that time prevailed. The next account of the church meeting is in 1696, when some of the brethren were called to exercise their gifts in order to assist in the ministry. At this time it appears they were without a pastor. The next pastor was Isaac Hann, who settled there in 1743. Under his ministry the church experienced much prosperity. He was a person of talent—combining the wit, the poet, and the divine. Mr. Hann resigned his office in 1763, and afterwards became pastor of the church at Upton.

He died in 1778, in the eighty-eighth year of his age, and was buried at Loughwood. A tablet in the chapel, prepared at the desire and expense of the Baptist Western Association, as a mark of respect for their venerable brother, contains the following inscription:—

"In Memory of the Rev. Isaac Hann, an old disciple, and a truly able, eminent, and faithful minister of Jesus Christ. He was for many years the worthy pastor of this christian church, and universally respected by all the churches in the circle

of his extensive acquaintance. His frequent visits, and ministerial services on public as well as private occasions, were highly acceptable.

He died in peace, March 17, 1778, aged 88 years.

Wit sparkled in his pleasing face,
With zeal his heart was fired:
Few ministers so humble wore,
Yet few so much admired.

Ripened for heaven by grace divine,
Like autumn fruit he fell:
Reader, think not to live so long,
But seek to live so well."

Mr. Samuel Burford was chosen to succeed Mr. Hann. After labouring for about nine years, an assistant was selected for him in the person of Mr. Samuel Norman, who, after a period of five years, settled with the church at Bampton. In 1788, Mr. Richard Gill, one of the brethren, was unanimously called to the work of the ministry, as the assistant of his venerable pastor, who died in 1800, after a pastorate of nearly forty years. Mr. Gill then became sole pastor. The former part of his ministry was exceedingly blessed—his youngest son, Mr. Henry Gill, one of the converts, being called to the ministry, and subsequently chosen pastor of the baptist church at Sopley, Hampshire, where he yet labours. Mr. Gill, after labouring as an assistant and pastor thirty-eight years, and being the subject of bodily infirmities, considered it to be his duty to decline the work of the ministry, but complying with the wishes of the church to continue the pastoral office for a season, he had an assistant until 1832, when he resigned all connection with the pastorate. He died in 1845. The present pastor, Mr. J. Stanbridge, was ordained Oct. 31, 1832.

A new chapel has been built at Killington, and there are three preaching stations in neighbouring villages. This church has been signally honoured of God, who has raised up many of its members for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ. The son of the present pastor, now of Hatch, Somerset, is one of this number.

Lyme.

O. P. Q.

Christian Experience.

CONVERSIONS.

THE INFIDEL—HIS MOTHER—AND THE BIBLE.

Mr. L. is a young man of uncommon abilities. With much of that enthusiastic temperament peculiar to the southern constitution, he possesses a disposition frank, generous, and social. Few young gentlemen have entered the world with advantages equal to his. A mind highly cultivated, a conversational talent of a commanding order, together with family connections of extensive influence, gave him a decided superiority over many of those with whom he associated. His amiable disposition particularly secured him an interest in the friendship of the youth of the neighbourhood.

It may be easily imagined that the influence of such a youth is almost as extensive as his acquaintance. Young men will have companions; and the individual in whom genius, acquirement, and manners unite, generally gives tone to the feeling, and direction to the conversation—his opinions are received and repeated, and his spirit imbibed.

Mr. L., in the early part of youth, had drunk deep from the stream of infidelity. Pursuing his studies at a distance from home, beyond the immediate control of parental authority, and surrounded with circumstances rather hostile to the influence of parental advice, he gradually forgot the pious lessons received from a godly mother, and finally succeeded in persuading himself that the bible is priest-craft, and the holy tendency of its doctrines delusion. He returned to the parental roof a fine-looking, well educated young gentleman, but a confirmed infidel.

He ill concealed from the solicitude of a mother the change of his opinions on the subject of religion. She trembled at the discovery. They mingled their tears; but while they wept together, pity for her weakness and superstition, and indignation for the means which had first led her into the delusion, were the prominent feelings of his bosom.

Months passed on. How he figured among the gay and the vain, how his sentiments were received and respected,

both by male and female, need not here be mentioned—the extent of the injury which his infidelity has occasioned, can never, in this world, be unfolded. Yet in all this he was an affectionate son, and an amiable man; beloved and caressed by all who enjoyed his acquaintance. His mother could not but rejoice in having a son so high-minded and honourable; yet she could not but weep, that his heart was so wedded to infidel principles. This one thought embittered all the joy—her son scornfully rejected her Saviour. The midnight hour witnessed her tears and prayers for the conversion of her ungodly child. Never did she forget, before the throne of grace, her infidel son. But it seemed that God would not answer her prayers. Frequently her heart almost yielded to despair, for fear that her son was given up to a reprobate mind.

Mr. L., after being at home a few months, married, and settled on his own property, near the residence of his mother. He now became more domestic in his habits, more grave and serious in his deportment, but continued an avowed advocate of infidelity.

One day, in a musing tone of mind, walking around his mill-pond, his glance fell on a leaf of paper near the edge of the water; he carelessly picked it up, and a few steps further he picked up two or three more. He had now in his hands a complete tract, which perhaps the winds of heaven had blown to the spot. Having arranged the separate leaves, as he walked he read. Becoming interested, he read the tract through. The little thing spoke of God—it spoke of the bible—it spoke of eternity. Again he read it, and feelings awoke in his bosom, which he thought had been annihilated: having arrived at his house, he again read the tract. He paused and thought—deeply thought—if this be all true, what? The idea was too awful, he would not pursue it: he rose and paced the floor. Now, for the first time, perhaps, in his life, he felt an anxious desire to look into a bible. But in his well-furnished library that precious book was not to be found. The pocket-bible which he called his own when a boy, was now in the book-case at his mother's residence. His mother had

often urged him to take it home, but no, he had no use for such books. "I will send," said he, quite aloud, "and borrow one. But no, that will expose my weakness." Yes," catching at the thought suggested by the word last uttered; "yes, it is weakness, I will not submit to it. Have I not lived satisfied with my principles? What reason have I now to distrust them? Strange, that reading this tract should disturb my composure! I see how it is, I am indisposed—have been unwell all the morning; I will throw the tract aside, and think no more of this matter."

But the tract was not to be put off in this manner. It had seized on the spirit of a stubborn sinner, it grappled with his infidel principles. It gave no ground; the contest was long and serious; the tract was read over once more, and it triumphed. "Yes," said he, "I will have a bible."

He recollected the pocket bible at his mother's. He thought, too, that it was possible to obtain this bible, without exciting suspicion in his mother's family. For this purpose he stepped over to her residence.

The perturbation of his mind discovered itself in his countenance, which alarmed the fears of his mother for the health of a son who had caused her so much solicitude. Eager were her inquiries as to his health; and his replies, that he was well, had no tendency to remove her fears. The sole object of Mr. L., in paying this visit, was secretly to secure the pocket bible; several anxious glances, therefore, were directed towards the book-case. The glances observed by the mother gave a different turn to her thoughts; she looked for a moment intently on his countenance—could it be possible? the idea did force itself upon her mind, and she almost sunk under it. Could it be possible that the Spirit of God had found her lost child; and that he was now operating on his heart. Hope, and fear, were too strong in her bosom. Like Joseph, she left the room, in order to give way to a burst of feeling. Pious mothers of infidel sons alone are capable of judging of her emotions at the time. She knew that her son had refused to have a bible in his house. Those anxious glances did give rise to the idea that he had come for the bible which she had many times urged him to take; there it stood—the pocket bible from which in his boyhood he had so often read to her.

After giving vent to her tears, the tears of hope and fear, and after having poured out her soul before God, she recovered in some degree her composure. Again, like Joseph, she entered the room—her son was gone—she sprang toward the book-case—the pocket bible was gone.

I have the happiness of adding, that Mr. L. is now a member of a gospel church. He repented, in sackcloth and ashes, his former hostility to Jesus of Nazareth; and in the course of some weeks he found peace in believing in the Saviour, whom he had scornfully rejected. If he was once zealous in scattering the poison of infidelity, he is now doubly so, by his walk and conversation, in advocating the doctrines of the gospel.

P. S.

Brief Memoirs.

HENRY PALMER.

"It is appointed unto all men once to die." Although we know this to be the divine will respecting us, and also that death introduces our christian brethren into a state of perfect and perpetual felicity, yet their separation from us excites painful emotions of the mind, and we often cherish a wish that their lives had been lengthened. The strong ties of christian friendship, bind us to each other so closely in many cases, that we can hardly bear them to be cut asunder. And those who are actively engaged in promoting the interests of the Redeemer's kingdom, seem as though they could not be spared. But whatever may be our views or feelings in reference to the departure of christian friends, the scriptures declare death to be the common lot of man. The aged christian, who has borne the burden and heat of the day; and the young christian, who has but just commenced a life of active devotedness in the cause of Christ, are alike cut down and laid in the silent grave.

Henry Palmer, who was a devoted young servant of Christ, was born in the year 1823. In early life he knew nothing of Jesus, nor of the way of salvation by him. Though he was exposed to great temptation by having to associate with the irreligious and profane, yet he always conducted himself in a steady moral manner. He constantly attended the Established Church of the parish in which he lived, but remained in the greatest

ignorance of divine things. In the commencement of the year 1842, he was invited by a friend to attend the baptist meeting-house, Bow, near London; he complied, and after that time became a constant hearer at that place. While attending the ministry of the word, the light of divine truth shone upon his mind, his heart was changed by the Spirit of God, and he became a disciple indeed. Wishing to be united in christian fellowship with the church, he was baptized in April, 1842.

It is highly desirable that members of churches should individually exert themselves for the prosperity of their own church. If this were done what a vast amount of good might be expected. There are so many spheres of usefulness in a christian church that none need be idle. Some persons, especially young persons, when they enter a church are very zealous; they are willing to do anything in the cause of Jesus. But soon, alas! in too many instances, their ardour becomes cool; other influences beside those of religion operate on their minds, their duties are neglected, and their hearts become lukewarm.

As soon as our departed brother felt the power of the gospel in his own heart, he also felt anxious that others should feel it too. He became a teacher in the Stratford Marsh sabbath school, a branch school connected with the church at Bow. There he laboured diligently while health permitted. In him were to be seen all the characteristics of a good teacher. He mostly prepared his lessons during the week, by which he was enabled to teach his children with greater ease and comfort to himself, and also with more profit

to them. He was remarkable for punctuality of attendance, and while engaged in school duties, he always seemed in earnest for the salvation of the children's souls. He occasionally visited their parents, and it is hoped that by God's blessing much good may be the result of his labours.

He also engaged in other works of love, such as distributing tracts, and visiting the sick; thus attending to the injunction of our Lord, "Work while it is day, for the night cometh in which no man can work." His sun soon set—the night of death came in early life.

During his long affliction he was perfectly resigned to God's will. He seemed to think that he might probably recover, but he wished rather "to depart and be with Christ, which is far better." His last illness commenced in May, 1846, when he showed strong symptoms of consumption. He gradually grew worse, and during the last three months of his life, he was entirely confined to his bed. But, notwithstanding his acute sufferings, he exhibited great patience during this afflictive period. Many christian friends visited him, to comfort him, and sympathize with him in his sufferings. They beheld in his emaciated form a young disciple ripe for glory. Toward the closing period he became insensible, and fell asleep in Jesus, Nov. 20, 1846, aged 23.

"He's gone, and my heart feels the stroke,
A friend from my bosom is torn;
The ties of sweet friendship are broke,
And nature compels me to mourn.
But oh! what transporting delight,
To think of a meeting again;
When clothed in robes clean and white,
We shall with Immanuel reign."

Stepney.

W. A.

Characteristic Sketches.

DEATH OF MOZART.

THE story of the mysterious stranger who required of Mozart the composition of a requiem, which the latter confidently regarded as a requiem for himself, is well known. It is also known that the great musician went on slowly and painfully with his work, his health and life gradually sinking as his labour drew near its close; and that with its completion, his lamp, which had been flickering in its socket, and blazing up with more than

its wonted brilliancy before it expired, was quietly extinguished. We find the following exquisite description of his last moments in the *Musical Magazine*:—

"The composer threw himself back on his couch, faint and exhausted. His countenance was pale and emaciated; yet there was a strange fire in his eye, and the light of gratified joy on his brow told of success. His task was finished, and the melody, even to his exquisite sensibility, was perfect. It had occupied

him for weeks; and though his form was wasting by disease, yet the spirit seemed to acquire more vigour, and already claim kindred to immortality—for oft as the sound of his own composition stole on his ear, it bore an unearthly sweetness that was to him too truly a warning of his future and fast coming doom. Now it was finished, and for the first time for many weeks, he sank into a refreshing slumber. The apartment in which he lay was large, and well lighted by a window in a small recess, that opened to the east; near it his couch was placed, a table for writing at his feet, and just before him his favourite, inseparable piano. The window was shaded by a curtain of crimson damask; and as the sun, which had scarcely attained its meridian, stole through it, there was a rich glow cast upon every object. One beam fell upon the head of the composer, and then passed, appearing to say,—‘like this shall your day of life be,—bright and glorious; but even so shall it vanish and pass away, though shining in noontide splendour.’ A slight noise in the apartment awoke him, when, turning towards a fair young girl who entered, ‘Emilie, my daughter,’ said he, ‘come near to me—my task is over—the requiem is finished. My requiem,’ he added, and a sigh escaped him, as present fame and future glory passed in vivid succession through his mind, and the idea how soon ‘he must leave it all, seemed, for a moment, too hard to endure. ‘O! say not so, my father,’ said the girl, interrupting him, as the tears stood in her eyes, ‘you must be better, you look better, for even now your cheek has a glow upon it; do let me bring you something refreshing, for you have had nothing this morning, and I am sure we will nurse you well again.’ ‘Do not deceive yourself, my love,’ said he, ‘this wasted form can never be restored by human aid. From Heaven’s mercy alone, can I hope for succour; and it will be granted, Emilie, in the time of my utmost need; yea, in the hour of death will I claim His help, who is always ready to aid those who trust in Him; and soon, very soon, must this mortal frame be laid in its quiet sleeping place, and this restless soul return to Him who gave it.’ The tender girl stood in pallid, though mute distress; not a tear escaped her. The idea of death broke so suddenly on her mind, that it checked every mode of utterance, and

she gazed on his countenance as in a dream.

Death at any period of life wears an awful aspect; but never more so than to the youthful heart, whose every step has been that of health and joy, and whose bounding pulse yet swayed by hope, has never been chilled by the sorrows, or distracted by the doubts and fears that hang over our earthly existence. Thus it was with Emilie; united by the tenderest sympathy with her father, and living, as it were, in a world of music, no wonder that she beheld death with terror; as the destroyer of all—of happiness. The dying father raised himself on his couch—‘you spoke of refreshment, my daughter; it can still be afforded my fainting soul. Take these notes, the last I shall ever pen, and sit down to the instrument. Sing with them the hymn so beloved by your mother, and let me once more hear those tones which have been my delight, my passion, since my earliest remembrance.’ Emilie did as she was desired; and it seemed as if she sought a relief from her own thoughts; for after running over a few chords of the piano, she commenced, in the sweetest voice, the following lines:—

‘Spirit! thy labour is o’er,
Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortals begun.

Spirit! look not on the strife
Or the pleasures of earth with regret—
Pause not on the threshold of limitless life,
To mourn for the day that is set.

Spirit! no fetters can bind,
No wicket have power to molest;
There the weary, like thee—the wretched shall find
A haven, a mansion of rest.

Spirit! how bright is the road,
For which thou art on the wing!
Thy home, it will be with thy Saviour and God,
Their loud hallelujahs to sing.’

As she concluded the last stanza, she dwelt for a few moments on the low melancholy notes of the piece, and then waited in silence for the mild voice of her father’s praise. He spoke not—and with something like surprise she turned towards him. He was laid back upon the sofa, his face shrouded in part with his hand, and his form reposing as if in slumber. Starting with fear, Emilie sprang towards him, and seized his hand; but the touch paralyzed her, for she sank senseless by his side. He was gone! With the sounds of the sweetest melody ever composed by human thought, his soul had winged its flight to regions of eternal bliss.”

The Spiritual Cabinet.

USE OF FAITH AND PRAYER.—A poor woman who lived on the edge of a wood, in a lonely situation, being asked if she was not afraid to live alone in such a place, replied, "No, I have few cares and no fears; for faith shuts the door at night, and prayer opens it in the morning." Such is a truly christian frame of mind, for why should a believer be burdened with cares, when his God bids him "be careful for nothing;" and exhorts him to cast all his care upon himself, who tenderly cares for him? Everything worth caring for is secured by the promises of God; and every care that is earthly should at once be carried to the Lord. And why should a christian fear? His God is with him. Everlasting arms are underneath him. All things must work together for his good. His God is his guard, and he bids him "Fear not." Unless some one is stronger than Omnipotence, too crafty for Omnipresence, or independent of the Most High—no one can really hurt the saint. Then the christian should have "few cares and no fears." But if this is to be our experience, we must have more faith; and our faith must be more simple, and be exercised on the presence, promise, and providence of God. We must pray always, and our prayers must be filial, fervent, and believing; and then we may shut out fears at night, and keep out cares in the morning. The peace of God will keep the heart. J. S.

JESUS CHRIST MUST BE GOD.—If Jesus Christ be not God, then there is no spiritual or eternal good to be expected or enjoyed. If Christ is not God, our preaching is in vain, and your hearing is in vain, and your praying is in vain, and your believing is in vain, and your hope of pardon and forgiveness by Jesus Christ is in vain, for none can forgive sins but God.—Mark ii. 7. Christ hath promised that believers shall never perish, John iii. 16; he hath promised them eternal life, John x. 28; and that he will raise them up at the last day, John vi. 40: he hath promised them a crown of righteousness, 2 Tim. iv. 8; a crown of life, James i. 12; and a crown of glory, 1 Peter v. 4: he hath promised that the conquering christ-

tian shall sit down with him on his throne, as he has sat down with his Father on his throne, Rev. iii. 21; he has promised that they shall not be hurt of the second death, Rev. ii. 11; and a thousand other good things, but if he be not God, how shall these promises be made good? If a man that hath ne'er a foot of land in England, nor yet worth one groat in all the world, shall make his will and bequeath to thee such and such houses, and lands, and lordships in such a county, and shall by will give thee so much plate, and so many jewels, and so much in ready money; whereas he is not upon any account worth one farthing in the world, certainly such legacies will never make a man richer or happier. None of those great and precious promises noticed above will signify anything if Christ be not God; for they can neither refresh us, nor cheer us in this world, nor make us happy in the other world. Brooks.

1675.

ON READING THE HOLY SCRIPTURES.—The Romanists go further still, and represent the bible itself as a difficult, a dangerous, and even a destructive book.—Not so the Fathers, whom they claim as their own, and of whom they boast. They received the bible as a perfect and evident revelation from God, and repudiated all human authority, and human traditions, whether oral or legendary.—Chrysostom, in his Homilies, not only exhorts his hearers to read the scriptures themselves, but also to call their neighbours together, and read the scriptures to them; and reproving the vain excuses of them who plead the hurry of business, or of household affairs, he says, that "they who are entangled with such cares, have the more need to seek a remedy by reading the scriptures; and that, not occasionally, but habitually, and with great diligence." He adds, that "as soon as the people leave the church, they ought to assemble their families at home, that they may turn over the Holy Scriptures, and confer together on what they have been hearing." "It is," says he further, "no excuse to say, I have not read what Paul has written on such a subject, but a fault."—

Birt's Patristic Evenings.

Narratives and Anecdotes.

JOHN HOWE AND THE BISHOP.—Mr. Howe, on the celebrated Bartholomew's day, preached his farewell sermon in the parochial edifice of Great Torrington. His parting addresses were deeply affecting, and the congregation was dissolved in tears. Doctor Wilkins, who was one of Charles the Second's new bishops, meeting Mr. Howe soon after, expressed his surprise at the effects which the Act of Uniformity had produced; some who seemed the most catholic in their principles and spirit, as Mr. Howe undoubtedly was, being most determined nonconformists. Mr. Howe assured him that his catholicism compelled him to dissent from an establishment which imposed such terms of communion as were now enforced by law. "Besides," said he, "I would not go into a falling house for fear of its tumbling about my ears; and such I conceive your present ecclesiastical constitution to be, compared with that flourishing state of vital religion which I think I have sufficient warrant from the word of God to expect. The reply of Dr. Wilkin's was singularly shrewd and worthy of remark, "I understand you well, and if that be your mind, take this advice from a friend; don't think to gain anything by sneaking and crouching, but bear up against us boldly and bravely; stand to your principles, and sooner or later you may hope to carry your point." John Howe and the bishop being dead yet speak. I wish they could speak loud enough to reach the ears of the entire dissenting community, that they might be induced to stand to their principles, and bear up bravely against a *frowning church* as well as a *frowning world*.

A WELSH BAPTIST PREACHER in the vicinity of Blaenystos, Pembrokeshire, died some years ago, whose name was Jonah Evans, but generally called Jonah Bach or small Jonah, according to the smallness of his body. He was considered a pious man, and was very fond of religious anecdotes. Though I was then very young, yet I recollect many of them, and among other I have heard him tell the following of himself. He was going to preach in some village, and

falling into the company of two men, one of them observed, addressing Jonah, "I know what you are, you are one of those which hold out that the son of Mary was a God." "Yes," says Jonah, very meekly, "that I do." "Well, if he was a God, why did he ask concerning Lazarus, 'Where have ye laid him?'" "Do you believe," says Jonah, "that He who was 'walking in the Garden of Eden in the cool of the day' was a God?" "Oh yes, to be sure." "Well," replied Jonah, "why did he say, 'Adam, where art thou?'" The Socinian was instantly possessed by dumbness, and could say no more. J. R.

THE VALLEY OF THE MISSISSIPPI.—At the last meeting of the British Association for the advancement of science, Mr. Lyell delivered a discourse on the geology of America. He confined himself to the delta and alluvial valley of the Mississippi river, explaining that the "delta" of a great river was that which was below the first arm or branch that the river sent forth to relieve itself on approaching the sea. Endeavouring to make some approximation to the *minimum* of time which must have been occupied by the formation of the accumulations now found to characterize the delta and the alluvial plain above, Mr. Lyell warned his hearers that Playfair avowed his conviction, fifty years ago, that reason might go much further than the imagination dare follow. The time required for the accumulation of matter found in the delta and valley of the Mississippi must have been 67,000 years, and another 33,000 must have been required for bringing down to its present position the great deposit above. Ere long, the earth's antiquity and the early history of its organic beings, would be as cheerfully and universally admitted, as the earth's motion, or the number of the heavenly bodies. His own conviction was, that the more we extend and enlarge our knowledge of the wonders of creation in time as well as in space, we should more elevate and refine and exalt our conceptions of the Divine Artificer of the universe.—*Athenæum*.

The Three Great Curses, SLAVERY, WAR, INTEMPERANCE.

SLAVE MARKET, RICHMOND, VIRGINIA.—As this was my first visit to a place where slavery, in full action, was found, I resolved to see all I could, and note down whatever acts I saw that would enable me to judge of the manner in which the system is managed. As men, women, and children, were daily put up at auction in a place called the "slave-market," I repaired there one morning to the sale; I entered a large brick building; the room was not unlike those used in your city for the sale of horses and carriages. It was a plain, unfurnished room, white-washed, as most of the public rooms are here; a few rough benches furnished seats, and a small platform in the centre, served as an auction, on which the person stood who was to be sold. A large counting-house desk was on one side, at which stood the auctioneer, making out, in a very business-like manner, a bill of sale of a group of slaves just ready to depart. He was quite a young man, and seemed and acted like a man who thought his business very profitable and very respectable. As the hour for sale had not yet arrived, I walked to the fire at the farthest part of the room, around which slaves ready for the market were reposing; some stood, others sat upon the rude bench, or upon the floor. They were prepared in their best, on the principle that a dealer in horses gives one an extra grooming before he is sold. The men and boys had on new and substantial clothes; some of the women were very neatly clad in spruce gowns, lace neck capes, and clean white aprons. My presence created quite a sensation among them. They thought I had come to purchase: I was surrounded in an instant. Men, women, and children all spoke—"Buy me, master!" "Wish a servant, master!" "Keep a factory, master!" "Plantation, master!" and so on, all eager to be sold, and resolute that I should purchase each that offered himself, as a New York cab man would be that I should take a seat in his own vehicle. I talked some time with them, and proposed various questions. The sum of all their wishes, the height of

their ambition, was this, that they might get a kind master and a good place, where work would be light and food abundant. And nothing occasioned so much sorrow as to find no sale for them; or to bring a price below their fellow-boudmen. A boy was first placed upon the stand, he was examined as a purchaser would examine a young horse; his limbs, teeth, and soundness; his paws rolled up, arms bare, head uncovered; he was sold for the sum of 560 dollars. A young woman, twenty years of age, was next sold; she was a fine looking woman, a light mulatto, very light; two small children followed her to the stand, and a small infant was as white as any child I ever saw; and with great simplicity she said it would grow as dark as the rest when it was as old. She submitted to be closely questioned on subjects relating to her health, family, and prospects. But she quailed before the gaze of so many men. As the bidding went on, her lips began to quiver, tears came into her eyes, and ran down her cheeks, and then, unable longer to restrain her feelings, she broke out in sobs and tears. The hammer fell—915 dollars were bid for the family, and she was taken down from the stand to follow her new master to her new home, and meet its untold scenes. More were to be sold; I had seen enough; my heart was sick and bleeding; my eyes weary; I left the mart; memory bringing up some vivid pictures of slavery. Involuntarily I cried, "Still, slavery, thou art a bitter draught." The law in respect to the coloured population here, is very severe. When the guard bell at night rings, which it does about dark, every coloured person must be at home. If they are seen in the streets after that time, without a pass, they are taken to the guard house, and put in "the cage." In the morning, unless their masters appear and release them by payment of a fine, they are condemned to receive thirty lashes, and then sent home. I mention these facts that the readers of the *Paritan* may be informed on this subject. I leave them to their own reflections, and to draw such a moral from these facts as they may.

War.

COST OF THE LAST CONTINENTAL WAR.—The magnitude of the extra demand of men for Government service will best appear from a reference to our expenditure, *keeping out of view* the annual payments for interest of debt, or the civil service of government, and fixing the attention on a statement of the conjunct expense of our army, navy, and ordnance, from the beginning to the close of the war, taken from the Accounts laid before parliament.

1791	£4,226,000	1804	£30,554,000
1792	8,750,000	1805	36,219,000
1793	13,511,000	1806	37,706,000
1794	20,247,000	1807	36,176,000
1795	28,751,000	1808	39,778,000
1796	30,165,000	1809	42,073,000
1797	27,606,000	1810	43,246,000
1798	25,982,000	1811	47,968,000
1799	27,257,000	1812	49,739,000
1800	29,613,000	1813	54,872,000
1801	26,998,000	1814	60,239,000
1802	23,121,000	1815	43,282,000
1803	21,106,000		
Grand Total..... £509,485,000			

The years of peace with which the Table begins, show the very limited demand made on our population for military purposes previous to 1793. In that year our levies took place on a large scale, although it was not till 1795 that our expenditure became very large. Of this "gigantic" sum of money expended in military operations, the mind can scarcely entertain the calculation; and had England continued in a state of peace, instead of having twenty-three years of war, the probability is, the expenses of the government would have been considerably under 200 millions; and the effect of good legislation would have placed this country in a state of prosperity and happiness, of which it would be difficult to form an adequate conception, and impossible too highly to estimate; before which the most splendid victories that could be obtained, would sink into merited oblivion.—H. [It should be observed, too, that this is the war expenditure of England alone; it can scarcely be too much to conclude that at least an equal sum was expended by the other nations who were more or less engaged in these iniquitous and ruinous wars.—ED.]—*Lowe's State of England.*

Intemperance.

INTEMPERANCE is a giant—a demon of desolation and destruction that spreads misery and death through the nations, leaving no hope for virtue and peace, piety and happiness, in this fallen world, till the sceptre be wrenched from his hands. Try to picture to yourselves the evils produced by drunkenness. Think of the healthful constitution it impairs, the frightful diseases it generates, even madness in its most horrid forms, and the myriads whom it sends into an untimely and ignominious grave. Think of the poverty and wretchedness it creates; its appetite is for ever craving; like the horse-leech crying give, give; day after day, and night after night its demand must be granted, till the scanty resources of the mechanic or tradesman fail, and then the furniture of the house, the clothes from the back, the bed on which he lay, every necessary of life is sacrificed, and individual and family comfort is perfectly wrecked. Think of the vices and crimes of which it is the hateful and prolific parent; idleness and profligacy, extravagance and dishonesty, licentiousness and adulteries, malice and revenge, assassinations, duellings, and murders, are the frightful brood that surround it. Think of the degradation, self-reproach, guilt, utter despair, and anguish of soul that takes possession of the drunkard when he awakes from his delirium. Think of the disorder it introduces into the soul; the understanding becomes beclouded—the social affections, the source of our purest enjoyments, are blunted—the conscience is scared as with a hot iron—and the rational nature is debased lower than the brutes that perish. Think of the world to come, and contemplate the everlasting ruin for which the spirit is prepared by living after the flesh, as a vessel fitted for destruction. Yes! solemn truth; God himself has declared "No drunkard shall inherit the kingdom of God."—*Circular Letter of the Midland Baptist Association, by Rev. T. Morgan.*

STATISTICS OF INTEMPERANCE IN LONDON.—Of 15,006 persons convicted of drunkenness in London in 1845, forty were under fifteen years of age; and 473 between fifteen and twenty years of age. From this it appears that one in twenty-nine of the drunkards in London is under twenty years of age.

Correspondence.

REPLY TO GEORGE KING ON "VITAL QUESTIONS."

To the Editor of the Baptist Reporter.

DEAR SIR,—Your correspondent "George King" proposes what he terms "vital questions," and with your permission I will offer a few remarks in reply to them. He proceeds, according to the invariable method of the advocates of sprinkling, namely, by jumbling together two or more different figures to adduce his proof from the mixture.

Arguing in his mode we might say, "Can our pedobaptist brethren expect to be saved and go to heaven without eating the flesh of the Lamb that was slain?" John vi. 53. "Christ our pass-over is sacrificed for us," 1 Cor. v. 7. He gave his "flesh for the life of the world," and is "the Lamb of God that taketh away the sin of the world," John vi. 51; i. 29. No honest pedobaptist, therefore, can say that the body of Christ is not signified in the Lord's supper, &c. The mode, therefore, that is best calculated to keep that in sight is not eating bread, but eating the flesh of a "slain lamb."—The sprinkling of the blood has evidently reference to the ancient Jewish service by which it was prefigured, not to the baptism of disciples. "And the priest shall dip (*bapsei*) his finger in the blood, and sprinkle (*prosrhanei*) of the blood seven times before the Lord,"—Lev. iv. 6. "Moses—sprinkled both the book and all the people," Heb. ix. 19. So likewise the blood of the sin-offering, on the great day of atonement, was sprinkled on the mercy-seat.—Lev. xvi. Here, beyond doubt, the efficacy of the blood of Christ to secure remission of sins, and to pacify the conscience, and purify the heart, was prefigured. "Let us therefore draw near," says the inspired writer to the Hebrews, "having our hearts sprinkled from an evil conscience, and our bodies,"—what?—sprinkled again?—no, "washed" (bathed),—"with" (in) "pure water." The man that can call the pouring or sprinkling of a few drops on the face, the washing of the body, must have a singular notion about the meaning of words. In their attempts to sustain the tottering cause of sprinkling,

its advocates jumble together the types of Moses with the ordinances of Christ, and thus endeavour to make out something like a plausible argument.

The second question, referring to the baptism of the Holy Ghost, may be sufficiently answered by remarking that the sacred influence "filled all the house" where the apostles were at the time sitting; and if so, they were very likely to be immersed in it. But as the Holy Spirit is not a material substance, the effect must be the great design of the figure. And whether the plenitude of grace is more significantly expressed by a few drops penuriously scattered over what is scarcely a hundredth part of the person, or by the full immersion of the whole man, let the reader judge. And as to pouring, let "George King" observe, that the water is poured into our baptistries, or down our rivers, *previously* to the immersion taking place.

In the third question there is nothing further that requires answering. The advocate of sprinkling, by touching the burial of believers in baptism, wounds his own cause very deeply. Every one knows that scattering a few grains of earth on the face of the dead would be thought a very insufficient mode of burial. Besides burial implies a previous death.

Probably Mr. King will object to the illustration of his argument given above, when we shewed that it might as well be used to prove that lamb ought to be eaten in the Lord's supper. He will reply, that in this case, the scriptures expressly inform us that *bread was used* by our Lord. So in baptism we are expressly informed that Jesus was dipped of John into Jordan, Mark i. 9. What is bread? Is it not the fruit of certain species of grasses? And does not the prophet say, "all flesh is grass?" In the first use of the word bread, were not all kinds of food included? "In the sweat of thy face shalt thou eat bread," Gen. iii. 19. Did not Abraham's invitation to eat a morsel of bread, include veal and butter?—Gen. 18. Bread therefore just as much signifies lamb and veal, as baptism signifies washing and purifying. And the mode best calculated to keep in sight a slain lamb, is

surely not the use of wheaten bread, but flesh duly prepared. Such would Mr. King's mode of argument be. The same criticism that would prove baptism to be pouring, might more conclusively prove bread to be flesh.

The question now comes to the point, namely, the real meaning of the word *baptize*. Dr. Owen's authority is produced. We might set off against this the authority of Dr. Gill, of equal piety and learning, and quite as much a "prince of divines." But to what would their conflicting opinions amount? Do not the facts connected with the baptism of the Lord Jesus furnish an infinitely better guide? John uses no cup, or bowl, or vase, but the famous river Jordan. Then he goes to baptize at Enon, "because there was much water there." The regular use of the term to signify *dip*, is in itself proof sufficient, and to this the whole Greek people bear their unwavering testimony. When the word, "*dip*," occurs in our English Bible, what is the word that we shall find in the Greek Scriptures? Is it not *bapto*, *baptizo*, or *embapto*, in nineteen instances out of twenty? This proves it the word in regular use to signify immersion or dipping.

Mr. King says, "it is also an *indisputable* fact, that the term is not used *exclusively* to signify immersion by classical and profane authors." If this is so "*indisputable*," perhaps he will favour us with one single passage from such authors in which the word *clearly* and *indisputably* means pouring or sprinkling. If he can, we will try to have it introduced into the next edition of Donnegan or Liddell and Scott's Greek Lexicon. For it appears that these nobly impartial Lexicographers have found no such instance. We know well how pouring and sprinkling for baptism began. People neglected to obey God's command in health, and thought, when sick, that he would perhaps accept of this as a sort of bankrupt payment of obedience. A shilling dividend in the pound was something. Ah! niggardly obedience to the behest of Masters!

Now let "George King" produce the instance from any writer before A.D. 200, in which *baptizo* *clearly* and *indisputably* means pouring or sprinkling, and he will deserve to be called KING GEORGE. JOSEPH HARBOTTLE.

Accrington, Feb. 4, 1847.

[We have been favoured with several other replies to Mr. King, but as the respected tutor of the Baptist College at Accrington attached his name to the above, we thought it would be more agreeable to Mr. King, who gave his own name, to have an opponent who also gave his. The papers by "An Honest Baptist," and by "J. F. of the Royal Sappers and Miners," contain some good points—but one at a time must be our order; as we are anxious to give Mr. King, kingly play. For the same reason we say to Mr. K., respecting another series of "Vital Questions" which he has sent us,—one at a time, Mr. K. Let us first see how you sustain your present position, before you open fresh ground. That is fair, we think.]

CANDIDATES FOR MISSIONARY LABOUR.

To the Editor of the Baptist Reporter.

DEAR SIR,—In January I noticed a letter from a correspondent in reply to my enquiries inserted in October. To the first reply I cheerfully assent, and also to the following part of the second, "I would observe that the baptist churches in general do not afford the same facilities for developing the talents of their members," and while assenting to the truth of that statement, I ask, Why is it so? Baptist ministers, deacons, and people, why such a reproach upon us as a denomination? It is high time it was removed. Your intelligent correspondent W. M. then traces the progress of a young convert among the Wesleyans, from the class meeting to his becoming a local preacher, every step which he takes fitting him more and more for that work, during which he receives every encouragement, verifying the truth of W. M.'s opinion that the secret of "Methodist success" lies in their local preachers. Whilst agreeing in this opinion, I believe the principal means of drawing out these local preachers is the class-meeting; and I ask, why not adopt those meetings in the baptist churches? I shall be answered by some that they have been tried. Of that I am fully aware, and the reason why they have not succeeded has been, in my opinion, that attendance on them has been left, as a matter of choice, rather than of duty—optional, instead of being, as among the Wesleyans, a leading rule of discipline with which all are expected to comply, and to which conscientious

objections, or very peculiar circumstances, are only exceptions. To members' tea meetings, bible classes, or any other means of bringing the members together I have no objection, but I am sorry to believe that social tea meetings have greatly retrograded the last few years. Such has been the case amongst us, in so far as religion and sociality is concerned; many meetings partaking of the character of a promenade or show rather than a meeting of christians. I hope this subject will not be allowed to die away without something more being attempted as a remedy.

OSSEVERN.

SCRIPTURAL NAMES.

To the Editor of the Baptist Reporter.

DEAR SIR,—As I have reason to believe that your *Reporter* is what one of your correspondents calls a liberal spirited journal, I have taken the liberty of sending these few lines, hoping you will favour me by their insertion. I am attached to divine authority for everything appertaining to religion, and consider it the christian's duty and privilege to test his professions and principles, as such, by the infallible standard—the Word of God. Having these convictions, I was pleased to observe a remark on your wrapper as to the propriety of the word "Elder" being applied to ministers of religion, rather than the unscriptural terms now in such general use. But my attention was especially called to a paragraph in page 72 (Feb. *Reporter*), part of which reads as follows:—"A conviction that the immersion of believers is scriptural baptism, is silently and steadily pervading other christian communities. There is, in almost every direction, an increasing disposition to treat the subject as an 'open question,' and multitudes are, like David Nasmyth, desirous of baptism, yet unwilling to become baptists." This witness, I have reason to believe, is true. And the reason is, I apprehend, very obvious, inasmuch as the sincere enquirer has scriptural authority for the one, and not for the other. Nor have any of my *Baptist* friends yet furnished me with any divine warrant for taking a sectarian name because they observe the ordinance of baptism as the first disciples did. They were, by "divine appointment, called christians first at Antioch" (Acts xi. 26,

Doddridge's translation). We have no reason to believe that the precepts of the New Testament sanction divisions among the people of God, but the contrary; and sectarian names is one great hindrance towards the promotion of that unity which our Lord prayed might be manifested among his people; and this for the most important purpose—"that the world may believe that thou hast sent me." I have had my attention called to the advertisement respecting the employment of Agents to promote the sale of the *Reporter*. A friend suggested to me my suitability to act as one, yet my anti-sectarian principles forbid me from filling the office, were there no other impediment: and more than this, the probability of my success would be necessarily very limited, as I could not calculate upon other christians beside baptists taking in a *Baptist Reporter*. The name of your *Pioneer* has been appropriately altered. Pardon my writing thus freely, but I have seen and deplored much the evils arising from the unscriptural character of those peculiarities which I have named, and which I could particularise but for fear of trespassing. Many christians have appeared to me to feel themselves exonerated from the charge of disobedience to one of the laws of Jesus Christ while holding a different name to that of a baptist. Let all who love the Lord and wish to yield obedience to His will, act simply as His followers, and let baptism have its proper place among the ordinances of His church, but not that undue prominence which leads individuals to assume an unscriptural name, simply from obedience to one command.

Poole, Dorset.

J. J.

[We deem it right at once to add a word or two, to the effect that we think the people called "baptists" are not to blame for their cognomen. Is not J. J. aware that the term, as one of reproach, was first fixed upon them by their opponents and persecutors, by whom they were called 'ana-baptists?' We regard the term as conventional and *only* conventional; now, in some measure, necessary, in order to distinguish those christians who practice scriptural baptism from those who do not. While we think J. J. pushes his objection too far, we should rejoice, not only in the restoration of the primitive appellation, but also of that primitive faith which recognized "One Lord, one faith, one baptism."—Ed. B. R.]

Hints of Usefulness.

"THE WEEKLY PRAYER-MEETING."

THIS is a matter which is closely allied to the prosperity of religion. A writer in one of our monthly periodicals says, "The prayer-meeting is often neglected, culpably neglected, and I believe the blessing of God is withheld from some of our churches in consequence." "The prayer-meeting," it used to be said by an excellent Welsh preacher, who has entered into his rest, "the prayer-meeting is the pulse of the church. If the pulse beat strong and regular, it indicates a strong constitution; but if feeble and irregular, it is a sign of ill-health and weakness. When the constitution of the church gets healthy and strong, the prayer-meeting will be thought much more of than the anniversary." This preacher would also lay it down as a truth, that that church member is far from the possession of a healthy and vigorous state of piety, who can easily absent himself week after week from the prayer-meeting. When I say *absent* himself, I of course mean that he has the opportunity of attending. When urgent business, or sickness, or any other dispensation of Providence prevents him from attending, then of course he cannot be said to absent himself. His absence is then unavoidable. But I would ask—Is it not a painful fact that our weekly prayer-meetings, in general, are not attended so well as they ought to be? And why is it so? I was once told that a person, who had been a member of a christian church for many years, said, on one occasion, when asked to attend a weekly prayer-meeting, "I never know they had a prayer-meeting!" No wonder this church member never attended! But why is it that so many members of our various churches, who *do know* that there is a weekly prayer-meeting held, so seldom or ever attend? Is there not a cause? Certainly there is. Perhaps some will say, We have no direct command in the word of God that we should hold a weekly prayer-meeting. Indeed! Was it not the practice of christians in the days of the apostles to assemble together to implore the blessing of God? Are there not numerous passages in the epistles of Paul, Peter, James, and John to prove this, with

exhortations to "continue" and "persevere" in such exercises; "Not forsaking the assembling of themselves together?" Those christians who but seldom or ever attend the weekly prayer-meeting have, of course, more time to read their bibles than those who leave their homes to spend an hour in the house of God, they, therefore, can tell. Again: Is it not acceptable to God to meet together once a week for the purpose of holding a prayer-meeting? Is it not profitable to attend such meetings? These questions, of course, must be answered by those who attend them; for those who neglect them must remain silent, or say, I don't know! But those who are accustomed to attend such meetings will say, Yes, it is profitable; we find it good to be there. But how numerous and important are the questions to be pondered upon a subject like this!

1.—Does a general neglect of the weekly prayer-meeting at all comport with the profession made when a member is first admitted into church fellowship?

2.—Does such a line of conduct tend in any way to convince the world around of the reality and power of religion?

3.—Does such a course of procedure tend in any way to glorify the Saviour?

4.—Can a general neglect of attendance upon these holy convocations be at all favourable to the increase and growth of true religion in the soul?

5.—Can that soul be in a healthy and prosperous state that is but seldom, or ever, found mingling with those who have assembled for the purpose of imploring the blessing of God upon the church and the world?

To these questions I would beg leave to add a few others which appeared in one of our religious periodicals in 1845:—

1.—"Can church prosperity be ever realized while the prayer-meeting is neglected?"

2.—"May not the lifeless, divided, declining, and worldly state of some of our churches be traced to the condition of the prayer-meeting?"

3.—"Are not faithful ministers oppressed in contemplating the present state of the prayer-meeting?"

4.—“Might we not look for a greater revival of religion in our churches if all their members were to flock to the prayer-meeting?”

Let these questions be seriously weighed by every professing christian. I hope we shall never hear again of a member saying, “*I never knew they had a prayer-meeting!*” But if there is not one, endeavour to establish one. If any say, The prayer-meetings are conducted in

such a cold and lifeless manner there is nothing attractive about them! Make a point of attending yourself, and bringing some of your fellow-christians with you, and then you will soon find an improvement. Try this experiment; you cannot lose by it. H. S.

Herts.

P.S.—The writer would be glad to see an article on the *best mode of conducting prayer-meetings*.

Christian Activity.

Evangelistic Labours.

[We preface the following extracts from the “Third Yearly Report of the Baptist Union of Scotland” by observing, that Mr. James Blair the Agent of this Union is on another visit to England to solicit pecuniary aid, which the state of its funds greatly require, and we earnestly hope that he will meet with more encouragement than he did on his last visit.]

JOURNAL OF JAMES BLAIR

From August 1845 to August 1846.

First, I would record publicly my gratitude to God for allowing me, during another year, many opportunities of public usefulness, both in Scotland and England; and still counting me faithful, keeping me in the ministry, and still vouchsafing to me, who am less than the least of all saints, this distinguished grace, that I should preach among my fellow-Gentiles the unsearchable riches of Christ.

My first duty after our pleasant and very profitable Union meetings at Aberdeen, was to collect for the Union in that city;—it was no unpleasant task. I found the brethren most liberal, notwithstanding their recent great kindness and hospitality to so many strangers as the meetings brought up to their city. I staid over the following Lord's day, and addressed them forenoon and afternoon, and introduced the services in the evening for Mr. Fuller, who preached and collected for the Baptist Home Mission of England. I left Aberdeen with a deep impression of the good feeling of the brethren there. I was much affected by the kind notice of my sojourn amongst them for ten days, in the evening prayer meeting, by their affectionate pastor.

My next scene of labour, for a time, was ABERDEEN, and neighbourhood. Here our devoted brother Taylor and I had many interesting meetings, which I hope will lead to the eternal welfare of a number of souls.

In travelling from Airdrie to Edinburgh by the track boat, the cabin being full of passengers, at a moment when all was quiet, I said to my fellow-passengers, You seem to be languid, and perhaps, wearying. If none of you has any objection, I shall read a portion of a book to you, and it shall be one in which we should all have an equal interest. They signified their assent. I read of John, 14th chapter. I then expounded for 20 or 30 minutes from the first, second, and third verses. They gave earnest heed to the heavenly mansions, and seemed to enter into the spirit of the inquiry, whether they had each secured one. One lady sat with the tear on her cheek; another, when leaving the boat, took my hand very cordially, and begged to know my name, thanking me much for the address. I have some hope that I may meet with one or more at the judgment, who will acknowledge, that that half hour was blessed, in leading them to decision about eternal realities. At any rate, I shall rejoice to have the blessing of him “who soweth beside all waters.”

I then visited LEITH, and continued to labour in it for a considerable time—preaching in a hall, and out of doors when the weather would admit. I met here with a number of baptist friends connected with different churches, who took a deep interest in our missionary efforts, and showed very great attention. We had a number of very interested hearers, but some of whom who seemed much so, for a time, disappointed our hopes of fruit. I baptized a young man of very decided christian character and piety, who had been brought to God a considerable time before, and had some convictions about believers' baptism, but had read on the other side and given up thoughts of it, till his attention was drawn to it in our meetings. He was baptized on Lord's day, 15th Nov., after an address from Acts xxii. 16, “And now, why tarriest thou? arise and be baptized,” &c. It was a solemn and refreshing

season. I visited a number of poor families, when in this station, conversed with them, and gave tracts. I witnessed a fully lower degree of human wretchedness and destitution here, than I have done in any portion of our country. I believe the misery-making habits of drunkenness to be the principal cause.

I spent the 4th and 5th of November in LINLITHGOW. Preached first evening at the cross, though dark, to about 100 hearers. Next evening, preached in the Rechabites' Hall, but could not obtain it regularly; made an effort to get the Town Hall, but did not succeed, from not having time to prosecute the necessary measures.

Thursday, 6th Nov., visited FALKIRK. Found two small parties of Scotch Baptists had united, and was told that they were going on happily; could not obtain the chapel for preaching, because it was occupied for a school; learned that a small English Baptist cause had been commenced, and that a Mr. Sowerby, who had been a methodist preacher, but baptized about 18 months before, was their minister. I was afterwards introduced to him, and conversed with him about meetings in his place of worship to help them on, but it was not convenient, on account of a class which he taught in it, although otherwise he expressed great satisfaction regarding such plans of usefulness.

I went on the same evening to BATHGATE. This town appeared to me to be in a state of exhaustion from religious discussion. I believe there is such a thing as completely tiring out the public mind by controversial statements; and while it is right that every man be allowed to state his views to any community, yet, constantly to insist on controverted points for a long period, will generally drive many minds into wild speculations. I left Bathgate, convinced that it was not in a favourable condition for our labour, even although a hall could have been procured, and that the present agitated and divided state of feeling would require time to subside.

I returned to LEITH on Saturday morning, and laboured there till Monday, 17th Nov., when I visited KIRKCALDIE, and held a week's meetings in the hall there. We had a fair attendance, and much kind interest expressed. I visited in Milnathort and found a good impression from former labours there, — numbers reading and thinking about our principles. On the Lord's day we had most exciting meetings in the hall; — one at half-past three, well attended; one at six, literally crammed — the greater number standing. The subject was, "A Christian church in operation," to the formation and working of which, the audience listened with great attention. A young woman, who had been brought to decision about her state at my

former visit, applied for baptism. She was baptized in the chapel at Dunfermline, on the evening of Tuesday, 25th Nov.

On Thursday, 27th Nov., journeying to Sr. ANDREWS, had some profitable conversation with fellow-travellers, particularly regarding the comfort and happiness of those who never require to travel without the presence and care of their heavenly Father; spent ten days with the church here, and preached twelve times; had some hopeful appearances; think the brethren are lively and active, and well deserving of the attention of the denomination.

On the 9th December I had the pleasure of being present at the annual soiree of the church in Inglis Street, DUNFERMLINE, and addressed the sabbath scholars, teachers, and church, on their various privileges and duties.

Resumed labours on the 14th in LEITH which had been supplied during my absence, by the students from brother Johnstone's academy at Newington.

Attempts to do Good.

[We give beneath a few particulars of the efforts of a newly-formed baptist church near London, consisting of about fifty members.]

THE minister preaches in cottages in winter, and in the open air in summer — addresses the children, and visits prisons, hospitals, and workhouses.

There has been a circulation of 40,414 tracts, hand bills, &c., and a sale of 627 copies of the holy scriptures, and 122 volumes of books on religious subjects, and 14,930 temperance publications in books, magazines, and tracts, have been circulated.

There was formed, about three months since, a loan tract society, and at the present time twenty three districts are under visitation in the afternoon of the Lord's day.

In the sabbath school the attendance of both children and teachers has supplied cause for much encouragement.

At the commencement of the year, under the sanction of the committee, a day school was commenced. It is presided over by a valued young friend, a member of the church. The instruction given is comprehensive and useful; and the charges are so low, as to render the school available to the children of parents in the most humble circumstances.

All the sittings have been free, and no ordinary public collections have been made. The Cash Account as explained at the Annual Meeting, is as follows: — Sums received from 18th of November, 1845, to 18th of January, 1847, have amounted to £91 13s. 10½d., and the sums expended £102 10s. 11½d., leaving a balance due to the Treasurer of £11 8s. 1d. The minister has laboured for three years gratuitously.

Baptisms.

FOREIGN.

INDIA, Agra.—Mr. Williams writes, Oct. 17, "I am happy to say that twenty-three natives, and eight from the European community, together thirty-one, have been baptized this year, and we have several more natives to be baptized at Chitaura in a month or two. I mention this now because I have not written you as usual at every baptism, and that you may have as correct a view as possible of all our operations."

Benares.—Mr. Smith, the worthy missionary at this ancient seat of Brahminical learning and Hindoo superstition, recently had the pleasure of baptizing his son-in-law.

Calcutta, Bow Bazar.—In a recent communication from Mr. Thomas, of Calcutta, he says, "On the last sabbath in October I baptized a soldier at Bow Bazar chapel; we expected two, but one was unable to attend.

Patna.—Mr. Boddy has written as follows, "On Lord's-day, November 1, it was my blessed privilege to baptize the following six persons—my second eldest son, nineteen years of age; Mrs. Manville, the wife of a member of the church, and four young women belonging to our native refuge. I need not say with what mingled feelings of delight and gratitude I performed this most delightful ceremony. My son Joseph in an especial manner called forth praises and thanksgivings; he is the child of many prayers, and I have for a length of time looked upon him as one "not far from the kingdom of heaven."

Berhampore.—Mr. Bailey writes, Oct. 31, "You will be delighted to hear that the cause of Christ wears a very encouraging aspect; at Berhampore, at our last church-meeting, we received five candidates for baptism; and this evening I had the honour to baptize them in a large pond about a mile from our house. A very great crowd came to the water side. Five addresses were delivered. Our native brethren spoke well; Christ, and Christ alone, the Saviour of sinners, was their theme. The next day the newly-baptized were received into the church. May they continue steadfast, unmoveable, always abounding in the work of the Lord! Our last ordinance day was one of peculiar interest; our good old friend Erun brought with him, from the bazaar, about fifty persons, and fifty more came of their own accord, so that our chapel was crowded to excess. Very many in our neighbourhood have given up idolatry, and we believe that a goodly number will soon

decide for the Lord. As our converts increase, our responsibility increases in pecuniary matters. When parties have forsaken all they have for Christ, we think it right to give them a hut, if we give them no more; but when the Lord gives converts, he also gives money. Our beloved brother, Captain McVicar, has recently sent us two hundred rupees, one hundred for the schools, and the other to build houses for native christians. Major Russell, of her majesty's 84th regiment, Fort St. George, Madras, sent us 100 more—the private soldiers of the same regiment, sent us thirty more—and our dear friend, captain Toller, sent us twenty more. In conclusion, may I exhort you to pray for us."

Cuttack.—Mr. Miller writes, Oct. 29, "You will, I doubt not, be happy to learn, that on the first Lord's-day in this month, four heathen converts were baptized and received into the church. Our brother Pursua, from Choga, preached in the morning a very appropriate discourse from Acts, xviii. 8, to a large congregation, among whom were some of the principal European residents. After the sermon, brother Lacey descended into the water and baptized the candidates, who were received into the church by the right hand of fellowship prior to the Lord's supper in the afternoon. Three of the candidates were females—two, the wives of members who reside at Choga, the other a young woman from Cuttack asylum, and a man named Bhagbot, a notorious character in our community. He has, like Saul of Tarsus, been a persecutor of the christians, and though not unto death, yet the cause of their imprisonment and being fastened in the stocks. As you have doubtless seen published before this the particulars concerning the persecution which he originated, I shall not now enter into them. Thank God, he has been led to repentance, and we hope he will prove an ornament and a very useful member of our community, as he is a person of considerable property and influence. Brother Lacey has just made out the report of our church for the association of Indian Baptist churches, which will be held at Serampore in November. It appears from the minutes of last year, that the Cuttack church is the largest but one in the union, and that church, namely Jessore, was established eighteen years earlier. Our statistics for the year are as follows:—baptized, fifteen; received by letter, eleven; excluded, six; clear increase, twenty; present number of members, 183."

DOMESTIC.

IRELAND, Ballina.—Mr. Hamilton, Dec. 14, states, "About a fortnight ago Ambrose Pugh, who has been teaching one of our schools for nearly thirty years, was baptized, and added to the church at Ballina. I asked him, one day, how it was that he, who had been so long acquainted with the truth, and the Lord's people, had never joined himself to them? He replied, 'The fact is, I had no real religion until a severe illness befel me, about three years ago; the Lord then brought me to feel my need of salvation, and led me to look to Jesus.' He is an amiable old man, and repeats scripture with great accuracy."

Conlig.—Our indefatigable brother Mulhern writes, "On Lord's-day, Jan. 3, I baptized two persons at Conlig, who were both added to the church. One of them is from Donaghadee. He was for many years a highly esteemed member of a Presbyterian church, and active in Sunday schools. I regret that he resides so far from us, but there is reason to hope that his efforts in the town, where he is well-known and esteemed, will be blessed. The other is a young woman, brought up to the established church."

LONDON, John-street, Gray's Inn-road.—Twenty-one believers were immersed on Thursday evening, December 12, in this chapel, by Mr. C. Woollacott, after an instructive discourse by Mr. J. H. Evans, A.M. We are sorry to learn that Mr. E. is now prevented by indisposition from preaching more than once a day. GAIUS.

Grafton-street, Soho.—Four disciples were lately baptized in this chapel after an edifying and impressive sermon by Mr. Oliver. We trust that the Lord is about to revive his work among us, and to add to our number such as shall be saved. JOHN.

Cumberland-street, Shoreditch.—Our new baptistry was used for the third time on Lord's-day, December 27, when, after preaching a sermon to a crowded and attentive congregation, Mr. Killen immersed seven persons. On the following sabbath, Jan. 3, these, with five others, were admitted to the fellowship of the church. FRANK.

WAREFIELD.—Mr. Howieson baptized three candidates, Jan. 3. We have continued in prayer many weeks, and we hope that these are only the first of many yet to come. On Tuesday, Dec. 20, we had our annual tea-meeting, when 200 sat down, and a refreshing season was enjoyed by all. T. H.

ST. ALBANS.—Mr. Upton baptized five believers Dec. 27, after a suitable discourse on christian holiness.

LEICESTER.—Four believers were baptized at Archdeacon-lane and three at Dover-street, on the first sabbath in February.

KEIGULEY, Yorkshre.—On Wednesday evening Jan. 20, Mr. Stuart delivered a farewell address, and baptized four persons. One of these, a young man connected with the Wesleyans, and an occasional worshipper at the baptist chapel, came to the service as a spectator, but was so deeply impressed with the address, and so strongly convinced of the scriptural propriety of believer's baptism, that he came forward after the other were baptized to request the same privilege. Mr. S. desired him to state, in the presence of the congregation, his reasons for wishing to be baptized, this he did with great simplicity and modesty, and in beautiful harmony with the New Testament, and having, in addition, satisfactorily answered questions respecting his faith in the Redeemer, he was baptized.

Bristol, Pithay.—We began the new year, as we hope to commence all that we may be spared to witness, in acknowledging the mercy and grace of God. And we were gratified by a large addition to the church, January 3, when seventeen followed the example of their Lord and Saviour by being immersed in his name, by our pastor, who also preached on the occasion, and strikingly contrasted infant sprinkling with believers' baptism. There were fifteen females and two males. One had been a scholar; one in connection with the Wesleyans; one an Episcopalian; two Independents. One of the latter had long held baptist views, but till now had not resolution to avow them. A large company assembled at the Lord's table in the evening, when all these were gladly received into our fellowship. We are encouraged by hopes of others.

TOBIAS.

HATCH BEAUCHAMP.—The ordinance of believers' baptism was administered to four persons, Dec. 25, by our pastor, Mr. Stembridge. One of the candidates had been in connection with the Independents nearly twenty years, and a local preacher. Before the baptism he delivered an appropriate discourse. After the public service we had a social tea-meeting of members and a few christian friends, and after spending about two hours in praise, prayer, and addresses, the newly baptized were admitted into the church, and partook of the Lord's supper. Next Lord's-day morning, another female was baptized, who was unavoidably prevented from joining with the above. God is blessing us with increasing congregations, and we have reason to hope that several are seriously seeking salvation.

PORTSEA, Landport Chapel.—Five believers, among whom were two teachers, and one scholar, were baptized by Mr. Oakbread, pastor, Jan. 31. It is pleasing to add that another of the candidates was the daughter of our beloved pastor. E. L.

NORTHAMPTON, College-street.—After a suitable discourse, Mr. Brown baptized five young believers, Jan. 31. In the afternoon they were admitted to our fellowship. On such a scene as this, angels would delight to gaze. T. S.

BOSTON, General Baptists.—On the last sabbath in January, a young man, formerly in connection with the methodists, and a local preacher, was baptized. F. M.

NEWBURY, Berks.—On the last sabbath of the old year, Mr. Drew immersed six believers in the Lord Jesus. One had been a primitive methodist. Others are inquiring. B. F.

ILFRD, Old Chapel.—Two females were baptized here by Mr. Woodard, on Monday, Dec. 28.

ROCHDALE, West-street.—On the first Lord's-day in this year, two females were baptized by our pastor after a discourse from "As thy day is so shall thy strength be." One had been an Independent. W. J.

FOREST ROW, Sussex.—Mr Venls baptized two candidates in the Stonehouse canal Nov. 20, who were afterwards added to our number.

DUNSTABLE.—On the first sabbath in February, before preaching, Mr. Gould baptized one believer, a female teacher.

QUANTON, Bucks.—On the last Lord's-day in January, our minister immersed a young man—the second from a "church-going" family in this neighbourhood. J. K.

LINGFIELD.—Mr. Westcott, of this place, baptized three believers at Outwood Barstow, on the last sabbath of the past year.

Baptism Facts and Anecdotes.

THE "SORRY DAY'S WORK."—Among the ministers educated by the Messrs. Haldane, of Edinburgh (when pedobaptists), two of them settled in the county of Northumberland—one at Newcastle-upon-Tyne, the other at North Shields, where they were instrumental in raising Independent churches, and where, for some time, they prosecuted their ministry as pedobaptists with satisfaction to themselves. At length, however, an incident occurred which for a season disturbed the harmony of their congregations. The Newcastle minister, in his inquiries after truth, could meet with no warrant in the scriptures for baptizing infants. After this discovery, he became the subject of some qualms of conscience, and began to fear that the "dippers," after all, had more truth on their side than he and his party were willing to admit. Further examination of the authorities for infant baptism strengthened his doubts of its validity; he therefore acquainted his church with the state of his mind, and intimated that he could not any longer administer baptism to their infants. Such an announcement created, as may well be supposed, an indescribable sensation in the minds of those parents of the "Abrahamic race" whose offspring had not received the blessed seal of the covenant—"baptism." Their attachment to their minister, however, led them to hope that after they had reasoned with him, and he had reconsidered the subject, things would again go on as formerly. In this they were disappointed, for soon afterwards, to their great dismay, their dear minister avowed himself "a Baptist." All

hope from him, therefore, on behalf of their infant-seed, was now at an end. One solace only was left, the North Shields minister (Mr. Cormack) still remained firm to the holy cause of infant baptism. It was therefore mutually arranged that the two ministers should exchange pulpits for one sabbath, and that Mr. Cormack, on his visit to Newcastle, "should do the little ones." The good man accordingly left Shields resolved to exert all his acumen and eloquence to establish the congregation at Newcastle in the faith, from which their minister had so grievously swerved. But alas! for human endeavours, the very arguments advanced to support the right of infants to baptism, led him, and many who heard him, to feel that it was not a scripture doctrine, and so, after sprinkling the little ones, and thus pleasing their parents, he returned to Shields dissatisfied with the engagements of the day, reviewed his pedobaptist principles, abandoned them, and became a baptist. The example and teaching of these two ministers excited the members of their churches to examine the scriptures on the doctrine of baptism, the result of which was, that the majority became baptists. Mr. Cormack subsequently removed to Sunderland, and was for upwards of twenty years one of the pastors of the baptist church meeting in Sans-street. When his Newcastle friends were privileged with a visit from him, they sometimes jocosely reminded him of his last sabbath-day's labour in behalf of infant baptism. "Ah!" the good man would reply, "that was a SORRY DAY'S WORK." JUNIUS.

THE EPISCOPAL TUB.—Our esteemed correspondent T. N., in our last, page 72, referred to the provision made, "under the sanction of the bishop of the diocese," for the immersion of candidates in the parish church of Trevelth, by placing a large vessel, or tub, near the south door of that building. Some may be inclined to ask—"Why?" Perhaps the following short extract from a note we received the other day from those parts, may throw a little light on this matter:—"It is singular that this should take place in a parish where, about eighteen months ago, the property of several baptist brethren was taken for rates for the erection of this church. The fact is, that

the baptists in this parish, including Pontypool, Aborsyehan, and the neighbourhood, form no small portion of our rapidly-increasing population." Yes, and so it was here, in Leicestershire—where perhaps there are more baptists than in any other town in the empire—a clergyman provided a tub for the immersion of adult believers, and there it is to this day, though seldom required. We generally glance at it as we pass to our parochial vestry meeting, to discuss the church-rate business. Yes: in and out of the "church," it is thus more and more confessed, that the people called "baptists" are right in their mode of observing this christian institution.

Religious Tracts.

THE PUBLICAN'S WIFE.—When I came down here I determined to act as a tract distributor; I took forty cottages to begin with—in these I continued to exchange the tracts weekly for about four months; they were received gladly, but I had no particular instance of success brought under my notice, and as it interfered with my pastoral engagements, I thought I would give it up. On second consideration, however, I determined to try forty more houses, taking the first one week, and the other forty the next, so as to visit them once a fortnight. The first in the second round was a small public house: I presented the tract to the woman at the door, and I observed she seemed excited—from that time she became a regular attendant with us, not only on a sabbath but on week-days; her husband also attended twice on the sabbath and took a seat; and the children became sabbath scholars. I soon heard encouraging reports of her deep concern about eternal realities; at first, both I and the deacons were cautious, for she had borne the character of a quarrelsome neighbour, and her house had not been comfortable, owing to her temper. The change we saw and heard of led me, after a time, to converse with her—I found that the tract on its first presentation struck her; the reading of it more so; she thought I had selected it for her—her distress was great for a long time, she passed many sleepless and prayerful nights, afraid to avow the cause of her trouble to her husband; the word was often powerful to her soul, sometimes adding to her distress, and at others giving some comfort and hope. The change in her spirit and conduct, her increasing

humility and knowledge, were so manifest in her whole deportment, that both the church and the world acknowledged it; she was consequently encouraged, after some months, to unite herself with us, was baptized, and has joined us at the table of the Lord as one of his people. She still continues a consistent and upright christian, showing, in a difficult situation, a very tender conscience and a spiritual mind.

APPLICATIONS FOR TRACTS.

YORKSHIRE.—Having understood that you are both able and willing to make presents of Tracts to poor baptist churches, and having seen in one of your late numbers of the *Reporter* some observations urging people, thus situated, not to be backward to ask for such gifts, I am induced to present a request that you will send us a few. The church here is both small and poor. It is in fact a mission station, of only a few years existence, and very much needs assistance. The town, I suppose, contains about 12,000 or 14,000 people, and has several pedobaptist churches in it, but the principles of the baptists are very little known, except from their enemies, and consequently are viewed either with indifference or opposition. Under these circumstances we shall be very much obliged if you will send us a number of such tracts as will either do for lending or giving. I always find a tract a good introduction to a strange house, and as I want to visit a number of such, I shall find them useful. A. D.

SHROPSHIRE.—This is a home missionary station, and I have to labour amidst much opposition, ignorance, and prejudice. A tract has lately been circulated, in which

we are represented as "anabaptists," and the people have been cautioned against us as a very dangerous sect. Threats and bribery are very common in order to keep them away; but, notwithstanding all this opposition, our congregation, for the last four or five months, has steadily increased, and the people listen with great attention, many of whom had not been in the habit of attending any place of worship. Last autumn I baptized two of our female teachers. There was a good congregation, and great interest was felt; many present had never seen the ordinance administered before. We have others who are anxiously inquiring after the way of salvation. If you could assist me by sending a grant of tracts I should feel very thankful, A. C.

DONATIONS of Tracts have been forwarded to

	Handbills.	4 Page.
Pill, near Bristol	500	.. 25
Kirkby, Notts.	500	.. 25
London, Shonldham-st.	500	.. 25
Warwick	500	.. 25
Honeyborough	500	.. 25
Shiffnal	500	.. 25

DONATIONS of Invitations have been sent to

Manchester, Wilmot-street	1000
Downham	1000
Bourne	500

NOTICE.—We continue to receive applications from persons at a distance, who forget to follow the directions we gave at page 40 of our January number. Let not any such applicant wonder why he does not receive a grant.

Sabbath Schools and Education.

HISTORY OF THE SABBATH SCHOOL, Back-street Baptist Church, Trowbridge.

BY JOHN COOPER.

Addressed to its Teachers.

UNTIL the year 1799, there was no Sunday school connected with Back-street Chapel, but in that year Mr. Joseph Stancomb, Mr. Jacob Chamberlain, and myself, resolved to commence one, and began with from eight to twelve boys; I am not now certain as to the exact number. Our school-room was a picking shop, belonging to Mr. Chamberlain, situate in Back-street. We taught the children ourselves and had none to assist us. At that time, I believe, the only Sunday school in the town, was one connected with the Tabernacle. I do not recollect that we had much opposition from the world, but several members of the church and really good and well-meaning christians did not at the time approve of it; some of them however lived to see the good arising from the plan of Sunday instruction, and expressed themselves accordingly. The school soon increased in the number of boys, and some other friends came forward as teachers. At length it was found necessary to take a room in a yard, called Bowles's, near the church yard, and we continued there for some time. Mr. Chamberlain having left the town, a member of the church in Back-street, but not now connected with it, joined us and assisted in the management, and in doing so rendered great service. Mr. Joseph Dunn, and other friends, succeeded us as superintendents, and conducted the school in some rooms in Fore-street; and about this time the school for

girls first commenced under the management of a few of the female members of the church.

In the year 1821, on Mr. Macfarlane leaving Back street, the school again came under the direction of Mr. Joseph Stancomb and myself, associated with the late Mr. Wearing: Mr. Wearing taking the charge every Sunday morning, and I and Mr. Stancomb alternately in the afternoon. In the year 1822, it was resolved, if possible, to obtain some ground to erect a school-room; and a piece being offered to us, although at a very high price, behind the chapel, we availed ourselves of the opportunity for purchasing it, and built a room thirty-nine feet long by twenty-four wide, also a vestry adjoining for the use of the minister, at an expense, both included, of between £500 and £600, raised by subscription among the church and congregation. In this room both boys and girls met for instruction, till from the greatly increased number of applications for admission, it was found too "strait for us," inasmuch that the superintendents found it necessary, in the year 1832, to rent a room in addition on Wicker-hill, and afterwards a still larger one near the bridge, where formerly there was a brewery, called Wharton's brewery; but the distance from the chapel, and many inconveniences connected therewith were so great, that it was resolved to build another room, the one since designated the boy's room. The ground was kindly given, as well as a handsome sum in addition, by your friend, and the friend of sabbath schools in general, Mr. Salter. The remaining expense being raised, as in a former instance, by the church and congre-

gation; the total amount, exclusive of the ground, was nearly £300. This room measures thirty-six feet by twenty-eight, and was opened September 27, 1835, when the hymn at the end of this account was sung.

And now my friends you have to rejoice in the enlargement of the first school-room, by which you will be enabled to accommodate, of boys and girls, upwards of 500 children, giving you a considerably increased opportunity for still further extension of sabbath school instruction; and there are especial claims on your gratitude to the Giver of all good, that from a commencement with a few boys in a picking shop, you can now number nearly 400 scholars, boys and girls included, with a corresponding increase, I trust, of zealous and devoted teachers, whose chief aim is the salvation of immortal souls. And I feel assured that had the late Mr. Wearing lived to see this day, he would have felt unspeakable joy; and if the spirits of the just are permitted to mingle in the affairs of earth, he, no doubt, now rejoices with you in this season of general gladness.*

There have been, and still are, other means of grace provided for the young in your school, which it may not be improper to refer to on this occasion. In the year 1829, seeing so many children wandering about the streets on the evening of the Lord's-day, thereby seeming to say, "no man careth for our souls," I felt my mind deeply impressed with the importance of attempting something for their spiritual benefit. I therefore in March of that year, hired a large room, on Wicker-hill, and commenced a juvenile evening service, open to all who chose to attend, to be conducted on a similar plan to the adult worship in the chapel, but with addresses, &c., more adapted to the capacities of children. This I continued till September of the same year, when it was taken up by your friend, and one of your superintendents, Mr. Evans, who had previously met with me while conducting the service, and who has continued it ever since; of late years, however, assisted by one of the members of the church, Benjamin Ponton.† It gives me great pleasure to be able to state that this service has been manifestly accompanied by the divine blessing, to which alone in this, as in every other respect, the praise and glory are due. Three instances have come to my knowledge of young persons who have died rejoicing in Christ Jesus, who were by the means of this service, led to believe in his name; and since 1833, upwards of thirty have been joined to the church on a public

profession of their faith, who received their religious impressions through this instrumentality; the major part of whom are, as far as can be judged by their outward conduct, walking consistently with their profession.

There is also a similar service, confined to the scholars of the Sunday school, at which one-half of the children attend alternately, from half-past ten, to twelve o'clock in the morning, which originated with the late W. Stancomb, Esq., in consequence of there not being room for all the children in the chapel. And in addition to these, at five o'clock every Sunday afternoon, Mr. Clift holds a service in the girl's room, at which any young persons are allowed to attend, when he addresses them on divine things. We are commanded in the morning to sow our seed, and in the evening not to withhold our hand, not knowing which shall prosper, whether this or that, or whether they shall prove alike good; and we have the encouraging promise, to stimulate us in our humble efforts in seeking the salvation of precious souls and the increase of the Redeemer's kingdom—"Be ye not weary in well-doing, for in due season ye shall reap if ye faint not."

Your present superintendents, Mr. Evans, and Mr. Woodward, were appointed, the former on the formation of the branch school on Wicker-hill, in 1832, and the latter on the death of Mr. Wearing, in 1843.

HYMN.

GREAT God now condescend,
Thy servants here to meet,
Thy presence we implore,
Thy blessing we intreat;
Thy spirit pour on all around,
Make all thy graces here abound.

Do thou our teachers own,
Give wisdom from above;
O may they all be filled,
With patience and with love;
And trust in thee that thou wilt bless,
Their feeble efforts with success.

May all the children live
By faith to call thee blest,
The one thing needful choose,
And leave to thee the rest;
And when they die to heaven ascend,
To meet their Saviour and their Friend.

Let Matthew here be called,
And John be filled with love;
May Peter here repent,
And James do thou approve;
O may they all from evil flee,
And fix their hopes alone on thee.

Nathaniel free from guile,
May we with joy behold;

* He was Superintendent for upwards of twenty years.

† One of the first scholars in 1799.

Make Stephen's face to shine,
 'To Paul thy grace unfold;
 Let one and all with thee be found,
 When the Archangel's trumpet shall sound.

Within these sacred walls ‡
 O may thy praise arise;
 While children offer up,
 Their evening sacrifice;
 May youthful lips the triumphs sing,
 Of Christ the Saviour and the King.

‡ The last three verses have reference to the evening service, commenced in 1829, and which since 1835, has been held in the boy's room.

Do thou thy servant bless,
 While he with solemn awe,
 Makes known to sinful youth,
 Thy just and holy law;
 Let many hear, and trembling flee,
 To seek a refuge, Lord, in thee.

While with inviting voice,
 The gospel he explains,
 May they with joy accept
 The blessings it contains;
 And to its feast all haste away.
 Without excuse, without delay.

Intelligence.

Baptist.

FOREIGN.

GERMAN BAPTISTS IN AMERICA.—The Germans in New York are estimated at some 40,000. Much inquiry has been excited among them on the subject of baptism, since the formation of the German baptist church in that city, which we are happy to learn is increasing rapidly in numbers. The Baptist Convention of Pennsylvania have appointed a German missionary to labour among the Germans in that State. In the United States there are 1,500,000 Germans, being one-sixteenth of the entire population. As men, no class of emigrants exert a more healthful influence; but their difference of language, and disregard of the sabbath, render their spiritual condition most deplorable.

UNITED STATES.—Revivals.—The *Lutheran Observer* says:—"It is quite refreshing in these times of religious apathy and spiritual dullness, to hear of a special outpouring of God's Spirit upon the people. Last week we had the pleasure of recording such a case in the pastoral district of brother Hawkins, in Smyth county, at which there was reason to believe that as many as one hundred souls were born again into the kingdom of God! This was delightful—glorious intelligence; and we thank our brother for communicating it for the satisfaction and encouragement of our readers. This week, also, we have it in our power to announce a similar work of grace in the charge of brother Pursons, in Lyeoming county."

The *Carolina Baptist* says:—"Under date of Hendersonville, Rev. James Blythe, in remitting subscriptions, adds that a very interesting revival commenced in Ruther-

ford county, and that the result so far has been the addition of forty new members, thirty-seven of whom had been baptized by Rev. James M. Webb, at Mount Vernon church. Brethren Blythe, Nixon, Webb, and others, have laboured in this meeting. The letters from the churches in the Green River Association, reported 200 baptisms during the year, and there seems to be awakened generally throughout the churches in that section of that State a revival spirit. From Pickens county, brother W. P. Richardson, writes:—"We have had the greatest revivals in this county that I ever witnessed anywhere. I suppose that no less than six or seven hundred persons have professed christianity here within the last three months."

DOMESTIC.

BAPTIST THEOLOGICAL EDUCATION SOCIETY.—The two young brethren, Messrs. Hume and Wilshire, who have been studying under the patronage of this society, with the Rev. D. Gould, of Dunstable, have now completed their term of study, and are therefore at liberty to accept invitations. The Society has placed two other students with Mr. Gould, and a seventh student has since been accepted by the committee.

NEW CHAPEL.—The baptist church, Shakspeare's Walk, Shadwell, London, under the pastoral care of Mr. Timothy Moore, have purchased a piece of ground in Devonport-street, Commercial Road, on which to erect a new chapel. The neighbourhood they have selected is an improving one, and unprovided with any place of worship. Their present chapel is in a most dilapidated state, and bears evidence of having been built in those times when it was wise for baptists to worship where they were least likely to be discovered.

BRISTOL, Pithay.—The baptist church and congregation meeting here, influenced by the example of their zealous pastor, have made a vigorous and successful effort to clear away their heavy debt. In effecting this, several noble instances of self-denial among the poorer members might be mentioned to their honour. On Lord's-day, Dec. 27, Mr. Probert alluded to the subject in a discourse from Numbers xxlii. 23, and a happy tea-meeting was held on the Tuesday following. Twelve years ago, when Mr. P. settled amongst us, the debt was £1,200, and the church numbered only forty-three members, now it numbers upwards of 300, and the debt is paid. "What hath God wrought." **Tobias.**

RIDE.—Although so much has not been done as we hoped would be done to open a baptist place of worship in this interesting town, yet we are happy to find that the object is not relinquished. The decided baptists, to the number of ten or twelve, continue to meet together for prayer and consultation on a week-day evening. And though not rich men, they have of their ability subscribed about five pounds, and one of their number has offered £20. towards a building. Our friends should hire a room, and obtain supplies out of the island or from over the water for the sabbath-day. This they might do at once.

BLAKENEY, Norfolk.—Our esteemed brother, Mr. J. Cragg, has been reluctantly compelled to relinquish his pastorate over the church which he was instrumental in raising at this place, on account of the health of himself and family, and has accepted a unanimous invitation to the old baptist church at Great Ellingham, in the same county.

WALSALL.—The new place of worship recently erected by the General Baptists in this populous town was opened on 25th January. Dr. Burns of London, Swann of Birmingham, and Gordon (Independent) of Walsall, preached, and a tea meeting was held. About £40 were collected. The Independents and Wesleyans have shewn us much kindness. **R. H.**

WOKINGHAM, Berks.—We have had a members' tea meeting, at which our pastor presided, and several brethren spoke on love, peace, and union. All were delighted.

BRISTOL.—The following liberal sums have been collected at the baptist chapels for the famishing Irish and Scotch:—Broadmead, £55; Counterslip, £62 2s. 8d.; Old King-street, £18; Pithay, £20.

Tobias.

HILLSLEY, Gloucestershire.—Mr. George Smith has engaged as pastor of the church here. On the occasion of his settlement a pleasant tea-meeting was held, when several ministers attended.

LONDON BAPTIST ASSOCIATION.—The annual meeting of this body was held in New Park-street chapel, Southwark, on January 20th. It consists of thirty-one churches. From the returns of thirty of these, it appears that in 1840, four hundred and thirty-two persons were baptized, and that one hundred and twelve members had died. Clear increase in the Association two hundred and fifty-two. We always look with anxiety to the returns of this Association. Those of this year, though they shew an advance, are not satisfactory to christian zeal.

JOHN STREET, Gray's Inn Road.—In consequence of the continued indisposition of Mr. J. H. Evans, A.M., and his inability to preach more than once a day, it is his desire, and that of the church in John street, to meet with a minister who can regularly supply his lack of service. May the Head of the church send them a man after his own heart!

THE LARGEST BAPTIST CHURCH IN GREAT BRITAIN.—The General Baptist church, Stoney-street, Nottingham, is the largest baptist church in Great Britain, having 1,083 members, two-thirds of which are females. The largest Particular Baptist church, is that of Cannon-street, Birmingham, which consists of 750 members.

S. W.

LIVERPOOL, Soho-street.—At the last quarterly meeting of this congregation, 170 friends were present. A congratulatory address, accompanied with a purse of gold, was presented to the Rev. R. B. Lancaster, the minister, and a collection for augmenting the sabbath school library was also made.

DARTMOUTH, Devon.—A public tea-meeting was held in the Assembly Rooms, Dartmouth, on January 7, the profits of which are to assist in enlarging the baptist chapel in this town.

LUTON, Beds.—Union Chapel.—Of the number admitted to the fellowship of this church during the past year, sixteen were connected with the sabbath-schools, either as teachers, or scholars.

ORDINATIONS.—Mr. J. E. Ball, at Appledore, Devon. Messrs. Teale, Aitchison; Grey, Winter, Sheppard, and Clapp, (Ind.,) conducted the impressive services of the day.

RESIGNATIONS.—Mr. F. Wills, of Kensington, through domestic affliction—Mr. C. Hill, of Cransford, Sussex.

REMOVALS.—Mr. J. Milligan, of Fairford, Gloucestershire, to Dublin—Mr. John Barker, of Horton College, Bradford, to Lockwood, Yorkshire—Mr. J. Mellis, of Middleton in Teesdale, Durham, to Hereford—Mr. G. Parsons, of Carlton, Norfolk, to Rattlesden, Suffolk—Mr. J. Hiron, of Birmingham, to Luton, Beds.—Mr. M. Shore, Wolverhampton, to Tarporley—Mr. Burrows, of Alfreton, to Wolverhampton.

Missionary.

WESTERN AFRICA.—We have been favoured with a sight of a letter from Captain Milbourn, of the ship *Dove*, addressed to his parents at Newcastle-on-Tyne. After referring to his own health, which he hopes is now pretty well seasoned to bear the climate, he observes—"The awful cruelties which are daily perpetrated here are such as cannot be described. Sorcery and witchcraft is a great cause of human blood being frequently shed; only a few weeks ago, a chief at Bimbia (Dick Merchant) sacrificed three individuals, believing them to be possessed of witches—one woman was hung on the branch of a tree—a second was cast into the river and drowned—the third, a poor man-slave, was taken by his owner a considerable distance into the interior, that he might consult with an old wicked sorcerer, (Ahsamgapan) respecting whom I may say as was said of Simon Magus—"to him the people gave heed, from the least to the greatest." The above poor slave, he said, had a bad heart; he was therefore put to death. I expect, with other brethren, to visit, in a few weeks, the district in which this deceiver resides, when I trust, in the strength of my divine master, to attack satan in his strong hold. Truly "the dark places of the earth are full of the habitations of cruelty." The mow-men of this island are also of the same household—to these mow-men the people, young and old, resort for advice and charms. I think it is about eight months ago, when, on a fine Lord's-day morning, in company with brother Clarke, we left Clarence, and proceeded in my gig a few miles along the coast eastward, visiting the Boobie fish towns as we sailed along. In the first little company that we collected was a man who held in his hand a wedge about seven or eight inches long, three and a half broad, and half an inch thick, in the centre a few blades of grass were tied round. After we had done speaking, our interpreter informed us that it was a charm. We used our influence in persuading him to burn it or give it to us; but in vain did we reason with him, he clung to it as to life. A few days previous he had murdered a fellow Boobie of a neighbouring town, and he went to consult mow on the subject, and had received from him the charm as a security or pledge that he should not die before six years."—The captain then goes on to describe the licentiousness which universally prevails, and forcibly argues that nothing but the holy gospel of God our Saviour can restore this abject race from their sin and wretchedness.

In addition to the above affecting statements respecting the sad condition of the heathen population of Western Africa,

the missionaries have recently forwarded information of an awful tragedy which occurred on occasion of the death of the wife of one the native chiefs, or kings, when a number of human beings were sacrificed! The details are appalling, and we feel some repugnance to the insertion of such horrid barbarities. And yet they must be mentioned, in order to a knowledge of the condition of our fellow creatures, and the imperative necessity which calls for their deliverance from the bondage of satan.

INDIA, Orissa.—The Freewill (General) Baptists of America have three missionaries in India; the scene of their labours is the northern part of the province of Orissa, Mr. O. R. Bachelor is stationed at Balasore, Mr. J. Phillips at Jellasore, and Mr. J. C. Dow at Midnapore. These brethren are assisted by five native preachers; the native church at Balasore consists of twenty-five members. The committee in America have lately determined to send two more missionaries, one schoolmaster, and one female teacher, to India, as soon as their funds will permit them. Mr. Bachelor has recently experienced a most severe trial in the death of his amiable wife.

Ceylon.—Mr. Lewis, of Colombo, has been directed by the committee to remove to Calcutta, where it is thought he will be more advantageously located than he now is.

Matura.—Mr. Dawson, of Kandy, states, that he is about to remove to Matura, a small seaport town, at the southern extremity of the island, about 100 miles from Colombo. Its population is about 3,000, and it is surrounded by several populous villages. On this account it is hoped Matura may be made another principal station of the society, in that island. Mr. J. Silva is the native teacher at Matura. By the last returns, the church consisted of twenty members; there were also six candidates for baptism, and five day schools, with 150 children in attendance.

BIMBIA.—Our dear brethren, Messrs. Clarke, Merriek, Newbegin, and their coadjutors, have fixed upon a spot of ground on the continent of Africa, immediately opposite Fernando Po, on which to locate themselves as the centre of future operations. It has been named Jubilee. In July last a baptist church was formed, consisting of twenty-three members, of which Messrs. Clarke and Merriek have been chosen the pastors. An anti-slavery society had also been formed.

JAMAICA.—Messrs. Angus and Birrell have arrived safely in Jamaica. On their way thither Mr. Angus visited Trinidad, and Mr. Birrell, Haiti. The former has sent a most interesting account of the mission at Trinidad, the importance of which, he says, it is not easy to overrate.

Religious.

THE POPE'S LETTER to the bishops of the Roman Catholic church, of which 40,500 copies have been printed for circulation, was published at Rome, Nov. 23, and fills fifteen folio pages. "The education of young ecclesiastics," says the Pope, "should commence with infancy.—The best means of edifying the faithful and preventing defections, is," he adds, "the simple teaching of the word of God, without the false pomp of eloquence."—[But, our correspondent should have added, this pope, who has been so praised for his liberality, is as decidedly opposed to the free circulation of the Bible as his predecessors.]

THE POPE A PREACHER.—Letters from Rome, of the 14th inst., state that the Pope preached a sermon on the preceding day, in the church of St. Andrea della Valle, which had produced the deepest emotion on the auditory. It was the first time, during the last 300 years, that a Sovereign Pontiff had ascended the pulpit to address the people.

SECESSION AND RELIEF CHURCHES OF SCOTLAND.—These two bodies have recently united, and now form one community, under the designation of "the United Church of the Secession and Relief," which comprises 498 churches.

STATISTICS OF THE WELSH CALVINISTIC METHODISTS.

	Chapels.	Minist.	Preachers.	Members.	S. Scholars.
WALES.					
Cardigan	03	14	21	7240	15247
Pembroke	37	11	12	1042	2000
Carmarthen	61	12	34	5587	7116
Glamorgan	74	11	20	4582	9021
Monmouth	20	5	10	1403	3408
Brecknock	33	11	8	1689	2500
Anglesea	48	10	17	4090	11348
Carmarvon	92	20	29	8302	10048
Denbigh	65	7	23	4064	8706
Flint	69	10	16	3833	8171
Merioneth	80	12	30	5458	10480
Montgomery ..	79	10	20	3432	11562
ENGLAND.					
London	3	1	1	450	205
Deptford	1			13	
Liverpool	7	3	4	1781	2120
Manchester	3	1	1	513	663
Runcorn	1	1		29	
Birmingham ..	1		1	30	
Bilston	1			18	
Bristol	1			62	66
TOTAL IN THE BRITISH EMPIRE.					
Wales	733	145	258	52582	100887
England	18	0	7	2805	3054
Ireland	1	1		30	
	752	152	265	55507	103941

General.

CHURCH RATES.—Another judgment has been given on the Braintree case, by the Lord Chief Justice Deuman, in the Court of Queen's Bench, by which it is laid down as law, that if a person does not vote for a rate at a lawfully-convened vestry, he disqualifies himself from voting at all—just as an elector for a member of parliament who does not vote disqualifies himself. Great dissatisfaction has been expressed by the legal profession with this decision, which will empower a minority, however small, to lay a rate. For our part, we care not for it—we rather hail it, believing that it will only tend to awaken sleepy dissenters to a more decided and consistent course of action, and hasten the settlement of the whole question.

A NATIONAL POOR RATE is now proposed; the new law of settlement by five years residence being found to be no good, but much harm to all parties. Disputes about settlement would then be done away. The only fear is, that having a "great heap" to run to, the money may be expended with less caution.

ANOTHER IMPORTANT DISCOVERY is the injection of sulphuric ether into the animal system preparatory to the performance of surgical operations. Limbs, it is said, have been taken off, and teeth taken out, even three at a sitting, without pain, under the influence of this powerful soporific.

JAMAICA.—Public feeling is now strong against the importation of any more of the East Indian labourers, called Coolies. They do not answer. And as they were brought to run down the wages of free negroes, we are glad it is so.

ANOTHER WONDERFUL INVENTION.—The electric telegraph has been made to print its own communications. If this be a true report, it will stand as a chief wonder among the wonderful inventions of this wonderful age. By this mode, providing the apparatus were fixed, we might hear at night what the Governor General of India had been doing in the morning!

PARLIAMENT has been busily occupied in discussing measures for the relief of the awful distress prevailing in Ireland.

THE NEW HOUSES OF PARLIAMENT.—There are 1,186 men employed in connection with these magnificent erections.

THE CHIMNEY AT WIGAN, to which we referred in January, page 47, has fallen down—this is the third unsuccessful attempt.

THE SABBATH.—The papers state that some people on the coast of Scotland refused to aid a shipwrecked vessel because it was the sabbath. The hypocrites!

MR. CODDEN.—The last information from this gentleman left him at Rome.

Marriages.

Dec. 24, at Glastonbury, Somersetshire, by Mr. John Little, baptist minister, Mr. John Henry Hunt, to Miss Giblett.

Jan. 7, at the baptist chapel, Swaffham, Norfolk, by Mr. J. Hewitt, Mr. H. Vince, master of the British school, Wickham Market, Suffolk, to Mary Ann, third daughter of Mr. S. Rose, of Castleacre, Norfolk.

Jan. 9, at the baptist chapel, Ashford, Kent, by Mr. T. Clarke, Mr. J. D. Ballard, to Miss Miriam Beken, of Egerton, Kent.

Jan. 12, at the baptist chapel, St. Andrew's-street, Cambridge, by Mr. R. Roß, Mr. James Hart, to Maria Clarke, eldest daughter of Mrs. Chapman, of Eden Terrace.

Jan. 14, at Union Chapel, Huntingdon, by the father of the bride, Mr. J. H. Millard, B.A., minister of Union Chapel, to Eliza, eldest daughter of Mr. William Wright, baptist minister.

Jan. 21, at the baptist chapel, Tewkesbury, Gloucestershire, by Mr. John Berg, Mr. Enoch Griffiths, baptist minister, Necton, Norfolk, to Miss Elizabeth Long, of Tewkesbury.

Jan. 26, at the Old Meeting, Bedford, by Mr. J. Jukes, Mr. Rowland Hill, to Sophia, only surviving daughter of the late Mr. John Miller, of Bedford.

Jan. 28, at York-street chapel, Walworth, by Mr. Smith, of New Park-street, Mr. Benjamin Oram, to Mrs. Sarah Nash, widow of Mr. Nash, late missionary in Jamaica.

Jan. 27, at the Independent chapel, Thame, by Mr. Walker, Mr. Cooper Elton, to Sarah Jane Matthews, both members of the baptist church.

Jan. 25, at Worship-street chapel, Shore-ditch, by Mr. Smith, of New Park-street, Mr. Charles Rees, to Miss Janette Williams.

Feb. 1, at the Lower Meeting, Saffron Walden, Essex, by Mr. F. Pollard, Mr. N. S. Webb, to Miss A. Barrett, both members of the Lower Meeting church.

Feb. 11, at the baptist chapel, Weston-by-Weedon, by Mr. Robson, Richard Loydell, to Eliza Steveson, both of Woodend, Northamptonshire.

Feb. 4, at the baptist chapel, Parley, by Mr. P. Alcock, Mr. Wm. Hopkins, to Miss Harriett Gatrell, both of Beckley.

Feb. 4, at Leeds, Mr. J. Williamson, South Shields, son of the late Mr. Williamson, baptist minister, North Shields, to Miss M. Mann, of Leeds.

Feb. 6, at the baptist chapel, Blakeney, Gloucestershire, by Mr. W. Copley, Mr. G. Thorn, to Miss M. A. Penn.

Feb. 7, at the baptist chapel, Hope-street, Rochdale, by Mr. J. Kershaw, Mr. Robert Beam, to Miss Elizabeth Gartside. Also, Mr. Abraham Leach, to Miss Alice Fielden.

Feb. 8, at the G. B. chapel, Ashby-de-la-Zouch, by Mr. Yates, Mr. Henry Cooper, to Miss Mary Ghent. Also, lately, Mr. Charles Foreman, to Miss Mary Shakespeare.

Feb. 11, at Bolton, Lancashire, by Mr. Etheridge, baptist minister, Mr. James Kay, of Halliwell, to Elizabeth, daughter of Mr. John Green, Bolton.

Feb. 12, at Bethesda Chapel, Forest Row, Sussex, by Mr. George Veals, Mr. Thomas Hnggett, to Mary Sippets.

Deaths.

Dec. 1, at Crewkerne, Somersetshire, aged 70, Mr. John Horsey. He sustained the office of deacon of the baptist church, Crewkerne, from its formation in 1820, until his death, with fidelity and usefulness.

Dec. 1, at Reading, Berks, aged 76, Mr. Benjamin Williams, for fifty-five years a worthy member of the baptist church, King's Road, Reading, in which, for the last fifteen years, he honourably filled the office of deacon.

Dec. 11, Miss Hannah Brooks, aged 15, only daughter of Mr. J. Brooks, deacon of the G. B. church, Staley Bridge, after a long illness, borne with resignation to the divine will. J. S.

Dec. 14, suddenly, Mrs. Sarah Turner, many years a consistent member of the baptist church, Forest Row, Sussex.

Dec. 15, at Vale Mount, Darwen, Lancashire, Alice, the beloved wife of Charles Wardley, Esq. By her especial request Mr. A. Nichols, baptist minister, Goodshaw, (a friend of the deceased) conducted the funeral services at the Wesleyan chapel, Crawshawbooth, where she was interred.

Dec. 18, at Crawshawbooth, Lancashire, Mr. John Taylor, in his 23rd year.

Dec. 23rd, in the joyful hope of eternal life, Mrs. Rushbrook, widow of the late baptist minister, of Ely, Cambridgeshire.

Dec. 25, in the full assurance of faith, at Farningham, Kent, Rebecca, the beloved wife of Mr. Joseph Hearn, and daughter of Mr. Bowers, both deacons of the baptist church, Eynsford, Kent, of which the deceased had been a member from July 1, 1880, until her death.

Jan. 1, at Hursford, Norfolk, aged 93, Mr. John Cushing, the father, grandfather, and great-grandfather to 120 children!

Jan. 5, Mrs. Ingham, of Broad-stone, Heptonstall Slack, Yorkshire; and on Jan. 17, Mrs. Sutcliffe of the latter place. Both were members of the G. B. church there.

Jan. 7, in the 80th year of her age, Ann, the last surviving daughter of the late "venerable Abraham Booth."

Jan. 9, Joseph Woodall, Esq., Sweet Turf House, Netherton, near Dudley, aged 60. In life greatly respected, and in death deeply lamented by a numerous circle of relations and friends.

Jan. 13, Hannah Welfare, aged 16, more than two years a member of the baptist church, Forest Row, Sussex. An amiable young disciple, who greatly delighted in all the means of grace. Her end was peaceful and happy. "Lord dismiss me with thy blessing—Come Lord Jesus, come quickly," were her dying words.

Jan. 14, at Loughton, Essex, after a severe and distressing illness, Mr. Chalkley Gould, aged 27, deeply regretted by a numerous circle of friends, and by the baptist church of which he was a member.

Jan. 15, Mrs. Betty Clogg, aged 75, more than half a century a worthy member of the baptist church, West-street, Rochdale. Although residing four miles from the place of worship, it was but seldom that her seat was vacant. She would sometimes travel thirty miles on foot to be present at an association. Her last illness was short, but she could say, "Behold God is my salvation, I will trust and not be afraid."

Jan. 17, at Packington, near Ashby-de-la-Zouch, Sarah Andrews, a consistent member of the G. B. church. She died in peace.

Jan. 22, at Walsoken, near Wisbeach, Mrs. H. Smithee, aged 77, mother-in-law of Mr. J. Peggs, baptist minister, Burton-on-Trent.

Jan. 24, at Greenwich, Kent, James, son of Mr. J. W. Lance, and grandson of Mr. Andrew Gunton Fuller.

Jan. 24, Mr. John Bayeswater, aged 71, a member of the G. B. church at Sutton Bonington many years. Frequently has been known to make real sacrifices for the cause of Christ, giving his last pound for its support on several occasions.

Jan. 26, Mr W. Clowes, the head of the largest printing establishment in Europe. He was a native of Chichester, had been in the trade forty years in London, and was one of the first to use the steam-press. At Duke-street, Stamford-street, he used to work off half a million sheets in a week.

Jan. 29, at New York, aged 40, Thomas Jeremiah, eldest son of Rev. T. Middleditch, of Calne. His end was peace. On the same day, aged 13, Caroline Martha, the only child of Mr. M. Both victims of typhus fever.

Jan. 26, at Lydney, Mary, daughter of Mr. G. Provis, aged nine years. About a year ago our friends were also bereaved of a son of eighteen. Their hope is, that they sleep in Jesus—

"Not lost, but gone before."

Feb. 1, at Saffron Walden, Essex, of consumption, Mrs. Matilda Searle, aged 30, a member of the London-road baptist church.

Feb. 1, Mrs. Betty Maden, aged 64, many years an honourable member of the baptist church, Goodshaw, Yorkshire.

Feb. 3, at Paradise, near Newcastle-on-Tyne, aged 82, Mr. H. Thompson, father of the late Mr. T. Thompson, of the ship Dove, Western Africa. For fifty-four years a consistent member of the baptist church at Tuthill-stairs.

Feb. 3, at Denham Lodge, Quainton, Bucks, Mr. John Cox, aged 73, one of the founders, and a principal supporter for thirty years, of the baptist cause there. He built the meeting-house in 1819, and then sold it to the church for a small sum. In all respects a faithful and honourable man, he was highly and deservedly esteemed.

Feb. 8, at Walsoken, Wisbeach, after only a few days illness, aged 50, Mrs. Allsop, relict of the Rev. J. Allsop, late General Baptist missionary at Lucea, in Jamaica. Mrs. A. was an active and devoted christian, of a remarkably amiable disposition, and beloved by a large circle. Three sons remain. May the Father of the fatherless be their refuge!

Feb. 9, at Keighley, in his 8th year, Joseph, son of W. J. Stuart, baptist minister. He loved his bible and his school, and often, during his illness, expressed his love to Jesus, and prayed to be made holy.

Feb. 11, Hannah Dalton, aged 40, for twelve years a honourable and useful member of the baptist church at Lynn, Norfolk. Occupying the humble situation of a domestic servant, she adorned her profession by her diligence and faithfulness, in proof of which she was for several years retained in one family. Her last illness was protracted and severe, but the divine presence gave her peace.

At Paddington, London, at the close of 1846, the Rev. John George, for thirty-seven years pastor of the baptist church, Shouldham-street, Paddington. He had attained a good old age.

Lately, at Ipswich, in his 71st year, Rev. J. T. Nottidge, rector of the parishes of St. Clement and St. Helen. He was foremost in all works of charity, was a constant attendant at religious meetings, and willingly aided the dissenters in their efforts for promoting the eternal welfare of their fellow-men. A numerous body of local clergy and dissenting ministers formed part of the procession at his funeral.

BAPTIST REPORTER.

APRIL, 1847.

NEW GOVERNMENTAL EDUCATION SCHEME.

WE place this subject on the forefront of our publication this month; first, because of its vast importance, and next because, from the early period at which we are always obliged to go to press, we had not the information which was desirable, and indeed indispensably necessary to the right understanding of the matter, to prepare any remarks for our last number. Since then a vast amount of information has reached us, which we find condensed into a brief compass in the following circular from the Baptist Union. We therefore give it as we received it, under the persuasion that we cannot adopt a better plan of bringing the subject in all its bearings before the notice of our friends.

Every congregation and every school, bearing the honourable appellation of BAPTIST, should now display the noble spirit which animated their forefathers, by sending up a protest in the shape of a petition to parliament against this most unconstitutional attempt to invade the civil and religious privileges of Englishmen. Sir James Graham's celebrated Factory Education Bill was harmless compared with this bold and cunning scheme, which once sanctioned, will hand over our schools—daily and sabbath—masters, teachers, and scholars—to the established clergy of the

Church of England, and at our expense into the bargain!

London, March 3, 1847.

DEAR BROTHER,—By direction of the Committee of the Baptist Union, we have to call your attention to the now declared intentions of the Government with regard to popular education.

A paper has been laid before Parliament,* from which it appears that the Committee of Privy Council on Education, without either demanding parliamentary authority, or submitting their design to parliamentary discussion, intend to institute a system of pecuniary inducement and reward, applicable to all schools for general education throughout the kingdom, and therefore necessarily of vast extent and influence. Their plan includes grants in aid of the salaries of schoolmasters, retiring pensions for schoolmasters, gratuities to schoolmasters for good conduct, allowances to youths who wish to become masters, and grants in aid of school-gardens, workshops, kitchens, and wash-houses. In order to acquire a title to these grants the managers of a school must subject it to the visits of a government inspector, upon whose report the decision in every case will depend.†

* Minutes of the Committee of Council on Education.

† For more particular information see Baines's Letter to Lord Lansdowne, price 2d., or Hare's Analysts and Exposé, price 1s.

Plausible as this scheme is, and gratifying as the distribution of so much public money may be to the recipients or expectants of it, the Committee of the Baptist Union fully sympathize in the sentiments of indignation and reprobation which have already been loudly expressed; and at a meeting held on the 26th of February, they embodied the grounds of their disapprobation in the following resolutions, which were unanimously adopted:—

I. That, looking on the proposed measure of government exclusively as a measure for the promotion of popular education, and without entering into the utility of the scholastic plans to which it refers, this committee regard it as altogether unnecessary, no case having been made out, or really existing, for grants of public money in aid of voluntary contributions.

II. That, while the scholastic plans which the government propose to aid might be both safe and expedient as sustained by voluntary contributions, supplies of money from the public purse, have, in the judgment of this committee, a tendency to render them unproductive of good, and fertile of mischief.

III. That, consequently, all monies from the public purse expended on the scholastic plans in question, must, in the opinion of this committee, be considered as worse than an absolute waste; a matter the more serious when it is recollected that the amount can scarcely be less, when the government measure shall be carried out, than from one to two millions sterling per annum, and that this large sum is to be extracted from an industrious and overtaxed people.

IV. That, in the judgment of this committee, the proposition of the government is not to be looked upon as an educational measure exclusively, but that it has direct and powerful bearings on the great questions of civil and religious liberty, in virtue of which it may be pronounced to be one of the most important and most injurious measures brought forward by any government for a long series of years.

V. That, in the judgment of this committee, any body of persons who should have to distribute in school gratuities the sum of one or two millions sterling per annum, would acquire thereby an influence highly undesirable and pernicious; but that such influence is never so pernicious, or so strongly to be deprecated, as when it is in the hands of the government, by whom it may at any time, and must in the end, be applied to political and party purposes.

VI. That since the effect of the government proposition would be to increase to an enormous extent ministerial patronage, already excessive, and to render a very large number of persons dependent on the government for their advancement in youth and their comfort in age, its execution must, in the opinion of this committee, exert an influence directly hostile to civil liberty, and have a tendency to nourish political servility: and that, since the persons thus rendered dependent on the government would be to a great extent the teachers of youth, it would become, not merely a powerful engine, but the most powerful engine which could have been devised, for diffusing political venality and corruption throughout the community.

VII. That, in the opinion of this committee, the proposition of the government is not less hostile to religious liberty; since, in carrying out the measure, the government will, in a large number of schools, both define and enforce religious instruction, and in all will make inquisition into the performance of "religious duties."

VIII. That, in the opinion of this committee, the proposition of the government must be characterized in its operation by extreme partiality and flagrant injustice; inasmuch as many schools will not accept the grants thus offered, and all such schools will be placed in circumstances of unrighteous and severe disadvantage.

IX. That, in the opinion of this committee, the proposition of the government is peculiarly offensive to protestant dissenters of every class, since it involves nothing less than a new tax for ecclesiastical purposes, and will thus prove an aggravation of those grievances, the redress of which they have so long and so justly demanded.

X. That, in the opinion of this Committee, the offensiveness of this measure is aggravated by the unconstitutional manner of its introduction; which appears to indicate a wish to withhold it from public discussion, and to establish surreptitiously a system of pecuniary inducements by means of which the entire education of the country may at length be added to the public burdens, and subjected to Government influence.

XI. That, in the opinion of this Committee, the striking advance towards such an issue which would be effected by the Government measure, and the facility and certainty with which other advances would subsequently be made, afford demonstrative proof of the impropriety of Government interference with education, in any manner, and of the necessity that it should be left absolutely free.

In the sentiments thus expressed we

trust that the baptist churches throughout the country will be found universally to concur, and that they will present as vigorous and united an opposition to the measure now proposed, as they did to the bill brought forward by Sir James Graham in 1843. Every congregation will find itself deeply interested in the result; since the scheme proposed must in a few years undermine and destroy all schools, and Sunday-schools in common with all others, which refuse to subject themselves to government influence and control.

With respect to the kind of opposition to be presented to the measure, we need scarcely remind you that one most important, effectual, and indispensable mode is to address a letter to the representatives for your borough or county, *signed by electors*, stating to them the objections entertained, and requesting their co-operation in Parliament. To this should, of course, be added petitions from congregations and schools to the House of Commons, as a general guide in the preparation of which a form will be appended below. Petitions may be sent by post free of charge, if enclosed in a wrapper open at both ends, and written on, *Petition to Parliament*. The best course will be to forward all petitions to the members for the borough or county in which you reside, with a letter requesting their support; but, when this may be deemed objectionable, they may be addressed to the Central Education Committee, King's Head Tavern, Poultry, London, the Secretary of which, Mr. Hare, will attend to their presentation.

Promptness in this matter is indispensable, as the time for action cannot be long, and may be very short. *Send up your petition within a fortnight.*

We are, dear brother, on behalf of the Committee of the Baptist Union, yours faithfully,

EDWARD STEANE, } Secretaries.
J. H. HINTON, }

FORM OF PETITION.

To the honourable the Commons of Great Britain and Ireland in Parliament assembled:—

The Petition of the undersigned* members of a congregation of protestant dissenters, meeting at—— in the county [or town] of——

Sheweth,—That your petitioners regard the plan which the Committee of Council on Education now propose to adopt, as stated in the minutes of the said Committee presented to your honourable house, with disapprobation and alarm.

That in the judgment of your petitioners the furtherance of the cause of education does not require, and will not be promoted by, such a system of pecuniary inducements supplied by the public purse; while the mischievous effects of it, in the augmentation of state patronage, and in its adverse bearing on both civil and religious liberty, will be of a nature and amount which no supposable advantages can counterbalance.

That in the judgment of your petitioners the intention to adopt such a system without authority of Parliament, is a fearful illustration of the unconstitutional and dangerous character of the body from which it emanates.

Your petitioners, therefore, pray your honourable house not to consent to any grant of money for carrying into execution the said minutes of the Committee of Council on Education.

And your petitioners further pray your honourable house to present an humble address to the crown, praying her most gracious Majesty to revoke the order in council by which the said Committee was constituted.

And your petitioners, &c.

[The Petition need not be written on Parchment. A large sheet of good paper will do. Every Petition must have at least a few names on the same sheet on which the Petition is written; to which other sheets with signatures may be attached.]

* Or Managers [or Teachers] of a [Sunday or Day] school situated [or held] at

CHRISTIANITY FINALLY TRIUMPHANT.

THE CHRISTIAN RELIGION, it is very manifest, must soon be the religion of the human family. Waiving the consideration of that vital piety, that spiritual renovation which christianity is destined to secure, let us first, as philosophical observers, contemplate nominal christianity, without reference to sects. It is susceptible of demonstration that the christian religion will soon supplant all forms of idolatry, and reign undisputed.

Contemplate the past achievements of this wonderful moral power. Imperial Rome, earth's master and tyrant, with all her boasted legions, and after exhausting all her energies in the conflict, fell prostrate before christianity. From the palace of the vanquished Cæsars the cross was unfurled. Even Nero could not kindle fires hot enough to burn up the energies of the christian church. Even the wild beasts of the colosseum, as they tore limb from limb, could not intimidate the followers of Jesus, or destroy the power of christian faith. The philosopher has toiled, with unremitting energy, to undermine the deep foundations of christianity; and the shafts of the satirist have fallen harmless from her divine shield. The hostility of earth has marshalled every possible power in every possible combination against christianity, and all in vain. When the gorgeous idols of Ephesus, when the immortal statuary of Athens and of the Pantheon crumble from their pedestals, at the appearance of Christ, can the miserable feather gods of the Pacific and the mud idols of India resist his approach? When the Roman empire, in the plenitude of its power, exhausted its energies in bloody persecution in vain, is it to be feared that earth can furnish other powers of persecution yet more terrible?

When we have seen philosophers,

and poets, and dramatists, and princes combine, with the highest resources of learning, and wit, and wealth, and christianity steadily advancing, notwithstanding all their endeavours, is it to be anticipated that other literary opponents will be able to accomplish that which Hume, and Gibbon, and Voltaire, and Frederic—the conspiring encyclopedists of Europe, in vain essayed?

Were I an unbeliever in the divine authority of revealed religion, still, as a philosophical observer of cause and effect, I am compelled to believe that christianity possesses an inherent energy which will make it triumphant over the world. All Europe, with the exception of Turkey, has become nominally christian. Every island upon her southern and western coast has become christianized. The energies of the gospel have extended over the wide waves of the Atlantic, and nearly the whole of the new world, from the few feeble savages wandering over the cliffs of Patagonia, to the shivering inmates of the snow huts of Greenland, has become nominally christian. Probably, fifty years from this time, not a vestige of living heathonism will be found on the American continent. All of the West India islands are christianized. And with what miraculous rapidity is christianity pervading the islands of the Pacific. Where are the idols of Tahiti, Hawaii, Raratonga? They are in the cabinets of the missionary rooms of England and America—the trophies of the peaceful conquests of christianity. During the last twenty-five years, the groups of the Society and Sandwich Islands, the Austral, Hervey, Vavau and Hapai groups, have all thrown away their idols and become christianized, and multitudes of other groups are now in rapid progress of change. And it is now probable that an idolater will not be found

upon one of the islands of Polynesia, in half a century from the present time. And as England sends her influence up the rivers of Africa, paganism inevitably disappears, and christianity takes its place. And in Southern Asia, every intelligent native admits that Brahma and Boodh are fast falling into dishonour. Even Juggernaut himself is disgraced, and at recent festivals he could with difficulty rally sufficient votaries to drag his decaying car!

Christians from England and America are gathering the children of both sexes, by tens of thousands, into schools—the youth into colleges; they are establishing churches and the preached gospel, and the result is not problematical. These same causes, with vastly magnified power, must soon be operative in every section of the East. The doom of paganism is sealed.

And look at the Mohammedan power, once the terror of all the world. Its right arm is withered. France, with cathedrals, is supplanting the mosques of Northern Africa. England, and France, and Russia, are unfurling the cross above the crescent on a thousand minarets of the Moslem empire. The bell of every steamer which ploughs the Bosphorus, tolls the knell of Mohammed's power. Every European army, which encamps on the banks of the Indus or the shores of the Caspian, hastens the decay of that fearful delusion which was established by arms and by blood. Every ship from Europe or America, which drops her anchor in the Golden Horn, proclaims to the disheartened followers of the false prophet, the intellectual energy which christianity inspires. Every ambassador from Europe, and every travelling scholar who enters the gates of Constantinople, Shiraz, or Teheran, even be he an infidel, is influential, in the overruling providence of God, in undermining the foundations of Mohammed's reign.

And when we add to all this the persevering and sleepless zeal of christian missionaries, kindling, with the accompanying aids of the Holy Spirit, the fires of devotion—of spiritual renovation, in ten thousand hearts, we cannot doubt that the delusions of Mohammed will soon follow the idolatries of Greece and Rome to utter oblivion, and the christian religion will extend without a rival over the habitable globe.

And when all hearts shall be brought under the spiritual influence of the religion of Christ; when all men shall be truly born again of the Holy Spirit; when all wrong shall cease, and the ties of brotherhood shall be universally recognized, then will this world again appear as it did on that bright morning of its birth, when all the sons of God shouted for joy.

This general outline may lead to investigation and thought to fill up its details; it may deepen the reader's interest in observing the signs of the times—those wonderful developments which are ever opening around us in the nineteenth century. And his heart must be indeed cold, and his faith must be indeed weak, who is not animated by these views to redoubled exertions in diffusing a spiritual christianity throughout this agitated world. And now, when God is overruling the speculations of the closet, the experiments of the laboratory, the skill of the artizan, the policy of cabinets, the tramp of armies, to usher in the glories of the millennial day, let not the sacramental host of God's elect sleep. When God is compelling the toil even of the atheist and the infidel to be subject to Christ, elevating the valley and depressing the mountain for Messiah to ride triumphant in the chariot of victory, Oh may the christian be awake to the *signs of the times*, and be true to his privileges and his responsibilities!

J. S. C. ABBOTT.

THE NECESSITY OF DIVINE INTERPOSITION ON BEHALF OF THE CHURCH.

"Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old."
Lam. v. 21.

THUS spoke that weeping, sorrowful, yea, almost broken-hearted prophet, Jeremiah; and thus he breathes out his soul to God, praying that he would graciously "turn" the captivity of his chosen people, and "renew" unto them that prosperity and happiness which, in "days of old," they had been favoured with, but did not value as they ought to have done, and were deprived of, because of their sins. The prayer proves the prophet's concern for the people, and his reliance on the God of Jacob for their salvation—"Turn thou us unto thee!"

The proposition is,—that God's interposition is needful on the behalf of his church. It always has been, and how needful is it now, in 1847!

But our object, in this paper, is to supply the proof of this; and to show what influence it should have upon our minds.

Supply the proof.—None, we suppose, will dispute the fact asserted; proofs of which we are supplied with in abundance. The first we mention we gather

1. *From the declarations and promises of the word of God.* The necessity of God's interference, power, influence, is thus taught by himself, who, speaking of his church, says,—“I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.” And the psalmist,—“The Lord is thy keeper!” Jehovah has been the keeper of his people in all ages, and is their protector still.

Again—and it is the language of Jehovah! “Not by might, nor by power; but by my Spirit.” All human power would have proved utterly insufficient to the preservation of the church; and, “Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.” But Israel's keeper sleepeth

not,—his eye is always upon Zion, and his energy is always necessary to her prosperity. Our Lord taught the same truth to his disciples, saying, “Without me, ye can do nothing.” Nor could they; nor is it possible for the people of God to prosper, and “grow in grace,” only as they are united to Christ, the Vine: severed from him, there can be no fruits of righteousness—they must wither, be useless, die! “I have planted, Apollos watered; but God gave the increase,” says Paul. This he has done in every instance, and this he only can do. Oh that his people may ever feel that he is all in all to them!

But the necessity of his interference we further gather

2. *From the prayers of his people in all ages.* How did they pray, and to what end? Let us listen to their supplications at the throne of grace:—“Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies toward me? are they restrained?” Isaiah lxiii. 15—and lxiv. 1:—“Oh, that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence!” And thus the church prays:—“Return, we beseech thee, O God of hosts: look down from heaven, and behold and visit this vine: And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.”—Psalm lxxx. 14, 15, 17, 19.

Now, such earnest prayers as these show, that those who presented them felt that the presence and grace of

God were essential to the well-being of the church. And surely they are; so that we may well say, "If thy presence go not with us, carry us not up hence!" and pray, "Leave us not!" Ah, there are too many signs of God's departure—too many proofs of his Spirit being grieved with his professing people in our times! But this will appear from the next proof, which is to be derived

3. *From the state of the church.* This has fluctuated, having been sometimes prosperous, and then low and sleepy. In Egypt, its state was oppressive—in the Wilderness, wandering and unsettled—in Babylon, captive—in the apostolic age, persecuted, yet prosperous. The disciples were "persecuted, but not forsaken—cast down, but not destroyed—sorrowful, yet always rejoicing—rejoicing in hope of the glory of God!" and eminently successful, under all their afflictions and oppressions, in advancing his glory among men. And to its existence under these various conditions, the interposition of God was absolutely essential.

But what is the state of the church now? How is this to be ascertained? By the degree of her advances upon the world of the ungodly. But how small and how slow have those advances been! This admits of demonstration. Suppose we say, that the world contains ten hundred millions of souls, and that there are two hundred and fifty millions of professing christians. These will constitute the visible or professing church on earth. Then, strike off from these, the various heretical sects, with all such as "hold the truth in unrighteousness," and the multitudes who are merely nominal christians, and what is left? At the utmost, not more than one hundred million out of ten! But is not this a solemn consideration? Does not this prove that the church is far from being prosperous? We know that good is doing, and, perhaps, more than we imagine, and yet how little comparatively! But

from this condition of the church, as a whole, we are supplied with another strong proof of the necessity of the divine and almighty interference of the Lord. And this appears further evident

4. *From the inefficacy of means alone.*

It is proper to use the means of grace, because God has so commanded, and because only in the use of them have we reason to expect the Divine blessing. Yet the means, in themselves, are powerless: the energy is in the arm of Jehovah, for the making bare of which we are to pray. And though human agency is necessary—for "how shall they hear without a preacher?"—we are ever to remember, that "neither is he that planteth anything, neither he that watereth, but God who giveth the increase." Thus we are not to rest in the means, nor depend on them who use them. We know indeed, that "beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace:" but we are not to forget, that all such "have this treasure in earthen vessels, that the excellency of the power may be of God, and not of man." Boasting is excluded, and this, that God might have the glory.

Supposing the fact to be proved, that God's interposition on behalf of his church is needful, we are to show—*What influence this should have upon our minds.*

In a word, it should produce excitement. Not that transient and merely natural excitement, which some evince under any novel measures; but a deep, lasting, steady, holy excitement of all the powers of the soul. Nothing of consequence is done, either in the natural, political, or moral world, without excitement. Religion is exciting; and until it moves, excites, and fires our affections, we have not enough religion—if any worthy of the name. We know that religion must commend itself to the judgment of men, but it has its seat in the heart. There it lives, actuates, and governs—possessing the reins. It has to do,

principally, with the affections of the soul:—"Thee will I love, O Lord, my strength!"—"Whom, having not seen, ye love."—"The love of Christ constraineth us!"

The truth, therefore, which we have been endeavouring to prove, should excite in the minds of the people of God—should excite in *our* minds—

1. *A spirit of humility.* The fact itself is humbling, and it should humble us before the Lord. It should lead us to feel our nothingness, helplessness, unworthiness. It should impress our minds with a sense of our unprofitableness—teach us that we are less than nothing, and vanity, and that our proper place is in the dust before the holy God.

This truth should excite further—

2. *To examination.* Only let it have its proper influence upon our hearts, and it will lead us to examine into our state, feelings, motives. "Examine your own selves!" exhorts Paul. Are we, in any way, known or unknown, the cause why the truth does not more prevail? Let us ponder this question, and pray—"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting!" Why did Jesus pray that his people might all be one?—"That the world might believe." John xvii.

The truth before us should likewise excite—

3. *To prayer.* The condition of the church, in the time of the prophet, excited him to pray. He deeply felt; and knowing that God's power and grace were needful, he prayed, in the words at the head of this paper, "Turn thou us unto thee, O Lord, and we shall be turned!" And we think, that until a greater spirit of prayer is excited in the church, greater advances upon the world of the ungodly will not be made. "For this thing I will be enquired of, to do it for the house of Israel." Oh that members of churches may be

excited to pray more, and to come out and join in prayer with their brethren! Why, if an angel of God were to come down and preach the gospel of Christ, and prayer continued to be neglected, he would preach in vain. How can the word of God have its proper effect among a people who are disobedient to the divine commands, "forsaking the assembling of themselves together?" It is hard work to preach to such a people, and no wonder if their souls are lean. They need not expect a blessing under the word, if they wilfully keep from the prayer-meeting. These absentees, these violators of the revealed will of the Lord, may complain that they are not edified; but let them "repent, and do the first works," or Christ, in the end, will "spue them out of his mouth!" He says he will, and he cannot lie.

This truth should, moreover, excite—

4. *To zealous co-operation.* "The zeal of thine house hath eaten me up," says the Son of God—"Be steadfast, unmoveable, always abounding in the work of the Lord," exhorts Paul—"Let not thine hands be slack," is the voice of God. And the church is thus exhorted—"Awake, awake; put on thy strength, O Zion!" Isaiah iii. 1, 2. There must be a working together—a union of effort, each one seeking to advance the divine glory. Oh that it were thus in all the churches! God will interpose for those who are concerned to do his will—their "days" shall be "renewed as of old."

But let the fact, that the interposition of God is necessary, excite us—

5. *To dependence on Him.* "Trust ye in the Lord for ever!" Why?—"For in the Lord Jehovah is everlasting strength." Is not this a powerful reason to induce to confidence in him? Yes, it is on him we are to depend for success; and then, for all the good that may be done we are to give to him the glory. It must be made to appear that his people

feel themselves to be nothing, and GOD ALL IN ALL. Then, pleading the promises, we take hold on God's strength, and, in that strength, we go forward, and God giveth us the victory!

Thus should we be excited and stimulated; and when it is thus, with what holy fervour will the prophet's prayer be presented—"Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old!"

But, alas, how many are unmoved and unconcerned! O Lord,

"Thine own all-saving arm employ!"
"Awake, awake, O arm of the Lord!"—
"Come from the four winds, O breath,
and breathe upon these slain, that
they may live!" Be this the holy
 resolve of every lover of Zion—

"Lord, I cannot let thee go,
Till a blessing thou bestow;"
 and then he will bless, and "revive
 his work in the midst of the years."

Battle, Sussex. R. G.

THE MILLENNIUM, PERSONAL REIGN, & RESURRECTION.

REASONS AGAINST THE OPINION THAT CHRIST WILL REIGN PERSONALLY ON EARTH DURING THE MILLENNIUM, AND THAT THE RIGHTEOUS WILL BE RAISED FROM THE DEAD BEFORE THE GENERAL JUDGMENT OF THE LAST DAY.

AN EXPOSITION OF REV. XX. 4—6.

BELIEVING that the great conflict by which the millennial glory will be ushered in, has commenced, and that no system of error is more calculated to paralyze and stupify the mind than that which maintains the idea of a personal reign of our glorious Redeemer on earth, and knowing that many by means of Mormonism and other forms of Millennarianism are being led away into this opinion, I am anxious to call attention to what I conceive to be the true import of this important passage, which is continually being cited in support of this sentiment.

The passage describes the vision of John as presenting to his attention an appearance of thrones, with persons sitting on them, to whom judgment, or the right of judging, was given. He had, moreover, a representation of *souls*, or *spirits*, which he was led to understand were the souls of those who had been slain on account of their attachment to the truth as it is in Jesus, and their steadfastness against antichristian errors. These souls are said to reign with Christ a thousand years; and the state thus presented to notice is termed *the first resurrection*.

Here then, we may observe, that this is not a resurrection of *bodies*

from the grave; it is not described as a resurrection from the *dead*; but a *vision of souls living and reigning* with Christ. The resurrection of *bodies* is in scripture termed a resurrection from the dead. And our Lord has clearly shown us that there will be one general resurrection of the dead, including both the resurrection of the bodies of the righteous and of the wicked. If there were no examples in scripture of a metaphorical use of the resurrection from the grave, as signifying the regenerating power of divine grace, it would be less surprising that this passage should be supposed to possess a literal meaning. But as our Lord himself has employed the metaphor in this sense, we have, in that fact, the most substantial foundation for our theory.

"Verily, verily," said the glorious Redeemer, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." But who are the dead here meant? why doubtless the same class of whom He said in another place, "Let the dead bury their dead;" those whom Paul describes as "dead in trespasses and sins." The Great Teacher then adds—"Marvel not at this: for the hour is coming, in the which all that are

in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation:" John v. 28, 29. And as further proof that there will be one only general resurrection, He who is the *Resurrection* and the *Life*, has positively declared that all those who are given to him by his Father; all who see him and believe on him; all who are drawn to him by the Father; and all who receive him by reliance on his death; He, Himself, will raise them up at the last day.—John vi. 39, 40, 44, 54. And he has further informed us, that in the last day all unbelievers shall be judged by the word that he hath spoken.—John xii. 48. Paul also speaks of the general resurrection of the dead as including both the just and the unjust—Acts xxiv. 15. After such plain and indisputable proof that there will be only one general resurrection of the dead, and one general judgment, it may well be asked—What need have we of any further witness? Nevertheless, be it observed, that this view of the subject is further corroborated by many other passages when reference is made to the "day of judgment," and "the day of the Lord:" among which the following may be noticed—1 Cor. v. 5; 2 Cor. i. 14; 1 Thes. v. 2; 2 Peter iii. 10; Jude 6.

Thus we see that these passages all concur in referring to one particular day, as being the day of the Lord, and which, with the passages before noticed, show that the resurrection of all the dead of every class will take place in that same *awful day*, when the present state will be brought to a final close. Moreover, it is clearly shown by our Lord, in Matthew xxv. 31—46, that in that day there will be a complete and final separation of the righteous and the wicked; and that the one will go away into everlasting punishment, and the other into life eternal.

Now unless it can be proved that

there will be more than one resurrection of the dead, the resurrection at the beginning of millennium, cannot be understood as being a resurrection of bodies from the grave. Moreover, as there is no intimation whatever in this passage of a resurrection of bodies, but of souls only, we may, for the purpose of sustaining our position, inquire whether the term *souls* in this passage may, by any lawful method of interpretation, mean persons, inasmuch as in various places in the scriptures, the term *souls* is applied to individuals as living and rational beings.

In entering on this inquiry it will be at once apparent to every one who understands the construction of a sentence, that whenever the word *soul* is in regimen, or construction with a genitive case, it cannot be taken for the person. The original word for which the authorized version gives—"them that were beheaded," is literally, "those cut down," or "those cut off." Hence the proper reading is the *souls* of those that were slain. Thus it must be observed, that John did not see the persons that were slain, but the *souls* of those persons. And as the *souls* were not slain, only the bodies inhabited by those *souls*, the *souls* could not be buried in the grave, and consequently could not be raised from the dead. Therefore the conclusion is inevitable, that the resurrection here described cannot be understood in a literal sense.

By referring to Rev. vi. 9—11, where we read of the *souls* of them that were slain for the word of God, and for the testimony which they held, crying for judgment to be executed on their persecutors, and then returning to this passage, we see those *souls*, or some of the same class, reigning with Christ. And as the christian community had been in a state of constant depression, and in all past ages having been subject to various restrictions, that community is aptly represented by *souls* crying from beneath the altar,—christian

men crying out in their sufferings and bondage for deliverance from their oppressors, and for full and unrestricted liberty to show forth the honour and glory of their exalted Saviour's reign. And the time having at length arrived when their great enemy the devil and satan should be bound, they are now seen reigning with Christ, or in other words, they are now in the full enjoyment of that freedom, in the exercise of which they are enabled to extend the reign of their exalted Lord, and to maintain his honour and dignity in the world as the only king and sovereign head over his redeemed people. And thus viewing the holy ecclesia existing in all ages as one, we have a fulfilment of that majestic prediction expressed in the song before the throne—"And he shall reign on the earth."

Thus it becomes apparent that the thrones seen by John are referable to the same delightful period predicted by Daniel vii. 26, 27, where the sitting of the judgment represents the supremacy of truth and righteousness throughout the whole world, when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting king-

dom, and all dominions shall serve and obey him."

Although the Millennarians speak of the kingdom or reign of Christ as having not yet commenced, it is the delightful privilege of those who can behold the dominion of their Lord continually extending, to rest assured that the means now in operation for the evangelization of the world, are the same which in every age have been mightily, through God, to the pulling down of strong holds; and that these means will become increasingly successful, till the whole earth shall be filled with his glory.

The result of this examination may be briefly stated in the following forms:—

1. The resurrection of the bodies of all believers will take place at the last day: but the resurrection here described will take place above a thousand years before the last day: therefore this resurrection is not the resurrection of the bodies of believers.

2. The resurrection of the bodies of the just and the unjust will be at one and the same time: but the resurrection here described is applied to the just only. Therefore this resurrection is not a resurrection of bodies from the grave.

Kidderminster.

J. M.

Poetry.

CARMEN CHRISTO.

Affirmabant, quod essent soliti stato die ante lucem convenire; Carminque Christo, quasi Deo, dicere secum invicem.—Plinii Epist. lib. x. 97.

They (the Christians) affirmed that they were accustomed on a stated day to meet together before daylight, and to sing alternately among themselves a Hymn to Christ, as God.

Jesus, Redeemer, in whose expiation

Peace to the guilty, through faith is restored!

By those deep sorrows which wrought our salvation,

Now, we beseech thee, to hear us, O Lord!

Jesus, our advocate, still interceding [pleadest]

For the contrite and meek, by whom grace is im-

In thy compassionate all powerful pleading

Now, we beseech thee, remember us, Lord!

Jesus, our wisdom! hiest day-spring from heaven!

Thou whose effulgence illuminates the heart,

Truth in thy gospel to us thou hast given;

Now, we beseech thee, thy Spirit impart.

Jesus, the Holy One, who in each duty

Hast left thy bright pattern to mark out our way!

Form in our souls the new man in his beauty;

Let our deportment thine image display.

Jesus, our harbinger, thou hast ascended

To open our passage to regions above,

Where days of mourning and fear shall be ended!

Hear us, O Saviour! and answer in love,

Judge of the nations! all men shall adore thee

Seated in glory upon thy white throne,

When thy dread summons shall call us before thee,

Claim us, O Christ, in that day as thine own!

Abergavenny.

H. P.

Reviews.

MEMOIR OF WILLIAM KNIBB, MISSIONARY IN JAMAICA.

By JOHN HOWARD HINTON, M.A.

MEMOIR OF WILLIAM YATES, D.D., OF CALCUTTA;

With an Abridgement of his Life of W. H. Pearce.

By JAMES HOBY, D.D.

London: Houlston and Stoneman.

THAT Knibb and Yates—each a bright star in his hemisphere, should disappear from mortal vision at the same period—that funeral orations should be delivered for both at the same time—and that their Memoirs should appear together, is remarkable.

These volumes will be welcomed by all evangelical christians; for Knibb and Yates were esteemed and admired far beyond the limited circle of their own denomination—the one for his indomitable courage and unwearied zeal—the other for his amiable spirit and rare endowments. The baptists, with whom they were connected, will ever cherish the most affectionate remembrance of these excellent missionaries; whose lives, and labours, and dying hours, are here portrayed by two eminent ministers, friends of the departed, whose reputation is a sufficient recommendation of the volumes before us.

In considering how we could best give our readers a concise view of these volumes, we concluded that we could not do better than copy the Preface and Contents of each; and although these are comparatively short, yet they will occupy more of our space than is usually allotted to this department. This our readers will, we trust, excuse. We are anxious that these volumes should find their way into every christian family competent to purchase them, and we trust that congregational libraries and teachers of sabbath schools will make an extra effort to place them side by side on their shelves.

“That William Knibb's Life should be written was demanded by the public; that I should be the writer of it was requested by his family and friends. Their wishes were in the first instance, indeed, directed to his beloved brother and successor in the

pastoral charge, Mr. Abbott, and it is to be regretted that one so long and so intimately acquainted with him, and with the sphere of his labours, should have found it necessary to decline the task. For myself, I confess that I was not unwilling to accept a call which would at all events place me in honourable and lasting conjunction with one whom I highly revered, and which might supply to me an opportunity of performing an important service to the cause of Christ. How far I have realized this hope it will be for others to decide. Whatever may be pronounced to be my deficiencies, I will plead nothing in extenuation but the simple and to some extent available fact, that I have never been in Jamaica, and have consequently no personal knowledge of the scene in which the subject of this Memoir lived and laboured. This has undoubtedly been to me a great disadvantage; but having contended with it as well as I could, I must now leave the reader also to bear its consequences as he may.

I have written almost entirely from documents. Many of these are in print, but by far the larger proportion of them are in manuscript, and consist of letters to various persons. In relation to these documents I must in candour inform the reader of two things: first, that I have inserted few of them at length, but have rather selected such portions as were suitable to my purpose; secondly, that I have not in any case made a point of adhering to literal accuracy. The composition of Knibb's letters and speeches was not adapted for the press. I have found it, on the contrary, so loose as to require considerable freedoms; and I have taken them. I hope that by judicious persons who may take the trouble of comparison, I shall not be thought to have used improper licence.

So many portraits of Knibb have appeared, and so little novelty seemed possible in any further attempt, that I at first determined to publish this volume without one. Pressed, however, with the importance of this adjunct to a biographical sketch, and favoured by my friend, Mr. Haddon, with the use of a daguerreotype as yet unengraved, I resolved to prefix to this Memoir as perfect and finished a resemblance of it as could be procured. Mr. Cochran has elaborately executed the plate, and I am not without hope that I shall have succeeded in presenting to the public a more striking and characteristic likeness of Knibb than has yet appeared. He sat for it during his last visit to England, and but a few months before his death.

With a view to afford the reader further gratification, I have placed as a vignette on the title-page, a view of the house at Kettering, Jamaica, which was presented to him by his flock, and in which he died.

The friends who have aided me in this work, although they have not been numerous, have been very kind, and on the conclusion of it I return them my sincere thanks. That many more facts may be collected than I have yet become acquainted with I have not the least doubt; and should any persons make communications of this class to me, I shall be but too happy to incorporate them in any future edition.

Nothing now remains for me but to request a kind acceptance of this volume from the public, in whose eyes the subject of it has occupied so large a space; from the committee and members of the Baptist Missionary Society, in whose service he so long and so efficiently laboured; from the black population of Jamaica, whom his unquenchable benevolence inspired with such intense affection, and from among whom his ardent piety attracted so many to the cross; and above all, from that weeping family circle who have had the happiness of moving round such a centre, and the honour of looking up to such a head."

Contents.—"His early life, to the sailing of his brother Thomas for Jamaica—His early life, from the sailing of his brother Thomas to Jamaica to his death—From his brother's death to his own arrival in Jamaica—His public life in Kingston—His private life at Kingston—Revival of hostility to missions in Jamaica—From his settlement at Savanna-la-Mar to his removal to Falmouth—From his settlement at Falmouth to the insurrection—The insurrection—From his arrival in England, in June, 1832, to his return to Jamaica, in August, 1834—The state of the church at Falmouth from the insurrection until his return in 1834—From his return to Jamaica in 1834, to the era of freedom—From the era of freedom to his second voyage to England, in 1840—His second visit to England—From his arrival in Jamaica in January, 1841, to his third visit to England—His third visit to England—His labours in Jamaica from 1842 to 1845—His fourth visit to England—From his return to Jamaica to his death—Estimate of his character and labours."

"The life of that servant of God, whose biography is here given, would have been as uniform and unvaried as the ordinary incidents of human existence will allow, but for missionary engagements. Even the diversified scenes of a foreign land, and the river voyages far into the interior of Asia, as well as visits to America and France, have not altogether changed its character.

He was remarkably a man of one object: "*uni, soli at semper*," might have been his motto; or, adopting the words of the Apostle, "*This one thing I do*," he might have applied them to his earliest, unremitted, and latest pursuit. He was a *LINCOLNIST*; and his scholarship was consecrated to the service of truth—to the service of *the* truth in the highest, most simple, and sublime sense—by faithfully translating the Word of God. Like some placid river, gliding onwards but to fertilize and bless, he was constantly absorbing new tributaries, deepening and widening, but retaining the same attributes of calm, untroubled flow. At the commencement of his career, when ordained to his work, he used this image to describe his youthful life: "I have been borne along from one place to another, as if by a flowing stream, on which I have met with few incidents which have caused me to mark the advancement I was making, so that I know little more than that I once commenced my course, and that I am where I am." At the very close of his life he also wrote, "My time, you will perceive, is occupied in a manner that furnishes but little details. If you know how I am employed one week, you will know how I am engaged the whole year." It may seem at variance with this general observation, that he was more than once engaged in controversies of intensely exciting interest, and that he filled so many important posts of duty; but it will be seen how constantly he reverted to his favourite employment, in the very midst of diversified occupations.—A cataract or a whirlpool may for a moment disturb without altering the general character of a deep and calm current.

In thus claiming the privilege of friendship, to embalm the memory of the dead, the author regrets the entire destruction of all private papers; but has been able to avail himself of an unbroken series of letters, which form a sufficiently complete autobiography. It was at one time his intention to have comprised in this volume short biographical sketches of Messrs. Lawson and Penney, as well as Pearce; but he finally decided on presenting only so much relative to those beloved brethren as could be furnished from the pen of Dr. Yates himself.

These memorials are preserved, not without hope that it will please God to bless their perusal for his own glory, by exciting, sustaining, and regulating that missionary spirit which has so remarkably characterized the last half century."

Contents.—"Chapter 1. Birth, early life, education—2. Engagement as a missionary—3. Ordination, voyage, marriage, Serampore—4. Removal to Calcutta, formation of the Calcutta Union—5. Residence and labours in

Calcutta, return to Europe—6. Visit to America and Europe—7. Return to India, death of Mrs. Yates—8. Resignation of the pastoral office, translator, death."

THE NEW TESTAMENT,

WITH UPWARDS OF SIXTY ILLUSTRATIONS.

London, 108, Strand.

A SPLENDID panoramic view of Jerusalem and the neighbourhood is prefixed to this edition of the New Testament, the chief peculiarity of which is its illustrations; but with the exception of the view already noticed, and a few other sketches of scenes and places, all the rest of the engravings would have been better omitted. Indeed some of the sketches are highly objectionable, popish, and horribly superstitious—not fit to be introduced into any family; and the cuts are not so well executed as we had a right to expect. We are therefore, upon the whole, much disappointed in this performance. We expected something better from the spirited publishers of the *Illustrated News*, who often succeed admirably in furnishing us with sketches of passing scenes as they occur, but who are, in our judgment, greatly at fault in this attempt to "illustrate" the New Testament. Better stick to their peculiar vocation.

A REPLY

TO THE CHARGES AND STRICTURES
OF THE FREE CHURCH MAGAZINE.

BY F. JOHNSTON,

London: Houlston and Stoneman.

OUR attentive readers will recollect, that, a year ago, (April 1846) at page 159, we furnished a copy of a Tract published by the Baptist Union of Scotland, on "The Origin, Antiquity, and Claims of the Baptists;" and at page 175, we furnished some curious information of the proceedings of nine baptist ministers, with extracts from the *Free Church Magazine*. The Baptists of the "Union" have been hardly dealt with. The tract in question was represented as "a tissue of glaring falsehoods throughout" by the Editor of the "Free Church," who further called upon the "Union" to "disclaim and condemn it, or prepare for its vindication." They chose the latter, and the Editor was called upon to substantiate his charge. But this he was slow to do, for two letters were sent to him, and

several months elapsed before he made any reply. The Secretaries of the Union however persevered, and at length a reply appeared. Now let our readers compare these facts with the pompously important language in the two notes of this Editor at pages 175 and 176, commencing "We cheerfully insert," &c., and "We have received," &c., and then say what they think of this "Free Church" Editor.

The cheap pamphlet before us gives the history of this affair, and then proceeds to a vindication of the "offensive" Tract, and an examination of the reply of the Editor of the *Free Church Magazine*, who will, we imagine, after this be a little more careful how he meddles with the baptists again. Indeed he seems perfectly satisfied, for though six months have passed away since this pamphlet was issued, of which he immediately received a copy, and of which too he has been reminded, he "makes no sign." Fie! Dr. Hetherington, fie!

THE COMMISSION

Given by Jesus Christ to his Apostles Illustrated; and a Sermon on the Assurance of Hope.

BY ARCHIBALD M'LEAN.

With a Memoir of the Author, by W. Jones, M.A. Tenth edition.

London: Houlston and Stoneman.

MR. ARCHIBALD M'LEAN was pastor of a baptist church in Edinburgh, and was deservedly held in high estimation for his good sense, sterling piety, and firm integrity. And although, like all other men who strike out into a new and untrudged path, he may, now and then, be found wandering a little from the beaten way, there is such a considerable proportion of what is excellent in all his writings, that we cannot but cordially commend them to the attentive perusal of the christian public, and hope that the Publisher will meet with sufficient encouragement to induce him to proceed with the publication of the whole of Mr. M'L.'s works, of which this is the first volume.

EPISTLES TO THE FEW:

Being a real Correspondence—in Three Volumes.

London: Harvey and Darton.

WE cannot recommend these little volumes. We fear there is more of harm than good in them.

Baptist Church History.

MELBOURNE, SOUTH AUSTRALIA.

THE colony of Port Philip was founded in 1837 by Sir Richard Bourke; one of its chief towns is Melbourne, situated in 37-49 S. lat., and 149-5 E. lon., with a population exceeding 6,000. Melbourne is built on the most northern recess of the beautiful and extensive bay of Port Philip, at the confluence of the rivers Mariburnong and Yarra-Yarra, either of which is navigable for several miles for small seafaring vessels. From its situation to the west of the western entrance of Bass's Straits, vessels can leave Melbourne for the East Indies, the Cape, and Europe, all the year round, without being compelled to attempt the dangerous passage of Torres Straits. This circumstance makes Melbourne a month's sail nearer to the countries on the Atlantic and Indian Ocean than Sydney, while the sun is in the northern hemisphere, during which the winds blow with such force through Bass's Straits and round Tasmania, that it is almost impossible to stem them. So important an advantage, coupled with the fact that the county of Bourke, in which it is situated, has risen in population, since its formation in 1837, to be nearly equal to the most populous county in the old colony of New South Wales, renders it probable that Melbourne will, in a very short time, surpass Sydney in importance and size, and ultimately become the capital of the British settlements in that remote region of the world.* The formation therefore of an evangelical baptist church, in a locality possessing such advantages, and having such prospects, is a circumstance of the utmost importance, and fraught with results of eternal magnitude, not only to the residents of Melbourne, but also to those of the whole colony; involving, as it does, nothing less than the glory of God, and the amelioration and salvation of mankind. These considerations give an interest to the history of the baptist church Melbourne, in the colony of Port Philip, Australia Felix, which will cause it to be read with pleasure by the disciples of Jesus generally, and especially by those of them that are baptists.

Among the early settlers at Melbourne there were a few baptists, who, feeling

themselves to be "as sheep without a shepherd," were accustomed to meet together to pray that the Head of the Church would send them a minister of their own denomination; and in accordance with his promise "If ye shall ask anything in my name, I will do it." He, by a series of providential events, answered the prayer of these his servants, and gave them the desire of their hearts. Mr. Ham, the pastor of a baptist church in Birmingham, had long suffered so severely from an asthmatic affection, that his friends anticipated his course was nearly finished. He was however advised about four years and a half ago, to seek a restoration of his health in a warmer climate. He therefore embarked for Australia, intending to settle near Sydney. On his voyage thither he visited the colony of Port Philip, and found out the baptists residing at Melbourne; they solicited him to preach to them in the Mechanics Hall during his stay in the colony; he did so, and when the vessel was about to sail for Sydney, they earnestly intreated him to stay with them; this he was unwilling to do, but at length consented to stay another month. In the meantime he sent on his family to Sydney. Before the expiration of the month, the large room of the Mechanics Hall, capable of accommodating upwards of 300 persons; was completely filled; when therefore Mr. Ham was about to leave, and had taken his place for Sydney, several respectable and influential persons came forward and gave him a most pressing and affectionate invitation to remain at Melbourne, offering, at the same time, to raise him a salary amply sufficient to maintain him and his family in comfort and respectability during the first year. This invitation he felt it his duty to accept, judging, from the various indications of providence so strikingly apparent, that Melbourne was designed by the Head of the Church to be the scene of his future labours. He therefore sent for his family, who, by the good providence of God, all returned in safety from Sydney.

The baptists having now obtained a minister of their own persuasion, proceeded to take vigorous measures to establish a baptist cause at Melbourne. They at once engaged the Mechanics Hall at an

* See also Penny Cyclopædia, Vol. xxvii. p.p. 4, —24, article—Wales, New South.

annual rental, and in July 1843, (only a few months afterwards) a baptist church was formed consisting of sixteen members. Mr. Ham was unanimously chosen to be their pastor, and two of their number were ordained to the office of deacons. The church being now constituted and set in order, their next effort was to secure for themselves and the baptist denomination a chapel of their own at Melbourne, in which to worship the Most High—in this also they succeeded. A neat, substantial, and handsome meeting-house, 54 feet by 37, with a front gallery, all neatly pawed with cedar, (a wood the insects will not touch) has been erected at a cost of rather more than £800, and was opened in December 1845.† Government would readily have given £300 towards the cost of the chapel if the baptists had applied for help, but they nobly preferred carrying out the voluntary system, even in that distant region, and happily they have raised nearly the whole amount.

Ever since the commencement of the baptist interest at Melbourne the Divine favour has evidently rested upon the undertaking; the congregation has continued to increase, sinners have been converted, and the solemn ordinance of baptism has been several times administered, so that the church now numbers forty members, with a certain prospect of further additions. These efforts of theirs to establish a baptist church and congregation capable of sustaining the ministry and other expenses without aid from government, taught the brethren at Mel-

† Building materials, and labour, were cheap at Melbourne, in 1845; such, however, is their present high price, that now, it could scarcely be built for double £800.

bourne how much might be accomplished by christian benevolence, perseverance, and zeal.‡ Influenced therefore by these principles, they directed their energies to promote the education of the young; a sabbath school containing about 100 children, and an infant day school with 107 children, have been raised by them, and are now vigorously sustained; to the latter the government grants annually a sum equal to the amount raised for its support by free contributions.§

Besides these labours in the cause of truth and righteousness, our brethren have recently commenced a mission to the Yara tribe of aborigines, who generally reside near Melbourne. In addition to their efforts for the salvation of adults, our friends have established an institution for boarding and educating the children; the present number in the establishment is twenty-two, which is likely to be increased to forty, (the whole number in the tribe) when the parents see that the institution is likely to be permanent. The lowest estimated expense of this mission, in its present limited form, will be £300 per annum.

Such is a sketch of the origin and subsequent proceedings of the baptist church at Melbourne, in the remote colony of Australia; its brief details are replete with interest, and furnish a remarkable example of extraordinary success. An example which we trust will not be lost on the churches of Christ in this country.

A TRAVELLER.

‡ Government would give the baptist congregation at Melbourne £200 per annum, were they at all disposed to accept "State pay." The system pursued by our rulers in most of the colonies of Great Britain is, to pay all religious sects that are willing to receive State support, either in part, or wholly.

[§ Ah, they should have refused this also!—ED. B.R.]

Christian Experience.

WILLIAM WILLIAMS

WAS born at Holyhead, in the Isle of Anglesea, North Wales, in the year 1773, of parents who either neglected or were too poor to give their son even the commonest rudiments of education, so that it was only by his own efforts and perseverance that the subject of this memoir learned to read and write.

In early life he removed with his parents to Birmingham: this circumstance, apparently so unimportant, was to determine his future course in life. While he was only a youth, the preach-

ing of the late Mr. John Bradford, under the window of the house where Mr. Williams lodged, was blessed to his conversion. Oh, how many are the instances with which we are constantly furnished, in the conversion of sinners by out-door preaching, that it is an agency approved of the Most High, and on which His benediction rests! Mr. W., soon after his conversion, united with Mr. Bradford's church: some years subsequent, he removed to London, and having embraced the principles of the baptists, he was baptized in 1811, and united with

the baptist church, Blandford-street, then under the pastoral care of the late Mr. John Keeble.

At this time his heart burned within him for the salvation of sinners; he therefore communicated to the church his desire to preach the gospel, and as a trial of his gifts, he was requested to give a word of exhortation on the afternoon of the sabbath: the result, however, was so unfavourable, that neither Mr. Keeble nor the church in Blandford-street gave him any encouragement to renew his efforts at public preaching. This appears to have been the only decision they could come to, for at that time Mr. W. was unable to read a chapter without committing numerous and glaring blunders, so that his knowledge of divine truth was necessarily both limited and inaccurate. He was, nevertheless, so dissatisfied with the conclusion to which his friends had come, that he forthwith commenced preaching in his own parlour to all who chose to attend. In this effort he was successful, the room soon became too small, to accommodate the members that attended: this induced him to build a small chapel on his own premises which he named "Achor Chapel." Soon afterwards five believers gave themselves to the Lord and to each other, to walk together in the fellowship of the gospel, as a church of Christ, and invited Mr. Williams to become their pastor, an invitation he felt it his duty to accept, and was ordained in 1814. The ministering brethren who conducted the ordination services have all been called to their reward.

Success continued to accompany his labours as a preacher, the church and congregation increased, so that Achor Chapel became too strait; the church, therefore, engaged a meeting-house in Dudley-court, Soho: this, however, was soon so crowded, that a larger chapel became indispensable. Grafton-street chapel, Soho, was offered for sale about this time: this the church sought, and obtained on lease, and entered upon it in 1816. Mr. Williams's labours as a minister of Christ were at this time very great; he had preaching stations at Knightsbridge, Lambeth, the Regent's Park, and St. Giles's, at the two latter stations he was accustomed to preach in the open air. The chapel in Grafton-street soon became crowded with attentive hearers, many were converted, baptized, and added to the Lord. Mr. W.

had by this time acquired considerable popularity as a preacher; his discourses, though by no means polished, were nevertheless distinguished by an energy, boldness, and originality, which arrested the conscience, impreared the mind, and rendered them ominently successful in the conversion of sinners, so that the church increased until it numbered 400 members. But amidst this prosperity some dissensions arose, which ended in the secession of several members; some of these subsequently returned, and the places of the others were soon afterwards filled up by fresh additions to the church. For several years subsequent the Lord greatly blessed his labours, so that the church was very prosperous, but for some time past it has been in a low and declining state, from several secessions that have taken place, owing to differences that have arisen among the members of the church, until their number has been reduced to little more than seventy. Amidst these discouragements Mr. W. went on for several years, praying and preaching, until the withdrawal of a number of members, in the decline of his life, at length completely broke his spirits. But the God whom he served has mercifully taken him from the scene of his labours and trials, his joys and sorrows, his successes and his sufferings, to the enjoyment of the rest that remaineth for the people of God. He died supported and cheered by the great truths which he had so long ministered to others, on Wednesday, Jan. 27, 1847, in the seventy-fourth year of his age, and the thirty-fifth of his ministry.

While we cannot but sympathise with Mr. Williams in reading the account of his trials as a minister, we nevertheless feel that he might have prevented some of them and mitigated others. Had he in the days of his church's prosperity urged the members to colonise themselves, a new stimulus would have been given to their piety and zeal, the cause of Immanuel would have been strengthened and extended; energies thus roused to action would have exerted a wholesome and beneficial influence upon the piety, sympathies, and prayers, of his own church, and would necessarily have prevented the schisms and divisions which took place again and again. Mr. Stovel, Prescott-street, London, once remarked, "If churches do not colonise when their numbers are large, and their circum-

stances are favourable to the extension of Christ's cause in the world, God will, in anger, compel them to colonise;" and the history of many churches besides that of Grafton-street, London, confirms in records of sorrow the accuracy of his remarks.

Essex.

SIMON WAKEFULL.

HENRY THOMPSON,

Late of Paradise, near Newcastle-on-Tyne.

OLD age, especially when combined with the fear of God, justly deserves, and generally obtains, sincere respect. To him who has weathered the storms and welcomed the sunshine of four score years, is willingly acceded the deference due to his advanced years—a deference which overlooks the adventitious circumstances of rank and station, and deems "the hoary head a crown of glory when it is found in the way of righteousness." These remarks may, it is conceived, be fairly applied to the much esteemed individual whose name stands at the head of this paper, and of whom it is intended herein to furnish some "slight memorial."

He was born at Scotswood, near Newcastle-upon-Tyne, some time in February, 1765,* and died at Paradise, in the same vicinity, on the 3rd of February, 1847; consequently he had reached the period at which the remaining strength of man is said to be "labour and sorrow," and wherein "the days of darkness are many." At a comparatively early period of his life Mr. T. appears to have embraced the gospel, as, from the records of the baptist church at Tuthill-stairs, Newcastle, he seems to have been baptized on the 11th of August, 1793, by the Rev. T. Skinner, at that time the pastor of the church; and he then became a member of that community, remaining connected with it until the day of his death, a period of upwards of *fifty-three years*; nor is the writer aware that, during this extended period, there was ever just reason to call in question the steadfastness and sincerity of his christian profession. Making due allowance for human infirmity, his conduct was exemplary, and his course steady and unostentatious. As a man, he was frank, open, and friendly; and of his trustworthiness as the servant of others, an opinion

may be formed from the fact of his having been retained during more than fifty years by successive proprietors of the extensive colour works, in which he was employed. As the head of a family, Mr. T. strove to exemplify his principles in the devout performance of family worship—in a due regard to the religious education of his children, and in a regular and early attendance on the public means of grace, notwithstanding his distance from the sanctuary, and other inconveniences. It was his wont, while health permitted, regularly to attend, with his family, the morning and afternoon services, returning home to spend the evening as best he might for his own and his family's good; and well will it be for them if, profiting by the recollection of these days past, they shall *all* become, as several of them have become, followers of him who it is humbly hoped has entered into his rest; nor will his former pastor, Mr. Pengilly, and other brethren, soon forget the interest he felt when preaching took place at his village, or when baptism was administered in the river near to his dwelling, the usual place of resort on these interesting and solemn occasions.

Our friend was no stranger to affliction, having lost several of his children by death—two of them very suddenly—but he bore his trials with proper submission and patience, and when intelligence of the death of his youngest son, who finished a brief but gratifying career as an agent of the Baptist Missionary Society at Fernando Po, was communicated to him, his grief for his loss soon gave place to acquiescence to the dispensations of Him who, in this and other like occurrences, "deals well with his servants according to His word."

At length the time drew nigh when our venerated brother must die—a time which increasing infirmities had warned him to expect. It came, and though it witnessed him not altogether free from those fears and conflicts with which men eminent for piety have had to struggle, it saw the earnest and steadfast adherence of his soul to Christ "the Rock of ages;" and it is humbly hoped he has been received into the presence of Him in whose power and faithfulness he desired to confide. At an early hour of the day already named his departure took place. He was interred at the Westgate-hill Cemetery, and his death was improved by his pastor, Mr. Sample, in a sermon on Psalm cxiv. 7. His age was eighty-two.

Newcastle-on-Tyne.

G. S.

* Mr. T. was the youngest of seven brothers, all of whom, save one, and he a Wesleyan, became members of baptist churches. To the honor of divine grace, and as an encouragement to parental solicitude and effort, let this be recorded. The father of this family used to be designated "Jacob and his sons."

Characteristic Sketches.

A SABBATH EVENING IN AN INDIAN LODGE.

On reaching the lodge, and signifying our wishes, we found the Indians readily disposed to exercise the rites of hospitality, and inviting us in, immediately appropriated the very best end of the lodge for our use. They were all seated around the fire, upon their blankets, which lay spread out on the mats for the night; and as the flickering light from the common fire fell round upon their swarthy faces, I numbered in all some fifteen souls, besides the children. As we threw down our blankets upon the spot allotted to us, I observed the old chief's wife bustling forward with a couple of calico covered pillows, which she kindly tendered us, and which we very gratefully accepted, as most desirable substitutes for the stiff boots previously appropriated to that end. I then handed the old chief a candle and some cigars, which I had carried with me as a sort of propitiatory offering, and after disposing of the candle amongst his luggage, he distributed the cigars all round, both to the men and women. They straightway lighted them at the fire, and with one or two very guttural "ughs" from each, by way of acknowledgment, they were very soon pleasantly engaged in testing the merits of my gift. While they were thus employed, I emptied my pockets before them, and exhibited all they contained which might prove entertaining to them, such as a pocket-compass, knife, purse, gold pen, &c., with all which they seemed much gratified.

These things being disposed of, I spread my blanket, and began to lay off my coat and vest for bed. Suddenly one of the Indians commenced singing, in his own tongue, that favourite hymn in all our churches,

"Come thou fount of every blessing," &c.

and all the rest, including the soft and sweet voices of the women, chimed in at once. The big old chief, who crouched beside me, not having the organ of tune very largely developed, growled monotonously along on a bass note, deeper than any noise I ever heard from man, and almost more profound than the lowest notes of a powerful organ. I was surprised and delighted at the sound of this

familiar old tune, and right heartily did I join with these children of the woods in singing its four double verses. So loud was our music, that our old Frenchman hearing it, imagined the death-song already commenced, and hurried up to see whether there might yet be a chance for our rescue. After the hymn was finished, they all turned their backs to the fire, and kneeling, in a prostrate position, one of them led in prayer. The petition was brief, and as musical to the ear as their language could make it. There was also a degree of earnestness about it that contrasted singularly with the stiff and lukewarm prayers we so often hear in our Eastern meetings. After he had concluded, the old chief, in his guttural tone, made a second prayer, apparently entering the presence of his Maker with fear and trembling. Strong man as he was, and brave no doubt as he was strong, he could not bow himself before the Almighty without betraying a reverence that bordered on bodily fear. We then re-seated ourselves, and the leader started another equally familiar hymn:

"Saviour, source of every blessing," &c.

exhibiting to us at the same time the book which contained it. The hymns were published on the one side in Indian, and on the other in English. When this was finished, the whole party kneeled as before, and one of the women commenced a prayer. The tones of her voice were remarkably soft and rich, and her prayer was pronounced in the most imploring and tender strain. Her face seemed buried in her blanket, and so oppressed did she appear with the burden of her sin, or her utter unworthiness before the Great Spirit with whom she conversed, that it was almost impossible for her to proceed. No hesitation or embarrassment of expression was perceptible, but the spirit seemed struggling with an awe that was almost painful. Her prayer did not exceed five minutes, and although it was uttered in a language wholly unintelligible to us, yet the tone in which it was pronounced, and the frequent mention of the one only name "Jesus," awakened feelings in our bosoms such as very few other prayers have ever done. She was followed by another female—the

young girl already alluded to—and the strain of her prayer was even more subdued and tender than the preceding. Her words came as soft into our ears as the breathings of an Æolian harp, and so plaintive that I know of nothing in civilized life with which to compare it. Yet there bowed the rude Indians, listening as reverently as though an angel from the spirit-land were addressing them, and the old chief at my side uttered a sob before it was concluded, that spake in the strongest terms his approval of the sentiments thus falling from his daughter's lips. And there, too, were the strangers, melted by the prayerful tones of an Indian girl, who seemed to have

attained the nearest possible access to the throne of Him who was to be found among the unbroken forests of the wilderness, as well as in the handsomely ceiled temples of civilized life. God bless that Indian and his family, for I know they besought a blessing from Him on our behalf; and long and often may those heavy woods resound with their songs, and the voice of their prayers. May it be your fortune and mine, Mr. Editor, to secure a place equally high in the heavens with those humble Indians of Two-Hearted river. After their services were completed, we lay down upon our mats, and slept very comfortably during the entire night."—*New York Evangelist*.

The Spiritual Cabinet.

INCONSISTENCY OF DEISTS.—It is the general practise of Deists to object against the mysteriousness of the gospel. They ought, however, to recollect that there is a great deal of plainness in it too, and that in its mysteriousness we only see the characteristic of a revelation from the incomprehensible God. Our minds cannot grasp the whole scheme of redemption, and are we to reject that which is made known, because "heaven's own shadow" rests upon it? But why refuse to believe in a fact that has much about it that is mysterious? Will the Deist here be a Deist in everything else. He dares not. He sees mysteries in nature, he believes facts which he cannot explain, and he acts upon his acquaintance with the bare fact. And is the gospel, which professes to contain a display of the glorious character of God, to state to us a plan, involving at once the infinite glory of God, and the endless concerns of eternity, is this gospel to be wholly and completely free from that mystery with which, because of the littleness of man's mind, all nature is filled? Is it to state no facts but such as shall be, in all their bearings and connections, perfectly comprehensible by the meanest capacity? Are Deists sincere when they avow a principle which, when properly developed, issues in such a requisition? What would they themselves say were the word of God a mere "Reading made Easy!" Here too, Deism conducs to Atheism. Let him who rejects the gospel for its mysteriousness so bring the whole of the divine im-

mensity into his own mind as to be able to give an account of God as clear of mystery as he desires the gospel should be, and if he cannot do this, either let him cease thus objecting, or let him embrace the Atheistic system at once. Why will not the Deist be consistent with his own principles? Is it not because he is himself aware of their unsoundness?

EVANGELICUS.

From Birt's Patriotic Evenings.

THE radical meaning of *Berek*, "to bow," is beautifully significant of the attitude of blessing. When God blesses man, "He bows his heavens;" when man blesses God, he bows down adoringly at his feet; when man blesses his fellow man in word, he bows in the attitude of prayer to God; and when man blesses his fellow man in deed, he bends over him like the good Samaritan over the wounded Jew.

The idea of Maimonides, that the empyreal heaven is formed by the spreading out of that Light with which the Almighty is clothed, is very beautiful, even in its extravagance. The Magians said of God, that Light was his Body, and Truth his Soul.

God's knowledge is, in its own nature, such as God alone can have. Creatures may know what God knows, by revelation from Him; but can no more know as God knows, than they can know all that God knows.

Therefore, when it was said of Jesus, that "he knew what was in man," it was a full and explicit assertion of his Godhead.

Narratives and Anecdotes.

THE MOCKERS REPROVED.—Some time ago, a man was tried at Cambridge, for a robbery committed on an aged gentlewoman in her own house. The judge was Baron Smith, a man of amiable character for religion. He asked the gentlewoman if the prisoner at the bar was the person who robbed her? "Truly, my Lord," said she, "I cannot positively say it was he, for it was duskish when I was robbed, so dark that I could hardly discern the features of his face." "Where were you when he robbed you?" "I was in a closet that joins to my bed-chamber, and he had got into my house while my servant had gone out on an errand." "What day of the week was it?" "It was the Lord's-day evening, my lord." "How had you been employed when he robbed you?" "My lord, I am a protestant dissenter; I had been at the meeting that day, and had retired into my closet in the evening for prayer and meditation on what I had been hearing through the day." She had no sooner uttered these words, than the court, which was crowded with some hundreds of students, rang with a peal of loud laughter. The judge looked round the court as one astonished, and with a decent solemnity laid his hands upon the bench, as if he was going to rise, and with no small emotion of spirit, spoke to the following effect:—"Good God! where am I? Am I in the place of one of the universities of this kingdom, where, it is to be supposed, that young gentlemen are educated in principles of religion, as well as in all useful learning? and for such to laugh in so indecent a manner on hearing an aged christian tell that she retired into her closet on a Lord's day evening, for prayer and meditation! Blush and be ashamed all of you, if you are capable of it, as well you may; and if any of your tutors are here, let them blush also to see in how ridiculous a manner their pupils and students behave." And then turning to the lady, he said, "Don't be discouraged, madam, by this piece of rude and unmannerly, as well as irreligious usage; you have no reason to be ashamed of what you have on this occasion, and in this public manner, said; on the contrary you may glory in it. It adds dignity to your character, and shame

belongs to them who would expose it to ridicule."—*Whitecross's Anecdotes on the Old Testament.*

AONIUS PALEARIUS, who was strangled and burnt at Rome, in the sixteenth century, had said of the Inquisition, that "it was a dagger drawn against men of letters," and was thereupon accused of Lutheranism. This man's name was originally Antonius, but being a poet, he had, in honor of the Muses, changed it to Aonius; and this was alleged as at once a proof and capital aggravation of his crime; for, said his accusers, he has discarded from his name the letter T, which is in the form of a cross, which clearly shows that he has rejected christianity, of which the cross is the symbol.

PETER DE BRUIS was burnt in St. Giles's Fields, near Thoulouse, on a charge of having, on a Good Friday, eaten flesh cooked with the wood of broken crucifixes taken from the highways and churches. They proved this charge against him, by accusing him of denying the usefulness of baptism to little children, the necessity of building churches, the propriety of worshipping crucifixes, and the presence of Christ in the Eucharist. They insisted, further, that there could be no doubt of his guilt in the matters of which they accused him, because he held that the sacrifice of the mass is a mere human invention, and that prayers and alms are of no avail for the dead.

PERSECUTION.—Well might Athanasius, when smarting from the persecution of the Arians, which he justly adduced as a proof of their ungodliness, say, "The devil, the father of lies, has used of hatchets and axes to cause his opinions to be embraced, but our Saviour is meekness itself. He knocks; if we open, he enters; if we refuse him, he retires. It is not with swords, javelins, prisons, soldiers, and arms in our hands, that we teach the truth, but by the voice of persuasion."

POPERY.—It may be said of modern, as it was of ancient Rome, "It is easier to find a god there than a man."

Popery has been described as paganism personating christianity; and is not idolatry always both cruel and unholy?

But the Romanists deny that they are idolaters. *Birt's Patristic Evenings.*

The Three Great Curses, SLAVERY, WAR, INTEMPERANCE.

Slavery.

ATROCITIES OF AMERICAN SLAVERY.—Mr. Giddings, a representative of the State of Ohio, said in Congress that 100 slaves perished daily from the lash in the Slave States of the Union alone; no contradiction was given to this statement by any member present, neither did its truth seem to be doubted. The number therefore of slaves in the American Union that die annually from the brutal treatment of their owners, is not less than 36,500. It is calculated that one in every hundred of the slaves in the United States is flogged daily, this shows the number flogged every day to exceed the enormous sum of 30,000!

BRITISH REMONSTRANCE AGAINST AMERICAN SLAVERY.—The friends of the abolition of slavery in America have always coveted the expression of sympathy from abroad. Subject, as they constantly are, to the deadly hostility of the slave-holding interests, they are cheered and invigorated by every voice—no matter how remote its source—which pronounces a condemnation of slavery, and demands the liberty of the negro. The cause of emancipation in America depends, in a greater degree than may be supposed, upon the bearing assumed by the friends of freedom in England. Reciprocal influences prevail between nations as among individuals. If the good works of Englishmen may excite emulation in the breasts of their brethren of France, Germany, and Spain, how much greater will be their influence upon a people speaking the same tongue, having the same common origin, and united to each other by links of the most inseparable kind! Who amongst us but has some tie—in addition to that of the common brotherhood—upon the extended soil of America! Who has no friend, no schoolfellow, no relative within the great boundary of American rule! England, perhaps, more than any other nation, owes a duty to America; and certainly no other people can perform such a duty so effectively as the English. We owe it, then, as a duty to God and to man,

and to Americans especially, to speak out against the dreadful oppression of which the black slave is the victim. And there are many reasons why the voice of England should be heard now. The spirit of emancipation is just taking deep root, and it becomes every lover of liberty to foster and encourage its growth. The American abolitionists have been led to expect a loud and unmistakable expression of sympathy from England—they look for it, and they must have it—and it must be equal to their expectations; not a weak puny murmur that shall die away upon the wind, but a voice that shall strike the ear of humanity throughout the whole civilized world. But *how* shall this voice be expressed? Shall it be by a word now, and another then; one uttered here, and another there? Or shall the voice of England against American slavery be one loud, united, and earnest protest against the practices of the oppressor? If, as we are told, an address signed by 300 English people encourages and invigorates the American abolitionists, by that mysterious influence which sympathetic feeling never fails to impart—how much more the voice of 3,000? how great the expression of 300,000 voices! or, one glorious step further—say how mighty in its effect the united declaration of *three millions* of men, women, and youths of Great Britain, against the enslavement of the negro race! *There are three millions of slaves in the United States—are there not three millions of people in Great Britain who will sign a friendly remonstrance against American Slavery? Will not every man assert the right of his fellow-man—every woman the right of her fellow-woman—to freedom?*

War.

WAR PRINCIPLES.—The principle on which war is generally founded, is, to revenge some wrong already received; to prevent intended injury, to enlarge dominions, or to aggrandize those in authority. The rules for conducting

war, may be summed as follows ;—When rulers are about to make war, they may employ every artifice to rouse the passions of their subjects, and excite enmity against their brethren of another nation. They may by seduction or conscription, collect armies ; they may establish martial laws and military discipline, by which the soldiers (many of them deluded into the service) shall be deprived of the rights of men, degraded to the condition of slaves, and exposed to the most inhuman punishments. They may also inspire those soldiers with a thirst for conquest and military glory, for plunder and for blood. They may send forth their armies to invade a province, from which they never received any wrong. They may spread terror, havoc, and woe, in every direction. They may plunder and destroy their property, and load them with intolerable contributions, only because they are under the government of the nation they are at war with, *even though thousands of miles distant from it.* They may grant commissions to private citizens, to fit out privateers to capture property from innocent, peaceable men, who have had no hand in the war, and perhaps are ignorant of it. They may not only take their property, but their lives if they think necessary. They may burn towns, villages, and cities, even in their own territories, if deemed necessary to their own security, or to the accomplishment of their purposes ; and thus reduce thousands of families to indigence and sufferings, and expose them to hunger and cold. They may take by storm one city after another, and, as incentives to desperate valour, they may hold out encouragement of a licensed plunder, dissipation and debauchery. On their entering a stormed city, the distressed inhabitants are exposed to the unbridled rage, rapacity, and lust of a ferocious army ; the houses and the streets may be filled with massacre, blood, violation, and death ; and every species of distress, crime, and horror. They may constantly employ spies, and yet hang every spy taken in their own camp. If one of their own countrymen proves a traitor, or one of their soldiers a deserter, if taken, death is his fate ; but yet they may seduce the inhabitants of the invaded territory to violate their oath of allegiance, and take up arms against their own government. They may bribe officers to betray their trust, and to violate their

most solemn engagements, and expose men under their care, to be slaughtered or taken captive. They may retaliate injuries by inflicting the greatest evils on persons who are perfectly innocent in regard to the offences for which they suffer. After all this, a day may be appointed to celebrate victories, and to give thanks to the Father of all, for the havoc which they have made among his children. The crimes that have been committed, may be veiled with a cloud of military splendour, and the world resound with the praises of military glory. All these things have been, and may be done, without violating any of the laws and usages of war, which have been established among nations professing the religion of the Prince of Peace !

Intemperance.

MINISTERIAL TESTIMONIES IN FAVOUR OF TEMPERANCE.

RICHARD KNILL, of the London Missionary Society, observes, " I preach oftener than most men, yet I sleep well, have no headache, and very little exhaustion. The secret is this—I *never drink any intoxicating liquor*; and I never was so well since I became a preacher."

JOHN ANGELL JAMES, of Birmingham, " had tried the system for two years : he had gone through much ministerial labour ; and he could honestly aver that he never laboured with so much comfort as since he had rigidly adhered to that principle."

JAMES SHERMAN, of Surrey Chapel, London.—" It is now two years and five months since I have abstained wholly from intoxicating liquor, and I have enjoyed better health, and found myself more able to perform my duties."

JOHN WILLIAMS, missionary, had lived eighteen years in a tropical climate, but he had not drunk anything stronger than water, and he had rarely known a day's illness.

WILLIAM JAY, of Bath, says, " I have been for more than twenty-five years generally an abstainer ; but for the last six years I have been one *constantly and entirely*. To this (now I am past seventy) I ascribe, under God, the glow of health, ease of application, and comparative in-exhaustion by public labours I now enjoy."

Correspondence.

REPLY TO JOSEPH HARBOTTLE ON
"VITAL QUESTIONS."

To the Editor of the Baptist Reporter.

DEAR SIR,—I feel much encouraged and highly honoured by the reply of your correspondent Joseph Harbottle to my "Vital Questions on the subject of Baptism," inasmuch, as he assures me, that if George King obtains the victory, he deserves to be called "King George." I am much encouraged, because, what Joseph Harbottle demands can be easily produced, which is to shew, that the term *baptizo* does not *exclusively* signify to immerse. On this turning point the whole of the controversy depends. If the term does not signify exclusively to immerse, then the exclusive mode cannot be essential for the due administration of the ordinance, the controversy is ended, and our baptist brethren can no longer hold their assumed and exclusive name by which they are distinguished.

Before we give any proof from classical and prophane authors we may observe in what sense the term is employed in the Holy Scriptures:—1. Baptism signifies to *pour*. It has this signification in 1 Cor. x. 2, "As the Israelites passed through the Red Sea, they were all baptized into Moses." In their passage through the Sea, it is said, that the "clouds *poured* out water—Psalm lxxvii. 17. "This," saith Dr. Dwight, "the Holy Ghost calls baptism." Here then is a proof that the term is employed to signify to *pour*. It has also this signification in reference to the baptism of the Holy Ghost which John the Baptist predicted in Matt. iii. 11. On the day of Pentecost this prediction was fulfilled, the Holy Ghost was *poured* out—Acts ii. 17. This *pouring* out of the Spirit is called baptism—this is so plain and express that none can deny it unless they will venture to deny the plain testimony of the word of God.

2. Baptism also signifies to *sprinkle*. It has this meaning in Mark vii. 4, in which it is stated that the Pharisees and all the Jews observed the *washings*, that is, the *baptisms* of cups and pots, brazen vessels and tables. That the word *baptismus* means *sprinkling* here, is evident from the legal purifications to which it

refers in Numbers xix. 18: "And a clean person shall take hyssop, and dip it in the water, and *sprinkle* it upon the tent, and upon all the vessels." The word *baptisms* in Mark vii. 4, therefore evidently refers to these legal purifications, which were administered by *sprinkling*, and which none can deny. The term has this meaning also in Heb. ix. 10, notwithstanding Dr. Carson has laboured so hard to prove to the contrary. He says, "if *dicers baptisms* refer to the legal purifications, they refer only to those administered by immersion. But this is an assertion without proof. That they were administered by *sprinkling* we have already proved, and although some of them were performed by *bathing*, this does not prove *total* immersion. The cleansing of Naaman, the leper, is another proof that the term signifies to *sprinkle*. The prophet said to him go and wash in (or at) the Jordan seven times; and he went and baptized himself seven times in (or at) the Jordan. In our translation the term is rendered to *dip*, but it is not at all probable that Naaman went and *dipped* himself seven times, for there were two ways of applying water to the leper's body enjoined, both alike commanded and necessary to his cleansing, viz., *bathing* and *sprinkling*, the former to be used but *once*, the latter to be done *seven times*. See for proof Lev. xiv. 7, 8. When therefore the prophet says, "Wash *seven times*," it is much more natural to understand it to *sprinkle* seven times upon the leprous part, than to dip the whole body seven times. This is the only place in the *whole Bible* where our translators rendered *baptizo* to dip, and in this it is evident they had no reason to do so whatever.

3. The emblematical design of the term also proves that the exclusive interpretation to immerse cannot be maintained. The principle design is to set forth the absolute necessity of divine purification by the blood and Spirit of Christ. This is the *one* baptism which is essential to salvation. All need this baptism, whether adults or infants, because all are the subjects of original sin by *imputation* and *derivation*. No salvation from these without the baptism of the Holy Ghost. By this, the blood of

sprinkling is applied for pardon and justification, and the outpouring of the Spirit for illumination and sanctification. This we have already proved in a former paper, and to this Joseph Harbottle has made no reply. How can he? For if baptism signifies anything that is *ritual*, it must signify the necessity of divine purification by the blood and Spirit of Christ. But no emblem can be suitable to represent the application of these but *pouring* or *sprinkling*, and therefore it shews that the design of baptism proves that the exclusive interpretation cannot be maintained.

But Mr. Harbottle says, on Heb. x. 22, "The man that can call the pouring, or sprinkling of a few drops of water on the face, the washing of the body, must have a singular notion about the meaning of words." But admitting that washing the body means to *bathe*, as Mr. H. will have it, *this* does not necessarily imply *total* immersion; neither does it imply the *exclusive* signification of the term. But washing the body with water does imply, and emblematically signify divine purification; and that the *quantity* of the emblem is not necessary to represent this divine purification both as it respects the body, soul, and spirit, Mr. Harbottle may learn from Ez. xxxvi. 25, that a few drops of water will be a sufficient emblem for all this without immersion, even to cleanse him from *all* his filthiness, and from *all* his idols.

To represent the outpouring of the Spirit and to justify the practice of immersion, Mr. Harbottle says, "Let George King observe, that the water is poured into our baptistries, or down our rivers, *previously* to the immersion taking place." According to this most striking illustration, the Spirit is *previously* poured out, and afterwards believers are dipped into this plenitude poured out, not upon believers of course, but into some reservoir too mysterious, I think, for Mr. H. to explain.

Again, Mr. H. appears to be so completely overwhelmed, that he cannot see what is so plainly expressed in Mark i. 9. He says, "That we are *expressly* informed that Jesus was *dipped* of John in Jordan." But every body knows (except Mr. Harbottle) that this is not *expressly* stated. If Mr. H. had said it was *implied* and not *expressly* stated, we certainly should have considered him more com-

petent to sustain the important situation as Tutor to the Baptist College at Accrington. I hope in future, as a Tutor, he will teach his pupils the *truth* as it is in Jesus in the New Testament. Was Mr. H. afraid to say that his doctrine was *implied* in Mark i. 9, lest he should give the pedobaptists a little licence to draw a fair inference in favour of *their* views? But what will be said if we prove by a clear and fair inference, yea more, that Jesus was baptized by John in (or at) Jordan *with* water, and not plunged into it? If John's *express* testimony is to be believed, it is plainly stated by him that he did baptize *with* water. See for proof Matt. iii. 11. And this is further confirmed from the consideration that his baptism was a part of the ceremonial law which was necessary for our Saviour to comply with, in order to fulfil all righteousness. By this law the priests were consecrated, or dedicated by baptism to their sacred office; compare Exodus xxix. 4, with Heb. ix. 10, x. 22. In the first passage it will be found that the priests were to be washed *with* water. In the second passage *washing* signifies in the Greek *dicers baptisms*. In the third, washing is to be with *pure* water. In Ez. xxxvi. 25, *pure* water is called *clean* water, and by sprinkling this upon the unclean it will be found sufficient to cleanse the whole of the body, soul, and spirit (as before stated) without immersion. Now we know that Christ needed not this cleansing in the sense in which polluted sinners required it, but as he was about to enter upon the sacred office as our High Priest, and being under the law as our Mediator, it thus became him to fulfil all righteousness, and he was therefore baptized by John *with* water as emblematical of the descent and anointing of the Holy Ghost.

Now we need not ask Mr. H. *when* we are *expressly* informed that Christ was *dipped* in Jordan; but *where* it may be fairly *inferred*?

But, before he may answer this question, it will, perhaps, be necessary for me to answer a few more objections which I have not yet noticed, especially in reference to Mr. H.'s ideas on our *burial* with Christ in baptism, &c. I would now proceed, but I fear I should trespass too much upon your pages; I will, therefore, by your kind permission,

be prepared for your next number* to finish my reply to Mr. Harbottle; and as he appears to be so good humoured, by *punning* on my name, I hope so to fill his bottle, as he will deserve to be called FULLBOTTLE,—BRIMFUL,—and RUNNING OVER.—I am, dear sir, your's very respectfully,
 GEORGE KING.

Bath.

ON DENOMINATIONAL NAMES.

To the Editor of the Baptist Reporter.

DEAR SIR,—How is it that the equivocal of the Nasmith genus abound chiefly among the baptists?

The "Episcopalians" glorify themselves in the appellation of "Churchmen;" the "Independents" boast of their being "Congregationalists;" and as to the "Methodists," they oppugn the Pauline expostulation upon the Apollos and Cephas patronymicks and boldly denominate themselves "Wesleyans."

Do you think, Sir, that the Baptists, not being conspicuous for wealth or numbers, but being the sect "everywhere spoken against," has anything to do with this fastidiousness of pseudo Baptists?

I do not find, upon inquiry, that in

* This would be very inconvenient: Mr. H. would then require two numbers for reply. We wish to give Mr. King fair play, but our limited space will not allow of such an extended discussion. He must compress his remarks into as brief a space as possible, and do one thing at a time. We say the same, though we scarcely need, to Mr. Harbottle.—
 Ed. B. R.

the United States, where the baptists are an *ascendant* denomination, the Nasmithian scruples of conscience are much felt.

Your correspondent J. J. says that "christians were first called so at Antioch — by *divine appointment*. Indeed! Now, sir, I am sceptical enough to believe with Matthew Henry that the cognomen was fixed upon them by the heathen Syrians, and neither by Divine appointment nor by their own choice. I am aware, sir, that to avow oneself a member of a sect called reproachfully sometimes "dippers," requires a little moral courage; but if the Divine Founder of christianity condescended to be plunged in a river by "John the Baptist," does not our quailing before the name of Baptist partake of the criminal pusillanimity of being "ashamed of Jesus?"

Nor are the baptist ranks scantily filled with illustrious *human* names. If a state churchman stand up with his supercilious boast that he is of the "national church," and not one of these poor sectarian publicans, just whisper in his ear that we have had among us a Milton, a Bunyan, and a Robert Hall, and demand of him a triumvirate of equal lustre that may have adorned his sect.

You say right, sir, that the name baptist is conventional merely, and very convenient and even necessary. Let us then not be ashamed to hoist our colours and to fight manfully under them.

Walworth.

E. B.

Hints of Usefulness.

THE WEEKLY PRAYER MEETING.

THAT the prosperity of the church is intimately connected with the weekly prayer meetings, and with the way in which those meetings are conducted, every one who has thought at all on the subject must allow.

Prayer meetings are the thermometers of the church. Where they are in general thinly attended, and little or no interest felt in them, it shows too plainly that the members are in a cold, languid, and sickly state.

Some perhaps may be disposed to plead as an excuse for their non-attendance that "prayer-meetings are conducted in a cold and lifeless manner, and that there is nothing attractive about them." The writer does not intend to enlarge on the propriety of christians pleading such excuses for their absence, but would ask such persons (should they cast their eyes over these lines) are you prepared to take such ground at the judgment seat of Christ as an excuse for your neglect of prayer meetings! and do you

think such excuses will be admitted by the righteous Judge?

Perhaps, however, there is too much cause for such charges being brought against the way in which prayer meetings are often conducted. Is it not a lamentable fact that some of our prayer meetings are dull, the prayers long and wearisome, and the exercises devoid of interest? Could not such things be avoided? Would not such exercises be interesting and profitable if the prayers were short, not exceeding, say, five, or at the most eight or ten minutes? and if each brother who engages were to confine his petitions to two or three points, and not ramble over the whole field of divine truth as if he were anxious to display the rapidity with which he can dart from subject to subject, or show into how small a space he can crowd a number of great and important truths? If each brother were to confine himself to these limits, five or six prayers might be offered up in the course of an hour and a half, and a pleasing and profitable variety might thus be introduced into the exercises of the evening.

Further, without presuming to dictate to our pastors, I would submit whether it would not be conducive to the interest and profit of the services if between each prayer a couple of verses were sung, a few verses of Holy Scripture read, or a short address delivered by the minister? The subjects so taken might, and would often supply suitable topics for the prayers which would follow. The addresses might perhaps be rendered still more interesting by the minister's taking, at the commencement of the service, a few words or verses as a kind of motto or text: in the first address he might speak a little time on the doctrine taught, or on the promise, threatening, command, or example, given in the passage; in the second address he might refer to the advantages to be derived from conformity to it; in the third he might enlarge on the duty of persons to act in accordance with it; and in the fourth he might make a suitable application of the subject to the consciences of his hearers. Would not our prayer meetings, if conducted in a way similar to what has been suggested, become more interesting, instructive, and profitable? Persons, it is presumed, would not any longer be able to say they are cold, lifeless, and unattractive.

I would only add that those who lead the devotional exercises of our prayer meetings should never neglect to pray earnestly for their pastor, that his labours, his studies, his partner in life, and his family, may be under the divine guidance and blessing.

Loughton.

M. A. B.

ACTIVE BENEVOLENCE AND CHRISTIAN ENJOYMENT.

WE cannot agree with Dr. Young, that "it is impious in a good man to be sad;" though we are satisfied that much of his sadness might often be easily banished. One mode of doing this is active benevolence.

"Assurance," says President Edwards, "is not to be obtained so much by self-examination, as by action." The assertion is equally true of christian enjoyment which flows from this assurance. Dr. Mather said, "To get good, do good."

This was the course adopted by Howard, the philanthropist. His rule for shaking off trouble was,—“Set about doing good. Put on your hat, and go and visit the sick and the poor in your neighbourhood—inquire into their wants and minister to them—seek out the desolate and the depressed and tell them of the consolations of religion. I have often tried this method,” he adds, “and have always found it the best medicine for a heavy heart.”

The prescription is a good one; and others, as well as Howard, may find a remedy for trouble in active benevolence,—in going about doing good; this will dissipate that sickly and morbid sensibility which broods in secret sadness over real or imaginary sorrows,—which so often obscures the brightness of the good man's days, and shuts out from his soul the cheering light of heaven. This, if in vigorous exercise, will leave us no time for the indulgence of gloomy reveries, or desponding forebodings. This will call forth those sympathies of our nature which are most conducive to our enjoyment as social beings. This will show us the reality and extent of our own blessings, by their contrast with the woes of others. This will multiply our positive pleasures, and will sweeten them all with that joy which flows from the thought that we have rendered others happy. This too, by its very exercise,

will afford more and more of that evidence of piety which is found in the zealous and faithful discharge of duty, and this also will increase our enjoyments. This, in short, if performed in a right spirit, is active holiness, with which, in the economy of providence, happiness is ever connected.

So it has ever been found, in every age of the world. Howard—to whom allusion has been made—in the early part of his manhood was very much disposed to gloom and despondency; and he did not gain habitual cheerfulness but by doing good. Paul did not win the full assurance of his title to a bright inheritance in the skies by musing in sadness upon his secret sorrows: it was when occupied with active usefulness, that he attained to a clear and cloudless hope of his acceptance with Christ. And many a desponding, mourning child of God, by

imitating the apostle's active benevolence, might realize, in his own experience, much of the apostle's exalted christian enjoyment.

"Would'st thou from sorrow find a sweet relief?
Or is thy heart oppressed by woes untold?
Balm would'st thou gather for corroding grief?
Pour blessings round thee like a shower of gold."

'Tis when the rose is rapt in many a fold,
Close to its heart the worm is wasting there
Its life and beauty; not when all unrolled,
Leaf after leaf, its bosom rich and fair
Breathes freely its perfumes throughout the
ambient air.

Rouse to some work of high and holy love,
And thou an angel's happiness shalt know;
Shall bless the earth; while, in the world above,
The good begun by thee shall onward flow,
In many a branching stream, and wider grow;

The seed, that in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal
hours."

Christian Activity.

JOURNAL OF JAMES BLAIR

From August 1845 to August 1846.

I WAS present on 1st January, at the ordination of brother Taylor, over the newly formed church at GLASGOW; addressed the church, by previous appointment; have been made glad to hear since of their comfort and prosperity.

Remained in Glasgow till Saturday; got a committee of ladies to collect for the Union; engaged to send them collecting cards.

On Thursday, 8th, travelled from Leith to GALASHIELS; was in time to attend church meeting; heard brother Henderson, who had been stationed there for some time, address a very edifying discourse to them; had a very happy meeting with the brethren; stayed eight days, and preached to them eight times; had many good meetings. Sabbath evening, a crowded house, and most interested attention; baptized one who had been brought to the knowledge of the truth at my former visit, but from some peculiar circumstances had been prevented from coming forward at that time; was happy to find the brethren generally steadfast in the faith, and happy in the views which they had embraced as the truth of God. May the Lord give them grace to be faithful unto death, that they may at last receive a crown of life.

On Friday, 16th, went to HAWICK. Preached same evening in Odd Fellows Hall, to about forty people; next evening baptized two sisters, who stated that they had been brought to the Saviour through revival meetings in the Relief Chapel some years before,—that they formerly belonged to the Secession; had recently been Independents; had seen baptism at my former visit, and now desired to obey their Saviour in that ordinance. Their account of conversion and statements of doctrine were quite satisfactory. I had much comfort in burying them with their Lord in baptism.

Next day a man applied for baptism, who was also a member of the Independent church. His conversion had taken place at revival meetings in Selkirk; he had seen baptism to be right when we visited that town; was present at the baptisms which took place when brother Johnston and I were labouring at Selkirk, and had viewed that subject favourably ever since; now saw it his duty to follow the Lord in that ordinance. His statements regarding conversion, and faith in the Lord Jesus Christ, being, in my judgment, quite scriptural, I was happy to aid him in putting on the Lord Jesus in his own sacred appointment.

On Monday evening I baptized two females, who had known the truth for some time, after making a scriptural profession thereof, which could not be gainsayed. Thus, at

this visit, five happy converts were immersed. Having preached four times to good audiences, I left Hawick for Jedburgh on the 20th. Here I preached two evenings to good audiences, in Black Bull Hall.

Left on Thursday, 22nd, for England. On the coach to Newcastle it rained for some hours. Nevertheless, through the attention of the sober and intelligent guard, we were very happy and comfortable. Eight gentlemen sat together on the back seats. By interchange of kindly sentiments and good offices, the road and time passed comfortably. At length, we had the gospel introduced in the following way: Gentlemen—"We have come thus far very pleasantly, and have enjoyed much entertaining and edifying conversation; and I am sure I speak the sentiments of you all, when I say, we should all be very happy to travel with our guard again; but there is one subject we have not had directly before us, and yet it is most interesting for every one of us." I then enlarged at some length on the soul and its value, and its only salvation, &c., to the acknowledged gratification of all present, and it may be, to the everlasting profit of some of them.

I was almost universally kindly received in London; was admitted to the pulpits of many of the brethren—sometimes on the Lord's-days—more generally at their week-night meetings, which were well attended, and had liberal contributions brought up after sermon, on behalf of the Union. I feel bound to return them my sincere acknowledgments for their kind brotherly attention to my object, and to myself, personally.

Sometime after leaving England, I went to Hawick, and laboured with various success. At some of the out-door labours here, I was seriously annoyed by drunkards. I was also informed that I had some hearing who had never heard a sermon from their youth up, and not a few who gave no regular attendance anywhere.

I spent Lord's-day, 31st May, very happily in the church at Berwick.

On the following day, went to Ayton, a village eight miles from Berwick, on the Edinburgh road. Here are twelve baptists, who are accustomed to meet six more, who reside in Eyemouth, two and a half miles from Ayton, on the sea coast. They have been accustomed to consider themselves as a branch of the church at Berwick, but for some time have met in Ayton, and attended the Lord's supper on the first day of the week, being presided over by brother Smith, senior. He had invited me to Ayton, and was most attentive about my labours there. I enjoyed fellowship with the brethren, and presided at the Supper for three sabbaths, when I was induced to remain with them—

preaching generally in Ayton, a few times in Eyemouth, once in Reston, and twice in Coldingham. I also visited Dunbar, whilst here, being favoured with a conveyance by a kind friend. I saw a brother resident there, who told me, that great prejudice prevailed against out-door preaching, and that it was a difficult place to get attention. I concluded that winter would be the best time to visit it, when in-door meetings are most likely to be attended.

At Ayton we had much interesting work. Our meetings were chiefly out of doors; many attended. Numbers of railway labourers heard from night to night, with marked attention, and some of them came in-doors, on the Lord's-days, to the church meetings. A person, who had a number of labourers under him, told me, that one of his men, who had been very regardless of these matters before, declared before him and his fellow-workmen, that he had prayed every night since that minister came, and he had never done so in his life before. A woman mentioned to me, that she had never seen her husband so much taken up with anything before; that she used to get him pressed sometimes to family worship before, but now he took delight in it, and was much at his book. I had here three very interesting applicants for baptism. I was enabled to judge of all of them, that they had believed through grace; and, therefore, after some preliminary exercises, I immersed them.

Here I was informed that a certain functionary was very much displeased at my being in the parish, went and reasoned with the people, and actually made an attack upon my upright and straightforward landlord—not a member of his church—and charged him with heresy, for keeping a baptist in his house. He also questioned him, what a near relative of his, a dissenting minister in the neighbouring city, would say to him for it. *Ans.*—"Are you that thin skinned, sir? My relative has a baptist minister for his neighbour, and one of his most intimate friends."

I may here record an illustration of the influence of ministers over ignorant people. A member of a certain body had passed by our meetings on the other side. It happened that a minister of his connexion was visiting a relative, who lived within hearing of us. The minister had listened at the window to our discourse, and expressed his decided approbation of the sermon. This man, hearing this, became a regular hearer for some time.

The following note is from my journal of Lord's-day, 7th June:—Very large audience; most attentive; a railway foreman stood deeply interested—his countenance expressing deep emotions. On Friday night, some

of the friends, as well as myself, observed more than one quite overcome. The Lord is certainly with us; good shall surely result; let God be glorified! We had last night a number of the most respectable in the place,—elders from both Establishment and Secession, more than one of each. One of the Secession elders heard for a few minutes, first evening, and went away, saying, we were some of the methodists. My landlord told him I was a baptist. He changed at once, and has attended every night.

One of those baptized at Ayton, told me that she had profited as to the way of salvation, by reading a book, called the "Way of Life Made Plain;" but she also told me, that the same book set her on thinking about the futility of infant baptism, because it urged on the consideration of those baptized in infancy, and brought up by religious parents, that they were in as dangerous circumstances as others were, or as the heathen, till they embraced the truth as it is in Jesus, for their personal salvation.

Baptisms.

FOREIGN.

AFRICA, Fernando Po, Clarence.—Dr. Prince states that on the 28th of October he united two males and seven females to the church by baptism, all of whom, with the exception of two or three, were known to have been intended for baptism by our late brother Surgeon. Some of the missionary brethren from Bimbia were on a visit at Clarence at the time, and each took part in the interesting services of the day. Dr. P. adds, "more than forty inquirers seek to have interviews with me every week."

INDIA, Cutwa.—Mr. Wm. Carey, the eldest surviving son of the late venerated Dr. Carey, in a communication dated Nov. 3, remarks, "I am happy to say that I have had much pleasure and comfort in our labours this year. The people have been very attentive to the preaching of the gospel, and are eager to receive tracts and scriptures. The Lord has, in his goodness, added five to our number by baptism."

Barisal.—Brother Bareiro immersed fifty-eight converts from heathenism on Lord's-day, November 22; these, with the 115 baptized October 4, as reported in our February number page 75, make a total of one hundred and seventy-three immersed by Mr. Bareiro in seven weeks. What cause for thanksgiving by the church of Christ!

TASMANIA, Launceston.—Through the kindness of a friend we are enabled to furnish our readers with the following very interesting narrative of the conversion and baptism of a son of Abraham in the far distant colony of Van Dieman's Land, now usually called Tasmania. Mr. Dawling, pastor of the baptist church, Launceston, Tasmania, remarks as follows, in a letter to a friend in England:—"We lately had an

interesting accession to our church in the person of a son of Abraham according to the flesh—the son of the present surgeon to the Jews Hospital. He is a young man of good abilities, and has received a good education. He is also one of the very few of the Jews in this colony who understand and can translate their own Hebrew Scriptures. His conviction and subsequent belief that Jesus of Nazareth is the Messiah, and that his death was a true and proper sacrifice for sin, seems to have been effected solely by the teaching of the Holy Spirit. In his study of the Old Testament scriptures he was struck with the fact, that in the modern Jewish religion there is a total absence of an atonement, now that sacrifices are abolished; this he pointed out to his brethren, but they only gain-said his statements and persecuted him. He next asked those of the synagogue at Hobart Town to whom Isaiah referred in the fifty-third chapter of his prophecies. They replied, that portion was not in their scriptures. He told them that if he could not find it in their parchments he would no more dispute the point with them; accordingly he and another Israelite being the only two who were able to read them, made diligent search, and found the original nearly word for word as it is in our version. His brethren then excommunicated him, or "put him out of the synagogue." He now determined publicly to confess Christ, and to unite with his disciples, by being immersed in his name; for this purpose he applied to the baptist church, Launceston, by which he was received, and soon afterwards baptized by the pastor of the church. He subsequently had to appear as a witness in a police case; on that occasion he avowed himself a christian before the court, and took the oath on the whole Bible!

DOMESTIC.

LONDON, *Spencer-place*.—Four persons were baptized by Mr. Peacock, on January 5. Two of these were the fruit of the labours of our friends in a room in a poor and crowded neighbourhood. One of them, on hearing that there was a meeting in the chimney-sweep's room, went with two other persons, leaving her little son at home ill in bed under the care of her daughter. The text was, "Thy son liveth." It seemed as if the words were chosen to meet her case, and happily her son recovered. From that time she continued to attend, and found peace in Christ. What encouragement does this fact supply to seek, by every means in our power, the conversion and salvation of others.

F.

ARLINGTON, *Gloucestershire*.—On Friday, Feb. 19, the new baptistry, which had been constructed just before Mr. East resigned the pastorate, was first used for the administration of the ordinance of believers' baptism, when, after an address by Mr. Darkin, of Cirencester, three females were baptized by Mr. R. Hall, the present pastor. Notwithstanding the number convened by the novelty of the scene, the utmost order and solemnity prevailed throughout. Candidates have heretofore been compelled to go to Fairford, a distance of five miles, to be baptized, and it is hoped that the having a baptistry in our own village will not only be more convenient, but productive of great and increasing good to the lookers on.

RIDDINGS, *Derbyshire*.—The ordinance of baptism was administered for the first time in this village, on Lord's-day, March 7, in the presence of a crowded congregation. After an address, the pastor immersed four candidates, one of whom was a boy about fifteen years old, whose conversion, under God, is attributed to the labours of a Sunday school teacher, now, we hope, in glory. Another was a young man, who was invited to the house of God, instructed to read the scriptures, and led in the way of life, by a young man, a member. Oh that young men generally would thus strive to be useful to their acquaintances! J. D.

HEREFORD.—On Thursday, March 4, five believers were immersed by Mr. Mellis, two of whom were Independents. Next Lord's-day, a female who had come twenty-three miles for the purpose, was baptized. She was from Ludlow, in which beautiful town there is no baptist place of worship, and yet I am told there are nearly a score persons who are anxious thus to put on Christ by baptism; and this through one baptist having gone to live in the place who boldly avowed his principles. J. H.

WESTMANCOTE, near *Tewkesbury*.—Three believers were baptized at this village by Mr. Francies, January 8. J. P.

CONGLETON, *Zion Chapel*.—I had been nine years a member of a christian society. Last year my attention was directed to believers baptism; the result was, that I was immersed, in June last, on a profession of my faith in Christ, and in September my wife followed my example. I have since been preaching in this neighbourhood, indoors and out of doors, amidst some opposition, but not without encouragement. Seven were baptized by Mr. Pedley on the first sabbath evening in March, before a crowded congregation. Five of these were from "the hedges and highways;" one had been a New Connexion and the other a Primitive Methodist. We have several more enquirers. C. C.

READING, *King's Road*.—Our esteemed brother Page (appointed missionary to Madras) has been frequently labouring amongst us since our late pastor left. We rejoice to find that his labours, in conjunction with others, have been useful: two young men were added to the church by baptism March 7. Ten more, principally young persons, are proposed for fellowship; and many others are enquiring the way to Zion. P. D.

BIRMINGHAM, *General Baptists*.—On Lord's-day, March 7, Mr. Cheatle baptized seven persons, who were added to the church. The services of the day were well attended, and will be long recollected by many as a season of great spiritual enjoyment. J. C.

NORWICH, *Orford-hill*.—Four females were baptized, on a profession of their faith in Christ, by Mr. Isaac Lord, pastor, March 4, one of whom was a teacher, and one a scholar; being the ninth teacher and fifth scholar baptized during the pastorate of Mr. Lord.

LEEDS, *General Baptists*.—We baptized three persons in February at Byron-street, and our prospects are encouraging. We have several inquirers, and our congregations are increasing in number and respectability. S. T.

GOODSHAW, *Lancashire*.—We have had two baptisms during the month of January, one on Lord's-day the 24th, when Mr. Nicholls immersed a man and his wife; the other was on sabbath morning the 31st, when Mr. N. baptized a female. S.

BURY, *Lancashire*.—Brother Harvey lately immersed four converts, one of whom had been a Roman Catholic. He says, "the good cause is progressing among us. We now number fifty-five members, whereas, two years ago, I stood alone. It is the Lord's doing, and marvellous in our eyes. Unto his name be all the glory!"

ATCH LENCH, near *Evesham*.—Mr. Crumpton baptized two believers on the last Lord's-day in January.

EXETER.—On the evening of Lord's-day, Dec. 27, I witnessed the immersion of six females, after a sermon by Mr. Gould, at South-street, in this city. What a pity that such a noble chapel should have such a bad entrance, and be hidden, as it is, behind a pile of unsightly and dilapidated buildings.

O. P. Q.

IPSWICH.—On the first Lord's-day in March, six believers were baptized, and joined to the church under the care of Mr. Webb: three of these were young persons. The day was fine, the attendance large, and the opportunity was refreshing. W. P.

BOLTON, Lancashire.—On what is called Christmas day the members took tea together, after which two more deacons were elected, and the Lord's supper administered. It was a happy season! Next sabbath evening four young females from the sabbath school were baptized.

J. H.

NOTTINGHAM, Stoney Street.—On the first Lord's-day in March fifteen candidates from Hucknall Torkard, were buried with Christ by baptism. Hucknall is our most distant village station, and within the walls of its parish church the mortal remains of the unhappy Byron await the general call.

DEVONPORT.—Mr. Horton baptized four believers, Feb. 21. On Feb. 26, Mr. Nicholson, of Plymouth, baptized three.

WAKEFIELD.—Mr. Howieson had the pleasure of baptizing a man and his wife, Feb. 6. May they be heirs together of the grace of eternal life!

MOUNT MORIAH, Radnorshire.—One young disciple was baptized by Mr. Owens, March 7. We have more inquirers. T. W.

BETHANY, Radnorshire.—Two young females from the Sunday school were baptized in the river Elan, Feb. 14, by Mr. Brunt.

R. A. J.

BIRMINGHAM.—At *Newhall Street*, by Mr. Stewart, seven believers, January 7. At *Heneage Street*, by Mr. Roe, in the months of February and March, eighteen. At *Livery Street*, during the same months, ten by Mr. O'Neil.

W. H.

STALYBRIDGE, General Baptists.—Seven persons were baptized, in the presence of a large number of spectators, on the last sabbath in February. May they all be faithful!

STOCKTON-ON-TEES.—Mr. Thomas Harbottle, methodist local preacher, was baptized on the 21st of February, by Mr. Leng, in the presence of a numerous congregation.

J. S.

LOUGHBOROUGH, Woodgate.—The first addition by baptism to this new G. B. church was made Feb. 21, when brother Wallis, of Leicester, preached, and brother Ball baptized three young friends.

J. W. M.

WHITCHURCH, Hants.—Six candidates were immersed by our pastor, Mr. Johns, March 7, and added to our fellowship on the same day.

G. S.

LONG CRENDON.—Mr. Terry baptized four candidates from Syddenham, on Feb. 21, preparatory to their uniting with others to form a second baptist church in that village.

S. W.

STALYBRIDGE.—March 7, after discoursing on the subject, our pastor, Mr. Ash, baptized six persons on a profession of their faith in the Lord Jesus.

J. M.

ORCOP, Herefordshire.—Two believers were baptized by Mr. Predgen, Dec. 27. A few more are on the way to go through the water to the fold.

HULL.—At *Salthouse Lane*, by Mr. Thomson, seven believers, Jan. 31, and two more Feb. 28. At *George Street*, two, Feb. 25.

J. P.

Baptism Facts and Anecdotes.

THE BATTLE OF THE BAPTISMS.—About the middle of the last century there lived and laboured in the counties of Durham, Northumberland, and Yorkshire, a baptist minister of primitive and apostolic habits named David Fernie, by birth a Scotchman, by education a Presbyterian, but from conviction a baptist, possessing considerable powers of mind, a very retentive memory, and an extensive and familiar acquaintance with divine truth. As an evangelist, he was in labours abundant, in doctrine pure, and in life holy. One of the scenes of his labours and success was the Juniper Dye House, Hexham, Northumberland. In that

neighbourhood, about the year 1751, baptist sentiments excited considerable attention, and became peculiarly obnoxious to the Presbyterians. Three young men of that body had especially imbibed the deepest antipathy to the baptists; their names were Robert Hall, James Rutherford, and William Peden. Mr. Hall considered that he had special reason to dislike the anabaptists, for his brother Christopher had been seduced by them, and had even become one of their preachers; nay, what was worse, he had actually married one of their number, the sister of the very man who had licensed his house at Hexham, for their worship; so

that now there could be no hope of reclaiming him from the error of his way. But the state of his children—alas! alas! it was too painful for a Presbyterian to contemplate. Deprived of the privileges peculiar to offspring of the Abrahamic seed, denied the initiatory ordinance into Christ's church, excluded from covenant blessings, and profanely cut off from the prayers of the whole congregation, they would be brought up nothing better than heathens in a christian country. All these considerations quickened his resentment, and increased his indignation against so pestilent and pernicious a sect. In their ardour, therefore, for the maintenance and honour of pedobaptism, these three young men determined to make a bold, determined, and united effort to root out and exterminate the anabaptist errors that were then agitating Hexham and its neighbourhood; feeling assured that they could accomplish this without much difficulty, as the whole of divine revelation was in favour of their views; nay, the sun at noonday was not more clearly apparent than was the doctrine of pedobaptism in the word of God; to say nothing of the baptism of *households*, was it not written—"The promise is unto you, and your children."—"If the root be holy so also are the branches."—"The unbelieving wife is sanctified, &c., else were your children unclean, but now are they holy."—Thus equipped, they thought that the most effectual means of securing their object would be to begin with the anabaptist preacher, Fernie. They therefore set out one Saturday evening for the Juniper Dye House, under pretence of visiting Mr. William Angus, the brother of Mr. C. Hall's wife, intending also to hear Mr. Fernie, on the sabbath. Mr. Angus gave them a kind and hospitable welcome; an opportunity, also, soon offered itself for them to urge their objections to the views of the baptists; a sharp and earnest contest ensued, which was maintained with intense eagerness and vigour for two long hours, at the end of which, the Presbyterians were disconcerted, and their ardour considerably cooled. They therefore retired, and consulting together, returned with renewed energies to the combat; were again defeated, and finally gave up the contest for that time. Disappointed and chagrined, Messrs. Rutherford and Peden, who were students, returned that night, late as it was, to their own homes, being unable to bear the idea of remaining in a house where they had experienced so signal a defeat. On their way to the combat they had anticipated only an easy and speedy victory over the anabaptist; they, however, soon found that they had selected an antagonist equally skilled with themselves in the mysteries, plausibleness, and subtlety of the Abrahamic covenant, and the

arguments used to demonstrate the right of infants to baptism; and, also, that he was equally acute in meeting and rebutting their arguments—contending that the christian was a spiritual dispensation, that the commission of Christ commanded the baptism of *believers* only, and that the apostles baptized only such; that immersion aptly represented the death, burial, and resurrection of Jesus, and is so described by the apostle. Soon afterwards, Rutherford and Peden left that neighbourhood to prosecute their studies elsewhere. All three had been silenced, but not convinced. Mr. Hall therefore determined to resume the conflict alone, but after due preparation, he began to revolve in his mind the probable replies of the master mind of Fernie. He now, for the first time, felt his arguments not founded in scripture; this led him to examine the scriptures and the writings of baptists on the doctrine of baptism, which resulted in his again visiting Mr. Fernie, not for controversy, but to be immersed—this took place 5th January, 1752. At the same time, a similar process was going on in the minds of Messrs. Rutherford and Peden on the subject of baptism, which also resulted in their being baptized by Mr. Fernie, in the summer of 1752. All three became baptist ministers. After assisting Mr. Fernie for a short time Mr. Hall settled as pastor of the baptist church, Arnsby, Leicestershire, published an interesting little work, entitled "Help to Zion's Travellers," and was the honoured father of the late eloquent Robert Hall, M.A. Mr. Rutherford became pastor of the baptist church, Dublin, in Ireland. Mr. Peden settled at Sunderland, in the county of Durham, where he was successful in raising a baptist church. But both he and Mr. Rutherford died young. DUNHELM.

LINCOLNSHIRE—FLAT COUNTRY.—In one of our villages a certain superintendent in the Wesleyan connexion lately sprinkled the infant child of a member, previous to which he addressed his hearers on the importance of what he called infant baptism—for, said he, "if they are not dedicated to God, whose are they? they must be the devil's." He also remarked, "some will contend that because a few drops only of water are used, that therefore it is not baptism; but they might as well argue that the Lord's supper is not administered because each communicant has not a whole bottle of wine and a loaf of bread!" These absurdities appeared the more glaring as the rev. gentleman's address had been immediately preceded by a sermon wherein he admonished his hearers "to take the scriptures as they stand, and not to make *nonsense* of them." How far his sprinkling harangue accorded with this admonition let the reader judge.

VERITAS.

Religious Tracts.

APPLICATIONS FOR TRACTS.

WORCESTERSHIRE.—The circumstances of one of our stations are somewhat peculiar. In the year 1844, I was invited by the Primitive Methodists to attend at a tea-meeting there. I did so, and at their request addressed the people assembled, not alluding at all to either baptism or baptists. The address made an impression on the minds of many, and first one and then another came to our place and proposed to unite with the church, who, after giving satisfactory evidence of a divine change, were baptized and received into membership with us. Since then, notwithstanding some petty persecution, the truth has made further progress; a neat little chapel has been built, and there is every prospect, with divine blessing, of a good cause being raised. At this moment, the whole neighbourhood is enquiring on this subject. The grant, therefore, of tracts would be most opportune. I baptized four from the neighbourhood yesterday, and though the distance from us is more than seven miles, between thirty and forty accompanied us to witness the "strange sight;" and truly it was a time of refreshing. We have also another station where the chapel is attended by between 200 and 300 persons regularly. We have schools at both these stations, and our children will be delighted with a present from the editor of their much-loved little periodicals, "The Pioneer" and "Children's Magazine." Each of your monthly publications finds among us warm friends and supporters, and I shall, as

heretofore, feel a pleasure both in reading and recommending them.

KENT.—I should feel obliged to you if you would grant me a few tracts for distribution in the neighbourhood in which I am now living, the inhabitants of which know little or nothing of the principles of the baptists, there being no baptist church within five miles of this place. I am a member of one of the churches near London, but wish to do something if I can for the good of the people among whom I now dwell.

YORKSHIRE.—I am a Town Missionary employed by the Particular Baptists. This is a new thing here, and some of the people regard my attempts with suspicion, refusing to permit me to read to them. I have thought if I had a few tracts to circulate they might be the means of aiding me in my work.

DONATIONS of Tracts have been forwarded to

	Handbills.	4 Page.
Fairford	500	.. 25
Weymouth	500	.. 25
Atchlench	1000	.. 25
Congleton	500	.. 25
Keighley	500	.. 25
Evesham	500	.. 25
Bridlington	500	.. 25
Overbury	500	.. 25
Throwley	500	.. 25
Amersham	500	.. 25

The letter from Herefordshire acknowledging a Grant was not paid.

The application from Maidstone being anonymous, is laid aside.

Sabbath Schools and Education.

TO SABBATH SCHOOL TEACHERS!—We call your special and earnest attention to the *Governmental Education Scheme* at the head of the present number. If that nefarious scheme is carried out, the sabbath schools of dissenters throughout the whole land will, in all probability, be destroyed, or dreadfully mutilated. No time is to be lost! Every sabbath school—teachers, and children too above twelve years of age—should sign and send up a petition to parliament against it with all speed.

BOLTON, Lancashire.—On new year's day morning, at seven o'clock, we had a crowded prayer meeting, and an excellent spirit prevailed; in the evening the usual Sunday school tea meeting was held, and addresses delivered. Jan 5, the scholars of the adult female Bible class were invited, with Mr. Etheridge, their pastor, to tea at the house of their teacher. After tea, the superintendent, in the name of the teachers and scholars, presented Mr. F. with a handsome pulpit Bible, as a token of their esteem and

gratitude. Afterwards, Mr. Etheridge presented to Mr. Hobbs, the superintendent, in the name of the same class, as a token of their respect, a beautiful copy of "Thoughts on the Holy Spirit."

WARWICK.—Our school being in a low state, we held a meeting to consider what could be done. We resolved on adopting energetic measures, which succeeded. We soon increased our numbers three-fold. We have still many obstacles, but we are resolved now to be up and doing. P. W.

NEWTOWN.—W. G. informs us of a somewhat novel mode of conducting a sabbath school anniversary.—1. A sermon in the morning.—2. Public examination of scholars in the afternoon.—3. A public examination of teachers in the evening. Bills were posted and crowds attended who were much interested. The services were on the sabbath day, and addresses were delivered before or after the examinations.

A SABBATH SCHOOL may be compared to a plantation of young minds, the trees of which radiate at different seasons and blossom at different times, each requiring a method of culture suitable to its nature.

ENGLISH CHILDREN PRAISING CHRIST.

BY MRS. GILBERT.

Tune—Wigan. 7's.

THUS in sight of earth and heaven
Praise to Jesus Christ be given;
Thus his name and honours rise,
Sweet as music to the skies.

For in Zion's streets of old
Children his salvation told,
Sang Hosanna, ran before,
Hailed Him at the Temple door.

Where beyond the spreading sea,
Islands green and lovely be,
Children still his glory sound,
Strange of tongue, on heathen ground.

Where, in yonder land of slaves,
Burning hot beyond the waves,
Negro children toil and die,
There his name they glorify.

English children, free and blest,
We should sing above the rest,
We, ten thousand voices bring,
As a free-will offering.

Round and round his praise shall run
Until day and night are done;
Till with Gentile, and with Jew,
We, in heaven, the song renew.

Intelligence.

Baptist.

FOREIGN.

INDIA.—We have received a copy of a new periodical printed at the Baptist Mission Press, Calcutta, and called *The Oriental Baptist*. No. 1, for January, is about the size of the *Reporter*, price three rupees per annum, and contains much valuable information respecting the state of christian missions in India.

HALIFAX, Nova Scotia.—On Tuesday evening, Feb. 9, a tea meeting of about 350 was held in this city. Dr. Belcher, supported by the mayor, presided, and stated that the new building for the baptist church over which he presided would be in a fit condition for public worship by the first sabbath in May. The Mayor and several other gentlemen, addressed the meeting.

DOMESTIC.

SYDDENHAM, Oxon.—A second baptist church was formed in this village on Feb. 24. The population of Syddenham is about 400. There are now two baptist churches in the place professing to hold the same views. The two chapels are within thirty yards of each other!

BAPTIST IRISH SOCIETY—ANNIVERSARY SERVICES.—The annual sermon will be preached at the Weigh House chapel, (Rev. T. Binny's) by Rev. W. Brock, Norwich, on Friday evening, April 23, service to commence at halfpast six.—A special general meeting of the members of the society will be held at the Mission House on Monday morning, April 26, at ten o'clock, when a draft of a new constitution will be submitted for consideration, and other business relating to the society will be transacted.—The annual meeting will be held in Finsbury chapel, on Tuesday evening, the 27th April. The chair to be taken at six o'clock, by Wm. Vickers, Esq., of Nottingham. Dr. Price and Rev. T. James, of London; Rev. T. Wheeler, Norwich; T. F. Newman, Shortwood; T. Berry, Abbeylix, Ireland; and Rev. H. Dowson, Bradford, are expected to address the meeting.

NEWCASTLE-ON-TYNE.—The friends of Mr. Robertson (see Feb., page 76) met in the Presbyterian chapel, Walker, (not Walker, as at page 76,) on Tuesday, March 2, and presented Mr. R. with a purse of twenty guineas, as a token of their esteem. Mr. R. is at present supplying the baptist church at Middleton-in-Teesdale.

LIVERPOOL, Soho-street.—On the last sabbath of the last year, the baptist church and congregation held their quarterly tea meeting, when a large number of friends sat down. Various addresses were delivered, and one of the deacons reviewed our progress, and noticed our cheering prospects. The following address to the pastor, Mr. Lancaster, was read:—"We desire to avail ourselves of the opportunity now afforded us, for testifying how highly we esteem your persevering labours amongst us, in preaching the glorious truths of the blessed and everlasting gospel. Inadequate as we know any acknowledgement of your invaluable services to be, we cannot deny ourselves the pleasure of presenting you with a purse containing £41 1s. 6d. as a token of our respect and esteem. Praying that the God of all grace may continue to bless your ministrations to the strengthening of believers and the conversion of many souls—that the bond of union, which now so happily exists between us, may long continue—and that when we have done with the cares and troubles of this world, pastor and people may be received into everlasting glory."

ANNUAL SERVICES.—The Revds. Thomas Winter, of Counterslip, Bristol; and Josias Wilson, of the Presbyterian church, Islington, London, have engaged to preach the annual sermons on behalf of the Baptist Missionary Society, the former on the evening of Thursday, the 22nd April, and the latter on the morning of Wednesday, the 28th April. The annual public meeting will be held at Exeter Hall, on April 29th. Sermons for the mission will also be preached in the baptist chapels generally, in London and its vicinity, on Lord's-day, April 25. It will also interest our young friends to be told that a juvenile meeting will be held in Finsbury chapel, Moorfields, (Rev. Dr. A. Fletcher's,) on Monday afternoon, April 20th.

NOTTINGHAM, Stoney-street.—Our local preachers' Quarterly Conference was held, March 8. The reports from the villages were truly delightful. Many have been baptized, and there are now nearly seventy candidates. We had tea at five o'clock; brother Hunter, our junior pastor, presided, and we spent a happy evening. Our prayer-meetings and class meetings are well attended, and, under the divine blessing, have contributed materially in promoting our present prosperity. J. G.

PORTSEA.—The new meeting-house, erected on the site of the old building in Meeting-house Alley, is now covered in. On Tuesday, March 9, a numerous and respectable party assembled at the Queen's Rooms to celebrate the event.

LEICESTER, Belvoir-street.—This new and spacious place of worship having been closed for several months in order to effect certain improvements, was re-opened on Wednesday, March 10, with sermons by Dr. Hamilton, of Leeds, and Mr. W. Brock, of Norwich. On the following sabbath, Mr. Charles Stovel, of London, preached. The collections amounted to £600.

NEWCASTLE-ON-TYNE.—Mr. Dawson has presented a fine-toned organ to the New Court baptist chapel in this town. Mr. D. has also offered his gratuitous services as organist. Mr. Henry Christopherson is pastor of the church meeting in New Court.

STOURBRIDGE.—At a tea meeting of members of the baptist church, Jan. 4th, Mr. S. Newman was presented with six handsome volumes of Henry's Commentary. Mr. N. has been a devoted teacher, and is now entering on a course of studies for the ministry. The teachers also presented Mr. N. with a copy of Fuller's works. W. P.

CAMBRIDGE.—The noble sum of £850 has been raised for the starving Irish, by the baptist church and congregation of St. Andrew's-street, Cambridge, of which Mr. Roff is pastor.

WHITCHURCH, Hants.—At a members' tea meeting, Mr. R. Johns, the pastor of the baptist church here, was presented with a copy of Kitto's Encyclopedia of Biblical Literature.

RETFORD.—We have had a very gratifying members' tea meeting, when our pastor delivered an address to the young members on our doctrine and discipline. W. H.

IRELAND.—A baptist missionary says, "I am in the midst of much poverty, affliction, suffering, and death, but hitherto we have been mercifully preserved."

ORDINATIONS AND RECOGNITIONS.—At *Bexley Heath, Kent*, Jan. 28, Mr. W. Coleman, late of Colnbrook, Bucks. Messrs. Baker, of Dartford, and Hamblin, of Footscray, conducted the services—At *Birmingham*, (Mount Zion chapel,) February 8, Mr. J. M. Daniell, late of Ramsgate, Kent. About 1,300 persons were present; 800 of whom had previously taken tea together. It was highly gratifying to hear the affectionate addresses that were delivered by ministers and friends, both baptists and pedobaptists; and also to witness the manifest heartiness with which, one after another, they gave Mr. Daniell the right hand of fellowship: and bade him success in the name of the Lord.—Mr. Lot Lee, late of Pontypool college, at *Newport, Pembroke-shire*, Feb. 2, when Messrs. Davies, Thomas, Rees, and other ministers engaged. The attendance was large and respectable, comprising all denominations. Prospects at Newport at this time are very cheering.

Mr. ACKWORTH, of Bradford.—A Leeds correspondent, J. W. B., says, "I have also to inform you that yesterday, Mr. Ackworth, of Horton College, received the degree of LL.D. from Glasgow."

REMOVALS.—Mr. Cornelius Slim, of Bexley Heath, to Zion Chapel, Sheerness, Kent.—Mr. J. Baldwin, of Elsworth, Cambs., to Bury St. Edmunds, 2nd church, Suffolk.—Mr. Francis Wills, of Kensington, Middlesex, to Ramsgate, Kent, as successor to Mr. Duiell, now of Birmingham.—Mr. J. Cragg, of Blakeney, Norfolk, to great Ellingham, in the same county.—Mr. Joseph Moore, of Monmouth, to Landogo and Whitebrook.—Mr. Frise, of Usk, to Fairford.—Mr. G. Mitchell, of Horton College and Edinburgh University, to Horsforth, Yorkshire.

RESIGNATIONS.—Mr. J. M. Stephens, has resigned the pastoral charge of the baptist church, York-street, Bath.—Mr. Owen, of Eastcombe, after a pastorate of eight years. Mr. O. is open to invitation.

Missionary.

MADAGASCAR.

STILL there is hope for this island, where fierce persecution has so long raged.

Mr. Baker, a missionary at Port Louis, Mauritius, says, "I have just received from Madagascar seven letters of the deepest interest from the native christians. Their chief topic is the conversion to the christian faith of Rakotondradama, the Queen's only son and heir apparent to the throne. This great event appears to have occurred towards the middle of last year. Abandoned to the power of their persecutors, and all human help apparently far off, the christians, after seeing at least twenty of their number suffer martyrdom, were becoming discouraged, when they found in the young prince, now seventeen years of age, if not an all-powerful support for the present, at least a brighter hope for the future, should an overruling Providence place him on the throne of his ancestors."

The following are extracts:—

"The increase of people believing the word of God is very great, and Rakotondradama (the prince) has received the word of God; so that the twenty-one captive christians were not put to death by the Queen; for Rakoto prevented it, by the blessing of God, and the Queen has not slain them."

"This is our state here: the christian assemblies became lukewarm and discouraged after the martyrdom of the nine christians in 1840; but a certain youth received the word of God, and became exceedingly bold and powerful in proclaiming it; and we became very numerous (more than one

hundred new converts were made.) The name of this young man is Ramaka! called by us, for secrecy, Rasalasala (the bold one). It was he, through his courage, that obtained the prince to receive the word of God."

LINES SUGGESTED AT A MISSIONARY PRAYER-MEETING.

In Madagascar's pagan isle

Its proud Queen still usurps her sway,
To quell religion's radiant smile,
And dash the cup of truth away.

There, many a year, her iron hand
Hath savagely inflicted death;
And tried, with persecution's band,
To stay the valiant christian's breath.

Now, twenty christian prisoners wait,
To yield their lives to her dread power;
And stand undaunted 'neath the fate
Which seems in swords and spears to lower.

But will she strike the threatened blow,
And lay them lifeless at her feet;
And triumph at the gory flow
Which streams in torrents from its seat?

How dare she, since her darling son,
Her pride, her heir, the nation's hope,
Hath cast his pagan idols down,
And shattered them at one bold stroke?

His heart is fixed on Him who said,
The "Idols shall be abolished be;"
And none to "graven stone or wood
Shall bow; but bend the knees to me."

Oh Lord, we know that thou alone
Can'st change this pagan mother's heart,
Can'st turn the lion to the lamb,
And softening, soothing grace impart.

Oh, grant that Madagascar's isle,
That isle so fair, so earthly bright,
May rise triumphantly and smile.
In purest beams of heavenly light.

Soon may its tyrant Queen become
A nursing mother in her land,
And with her high-born christian son
Walk humbly 'midst the Saviour's band.

Soon may the world thy knowledge know,
And every court thy influence own;
Then what a tribe from lands below
Shall meet around Jehovah's throne.
West Ham. M. G. W.

JAMAICA, Clarksonville.—On Friday, Jan. 8, Mr. Francis Johnson, the first student from Calabar College, Jamaica, of which Mr. Tinson is tutor, was solemnly set apart to the pastoral office over the baptist church, Clarksonville; the services were conducted in the chapel at Brown's Town, by Messrs. Dexter of Stewart Town, Birrell of Liverpool, Tinson of Calabar, and Angus of London. Mr. Johnson was formerly a slave. In 1835 he was brought to the knowledge of

the truth; the following year he was baptized and became a member of the church at Brown's Town; soon afterwards he was chosen to the deacon's office. In 1837 he purchased his freedom, and after receiving preparatory instruction, he became school-master at Bethany, and afterwards at Clarksonville, at the same time affording important assistance at those stations on the sabbath. He was also the principal agent in the formation of Mount Zion station. The late Mr. Dutton kindly encouraged and directed Mr. Johnson in his studies, and in 1843 obtained his admission as one of the first students to Calabar College. During the three years he has been prosecuting his studies in that institution, Mr. Johnson's acquirements and conduct have been such as to ensure the confidence and affection of his tutor and the committee of the college. Mr. Clark, of Brown's Town, who has furnished this account, adds, "God grant that our churches and theological institutions may send forth a numerous band of men like our brother Johnson." A prayer in which we most heartily join.

SOUTH AFRICA, Graham's Town.—Mr. Hay, the pastor of the baptist church, Graham's Town, South Africa, has recently sent upwards of £50 to the Baptist Missionary Society from this church. He says, "A large majority of the members of this church have suffered severely from the recent invasion of the colony by the Kaffirs. Many of those who resided in the country and were in independent circumstances, have had their houses burnt down, and their cattle and live stock swept away or destroyed."
LEGACY.—Mr. John Wilkinson, late of High Wycombe, Bucks, who died December 24, 1840, has bequeathed by his will a legacy of £1,500 to the Baptist Missionary Society.

SEVENTH-DAY BAPTIST MISSIONS.—The ship "Houqua," which sailed from New York on Tuesday, for Canton, took out, beside the Rev. Mr. Lord and his lady, two missionaries and their wives, of the Seventh-Day Baptist denomination, viz: Rev. S. Carpenter and lady, and Rev. N. Wardner and lady. These are the first missionaries ever sent out by that people.—*C. Watchman.*

Marriages.

Jan. 30, at the baptist chapel, Rugby, by Mr. G. Jones, Mr. R. Braunston, Weston-by-Weedon, to Miss M. Masters, of Wolston Heath.

Feb. 1, at Leighton, by Mr. Edward Adey, baptist minister, Mr. G. Elliott, of Ivinghoe, to Miss Maria Downe, of Cheddington.

Feb. 2, at the Independent chapel, Milton, Kent, by Mr. Parrett, Mr. J. Gooding, of Lenham, to Miss A. E. Taylor, of Sittingbourne.

Feb. 2, at the baptist chapel, Long Collingham, by Mr. Pope, Mr. T. Brown to Miss E. Smith. Being the first couple married here they were presented with a copy of the scriptures.

Feb. 4, at Newcastle-on-Tyne, Mr. John Wear, to Miss Amy Baker.

Feb. 10, at the baptist chapel, Bradford, Wilts., by Mr. Hawkins, Mr. G. Gore, to Ruth, second daughter of Mr. J. Sims.

Feb. 18, at the baptist chapel, Weston-by-Towcester, by Mr. George Robson, Mr. Richard Liddel, to Miss Elizabeth Stephenson, both of Woodend, near Towcester.

Feb. 23, at the General baptist chapel, Dover-street, Leicester, Mr. John Hull, to Miss Mary Yates.

March 1, at North Shields, Mr. John Rennie, to Miss Ann Wilkinson.

March 8, at the General Baptist chapel, Fugglestone, by Mr. Smith, Mr. H. Weston, of Thurlaston, to Miss E. Ball, of Coalville:

March 10, at New Park-street chapel, London, by Mr. Smith, Mr. D. Church, to Miss E. Harding, Olney.

March 13, at the baptist chapel Blakeney, Gloucestershire, by Mr. W. Copley, Mr. Samuel Thomas, to Miss Eunice Barnard, both of Cinderford, Dean Forest.

March 13, at Harlow, by Mr. T. Finch, baptist minister, Mr. Mullinger, of Bishops Stortford, to Elizabeth widow of the late Mr. F. Haslam, and eldest daughter of William Barnard, Esq., of Harlow, Essex.

March 13, at the baptist meeting-house, Arlington, by Mr. R. Hall, Mr. C. Stockwell, to Miss E. Hawker.

Feb. 10, at the baptist chapel, Paulton, by Mr. J. Fox, Mr. J. G. Verrier, to Miss S. Chivers.

March 10, by license, at the baptist chapel, Pont-y-pridd, by Mr. T. Richards, Mr. T. P. Price, baptist minister, Aberdare, to Miss Ann Gilbert.

March 17, at the baptist chapel, Uckfield, by Mr. John Foster, Mr. H. Anson, to Miss E. A. Whapham.

Feb. 10, at the General Baptist chapel, Ashby-de-la-Zouch, by Mr. Yates, Mr. J. Smith, of Ticknall, to Miss M. Cooke, of Swadlinoote.

At the baptist chapel, Harlington, Middlesex, by Mr. George, Mr. Thomas Wild, of Sipson, to Mary Ann, daughter of John Cooper, Esq., of Sipson Green.

Deaths.

Dec. 10, at East Retford, Elizabeth Harrison, many years a consistent member of the G. B. church.

Jan 14, at Lincoln, in her 70th year, Mrs. Ann Summerscales, for the last twenty-seven years a worthy member of Mint-lane, baptist church, Lincoln. She was a cheerful supporter of the Redeemer's cause, and unostentatious in her benevolence and liberality to the poor.

Jan 15, at Sawbridgeworth, Herts, in his 78th year, G. J. Stevens, Esq. He had honourably filled the office of deacon, for many years, in the baptist church, Sawbridgeworth, and was indeed the mainstay of the baptist interest in that place. He departed this life, triumphing in the faith of the gospel.

Jan. 22, at Maesbrook, aged 60, Mr. John Bradley, a baptist village preacher, whose ardent zeal united with genuine humility will cause his memory to be cherished affectionately by all who knew him.

Jan. 27, in his 74th year, the Rev. William Williams, for thirty-five years the esteemed and successful pastor of the baptist church, Grafton-street, Solio, London. In our present number we have furnished our readers with a brief memoir of Mr. Williams, compiled by a friend.

Jan. 31, at Bishops Stortford, Herts, Mrs. Catherine Grey, one of the most aged members of the baptist church in that town.

Feb. 1, at Cottenham, Cambridgeshire, in his 71st year, Mr. John Gawtre, for twenty-six years past a worthy deacon of the second baptist church in that place. He died with a good hope, through grace, of everlasting life.

Feb. 1, at Stradbroke, Suffolk, in his 60th year, Mr. Wm. Holland. He had been a member of the baptist church, Horsham, for thirty-three years, twenty-four of which he honourably filled the office of deacon.

Feb. 6, Mr. John Sanders, one of the deacons of the baptist church, Homerton, near London, in his 92nd year. The good old man lived in honour, and died in peace, possessing a joyful hope of eternal life.

Feb. 7, at Porth Crawl, Glamorganshire, of pulmonary consumption, Mr. Samuel Hayercroft, aged 24, brother of the Rev. N. Hayercroft, M.A., baptist minister, Saffron Walden. His end was peaceful and very happy.

Feb. 7, at Melksham, Mrs. Hutchings, aged 64; many years a member of the baptist church. Kind, active, prayerful, and generous, her removal is felt as a loss by many.

Feb. 11, at Auchtermuchty, Fifeshire, Mr. James Bonnar, senior minister of the Relief congregation there, in the 97th year of his age. Mr. B. was father of the Relief Synod, in which he long held the office of clerk, and had nearly completed the 50th year of his ministry.

Feb. 12, at Sommercotes, Derbyshire, Alice, the beloved daughter of Mr. Thomas Hardy, aged 15, comforted and cheered by the consolations of the gospel.

Feb. 14, at Hull, Miss E. S. L. Otley, aged 10. She was a member of the baptist church, meeting in Salthouse Lane.

Feb. 18, at the house of his niece, Mrs. Wright, Oldbury, Bridgnorth, Richard Bourns, Esq., aged 84, upwards of thirty-five years an esteemed deacon of the Independent church, worshipping at the Stoneway chapel, in that town.

Feb. 18, Mr. William Everett, of Whittlesea, in the 70th year of his age, for thirty-five years the pastor of the Independent church in that town. He was a faithful man, and feared God above many.

Feb. 19, at Bideford, Devon, at the house of his parents, where, for the last five months, he resided for the benefit of his health, the Rev. T. Holman, pastor of the baptist church, Taunton. In the spring of 1848 he left Bristol college, and, under the most encouraging circumstances, settled with the church at Taunton; but, almost immediately, symptoms of delicate health appeared. After the labours of a few months, he came to his native place in the hope of restoration, but, alas! it was to sink into the arms of death. On the 19th he suddenly broke a blood vessel. He had only time to say twice, "I am going to heaven," where now, we trust, he sings the song of Moses and the Lamb. Be ye also ready!

Feb. 20, Mr. George Sayce, aged 53, who for upwards of twenty-five years was the laborious pastor of the church meeting in Chester-street, Wrexham. He was long the subject of a distressing complaint, but now, we trust, he is in that state where there is no more pain, or sorrow, or death.

Feb. 21, suddenly, at his residence, Hereford, deeply regretted, Mr. John Williams, officer of excise, aged 42, son-in-law of Mr. John James, baptist minister, Bridgend, Glamorgah. He has left a widow with six small children unprovided for.

Feb. 22, Mr. Arthur Roberts, of Botolph-clause, City, in his 87th year. He had been for some years the father of the Weigh-house church. He was admitted to its communion in the year 1786, and during the

long period that elapsed between that event and his death, was distinguished for undeviating christian consistency. He was a devout, honest, God-fearing man. His end was perfect peace.

Feb. 25, Mr. Luke Shaw, for twenty years a deacon of the baptist church, Polemore, Yorkshire. He was much respected for his integrity and kindness. A large family of children are treading, we hope, in his steps. He died in peace and hope.

Feb. 25, Mrs. Bardsley, a member of the G. B. church, Stalybridge, about nine months. Her affliction preventing, she only sat down with us once at the Lord's table.

Feb. 27, at Princes Risborough, aged 68, Mr. John Hewes, senior deacon of the baptist church. He had been a useful and honourable member nearly forty-six years, and a deacon almost forty-four years. He had given out the hymns, and led the singing in public worship, and had also been the superintendent of the sabbath school during a period nearly as long. His duties as a member, as a deacon, and as a superintendent, were all diligently, faithfully, and perseveringly discharged to the close of life. His death was very sudden. During the week in which he died he was remarkably cheerful, and spent much of his spare time in visiting his friends in the town and some of the villages. On the Thursday evening he attended a village prayer meeting, and gave an address from 2 Tim. iv. 7, 8, "I have fought a good fight," &c. On Friday, after going about much during the day, he made arrangements for attending Aylesbury market on the Saturday, took a very hearty supper, and having attended to family worship, he retired to rest in his usual good health, and nothing more was heard of him till about half-past four next morning, when his grandson, sleeping in an adjoining room, heard a very unusual noise, and immediately called Mr. Benjamin Hewes, son of the deceased, who going into the room found his father in a dying state, insensible, and in a few moments the spirit had taken its mysterious flight to the realms of bliss and purity, to unite with the general assembly of the first born in singing the praises of redeeming love. On the following Lord's-day Mr. Dawson, pastor of the church, improved his death from the passage from which the deceased gave an address at the last prayer meeting he attended.

Feb. 27, Emma James, aged three months, daughter of Mr. Samuel Marks, Bridgend, and granddaughter of Mr. John James, baptist minister.

Mr. Harvey, baptist minister, Bury, says—"From the second to the twelfth of this month (March) I lost three of my dear children by scarlet fever. Bradford, aged

six years; Sarah, aged four years; and Joseph, aged two years. They were lovely in their lives, and not long divided in death! We have found support in the reflection that God has done it.

March 1, at Paradise, near Newcastle-on-Tyne, Mary Thompson, aged 25, a member of Tuthill-stairs baptist church.

March 6, at the residence of his uncle, Mr. Samuel Deacon, Leicester, Frederick John, only son of the late Mr. Frederick Deacon, of Quornodon, aged 11 years, an interesting and amiable boy.

March 8, at Kimbolton, Hunts, after a short illness, Mr. John Hemming, A.M., in the 53rd year of his age, and thirtieth of his pastorate over the baptist church in that place. The gospel he had preached in life supported him in death. His end was joy and peace.

March 11, of typhus fever, Susan, the affectionate wife of Mr. C. Harcastle, baptist minister, of Waterford. The disease, it is believed, was induced by a course of visiting the abodes of disease and want in that city, which she cheerfully undertook.

March 12, Mary Elizabeth, eldest daughter of Mr. W. Yates, baptist minister, Stroud, aged 16. She had been long afflicted, but her departure was sudden and unexpected. Her father observes, "That fearful night was, however, a season of mercy; I was with her, and the lonely hours were cheered by her pious conversation and calm resignation to the will of God. I shall never forget that night; she said 'I am willing to go and be with Christ.'"

March 12, at Swavesey, Cambridgeshire, Miss R. Wilderspin, after a long affliction borne with exemplary patience. She was one of the first sabbath-school teachers at Bethel chapel.

March 16, at his residence, York-terrace, Sydenham, after a protracted affliction, Mr. C. J. Hyatt, Independent minister of Ebenezer chapel, Shadwell, and secretary of the British and Foreign Sailor's Society. He enjoyed much peace in believing, and was able to bear a most pleasing testimony to the hope and comfort he derived from that gospel which he had preached to others.

At Mautby, (no date,) after many years affliction, Hannah, the beloved wife of Mr. Joseph Perfit, deacon of the baptist church, Great Yarmouth.

Recently, at Maltby-le-Marsh, Lincolnshire, within a few days of each other, of fever, the three youngest children of Mr. Broughton, who were all interred in the baptist burial ground.

Recently, at Hose, in the Vale of Belvoir, Mr. G. Stubbs, lately a student in the General Baptist College, Spa Place, Leicester. He was a young man of much promise, and is much regretted.

THE

BAPTIST REPORTER.

MAY, 1847.

THE GOVERNMENTAL EDUCATION SCHEME.

BEFORE these columns can meet the eyes of our readers, the application of the Council Education Committee to the House of Commons for an increased Grant will be allowed or rejected; and we expect to be able to report the result in some part of this number. At present, appearances are decidedly unfavourable; but all will depend upon the promptitude and energy which the Dissenters may display within the next few days. (We write early in April.)

It is our intention to notice briefly a few facts in connection with education in this country.

One hundred years ago schools and books were comparatively scarce. The common people, for the most part, lived and died without schooling. The formation of Sabbath Schools, sixty-five years ago, was an event—a remarkable one in the history of Education in England. At first they made but little impression. We are old enough to remember their introduction into many towns and villages, and what the people generally thought of them—they thought well of them, but some doubted wherunto they would grow. "I shall have nobody to clean my boots and shoes" said one. "Our servants will be able to read our letters if they lie about," said another. But still the thing went on,

and, in the hands of Dissenters and Methodists, it progressed wonderfully; and as an improvement on day school instruction, the plans of Bell and Lancaster were propounded and adopted.

Henry Brougham, M.P., then came out with a National Education scheme, which proposed to give great power to the clergy, (not enough he says now) but the Dissenters and Methodists took the alarm, and with Mr. Spring Rice as their spokesman in Parliament, the proposal was rejected, to the no small chagrin of the talented but versatile statesman who proposed it.

The Sabbath Schools went on increasing in numbers and efficiency, and so did the two great day school societies—the "National" or Church of England Society, on Dr. Bell's model, and the "British and Foreign School Society," supported by Dissenters chiefly, on that of Lancaster.

As the people became educated, the demand for knowledge increased. Hence the publication of cheap books, magazines, pamphlets, tracts, &c., without number, to satisfy the desires of millions, whose appetite so increased by what it fed upon, that steam-power was called in to aid the supply.

The Bishops and Clergy saw all this—they saw the people would have knowledge—what was to be done? stop them they could not. The

stream had burst the old boundaries, and would soon break down the barriers which priestcraft had set up, and they must be moving, or they would be swept away too!

But what could they do? "Divert the stream," was the reply. "Don't let it run in the channels which Dissent and Methodism have opened for it."

But how? "By opening National Schools. Don't call them 'Church and King' Schools. That won't do. Call them *National* Schools."

But who will pay for them? "Why we must be at some expense; we must pay a little to save much, and we must get a grant from parliament in aid if we can."

But the Dissenters will grumble, and the minister won't like a squabble. "Well, then hint to him to give the Dissenters a slice too."

And they did so: and, alas for us! the Dissenters of the British School Society took the bait, and the *hook* is in their jaws to this day.

Still they did not succeed to the extent of their wishes. The Dissenters and Methodists were progressing. Their teachers were more zealous and persevering, and the people generally liked their schools better than the "church" schools.

Other attempts must be made, and hence Diocesan Schools, which were to swamp the Dissenters in three years! They built them, it is true, in every direction, especially in the villages, by the aid of the esquire, and the ladies—young and old—and the Government Grant. But their maintenance—"aye, there's the rub." They might get a few farmers to give a few shillings towards building the school-room, but as for annual subscriptions, get them from farmers if you can! Here was an "awkward fix," as the Yankees say. The esquire did not think, "Good old English Gentleman," as he was, that it was fair play for him to bear the burden alone, and he told his friend the parson so, and the parson was at his wits end—he must pay the money himself

or the school would be broken up, and the Dissenters would rejoice—at all events he thought they would.

These things were talked about at clerical gatherings, and various schemes as remedies were thought of—but always with an eye to help from the State. Instead of putting their shoulders to the wheel as Dissenters and Methodists do—they went "whining" to the State for help, and hence Sir James Graham's famous measure, which met with the fate it so richly deserved.

Determined still to accomplish their object if possible, they again "laid their heads together"—and there are some long-headed men among them—and a deep plot was planned.

"The Whigs are in—all the better for us. The Premier is a nice little gentleman—we can manage him. He is an avowed friend of liberal National Education—sonder of the Church than the Church is of him—and an enemy, though a professed friend, of Dissenters. My Lord Lansdowne will be awkward to manage if he finds out our trick, but we must be cautious, and flatter his aristocratic pride a little, and all will go on smoothly. In the meantime "silence" must be our watch word. Not a whisper if you please about the matter, and though the plan must be laid before the Committee of the Council in December, we must get the Government not to mention it in the Queen's Speech. And when it is mentioned it must be in such a way that the Dissenters will not see through it, and above all things little time must be given, that if they do see through it they may not have leisure to organize opposition. In the mean time the Vicar of Leeds, who knows how to do it, can send out a paper proposing to relinquish the exclusive claims of the "church." This may put the dissenters off their watch, and can do no harm. Then when the time comes we can manage the rest easily. Whigish and Utilitarian Unitarians will readily fall into the trap, and the Free

Church, and the Wesleyans, have Erastianism enough in their policy to induce them to take the cash, providing we make a few concessions, and do not touch their independence. As for the Independents and Baptists, and those off-shoots of Methodism—'Primitive,' and 'Association,' as they call them, we will set them all at defiance. We must not ask for too much at first; suppose we say £100,000 to begin with. Hush now—be still—tread lightly till the moment comes!

Time has revealed these things, or some like them, and it will reveal more.

The plan itself is now before the public. Last month we furnished various particulars respecting it. A more cunning, deep-laid scheme was never contrived. It is worthy of a conclave of Jesuits. Specious and apparently liberal, it turns out, when closely inspected, to be "a cheat, a delusion, and a snare." Its design is to draw off into the "church," by promises and bribes, the rising youth of the country. It is a vast piece of complicated ecclesiastical machinery, and might be described as a

FORTY MILLION POUND POWER ENGINE, TO DRAIN THE DISSENTERS DRY. MANUFACTURED BY HOOK, SHUTTLEWORTH, & CO., LEEDS, 1846.

For should this scheme be carried fully out, it will require nearly two millions of pounds annually to work it, which would be equivalent to a grant of FORTY MILLIONS to the "church!" Twice the amount we were compelled to pay the avaricious planters for the redemption of their slaves from cruel bondage!

And all this to the "Church of England," with her already superabundant and accumulated wealth. Does she not allow that she receives six millions per annum already? And does she not really receive half as much more? Verily her clergy are horse-leeches; "Give! give!" is their everlasting cry. And for what? For the poor? Pooh! what care they for the poor? What have they done for the poor? Lot John Wesley, and

George Whitfield, and Robert Raikes, and John Hughes, and David Nasmyth, answer. The clergy of the Church of England are allowed all this money in order that they may teach the people. Have they?

And then there are the church educational charities. What a tale might be told about them! Why are they pocketed by rich men who have already more than enough, while the poor man's child is robbed of his rights? The misappropriated church charities alone are more than adequate to supply the educational wants of our whole population.

But we deny that a fair case of necessity has been made out. We hear that at Birmingham, and other places, the schools are not full. At Leicester they are not, and never have been—and there is a cause. Many of our poor cannot afford to send their children. It would be at the expense of half their income if they did. Talk of compelling the people to send their children—and that we are told is to come next—why they must feed them if they do, and not only feed them, they must pay them wages for attending as well. Upon the whole the means of education are accessible, or are becoming so, throughout the land. No fair case of necessity has been made out.

But this measure they say, spite of the discontented and never-to-be-satisfied Dissenters, will be carried out. And what is to be done then? Done: why let the Dissenters go on doing as much good as they can, and even then they can do more than they ever have done if they are diligent and faithful. They have been too easy and quiescent, too time-serving and truckling. This we hope will put them on their mettle. It will if they have any, and if any amongst us have not, the sooner we are disencumbered of such dead weights the better.

These are times which will try every man's spirit. There will, there must be, a fresh classification. Men must range on one side or the other.

"Take your places gentlemen. Where will you stand? You must fall in if you please. Take up a bold and uncompromising position with us against Church and State Union, or go to your own place with the avowed supporters of that system. Clear the middle ground; for those who stand there must fall from shots on both sides."

But again it may be asked what are Evangelical Dissenters to do. What! know ye not the secret of your power? In the days of your fathers, prisons could not hold it, swords could not pierce it, fires could not burn it. The secret of your power is Truth. Truth, which is always mighty, is here omnipotent—"mighty through God"—the very "power of God." Were the exhaustless treasures of the British exchequer to be placed at the disposal of these men, with you, thus armed, they must ever wage an unequal warfare.

Look at the triumphs achieved by faithful men who wielded no other weapon. By this Luther shook the walls of the Vatican till they trembled—by this Wesley and Whitfield roused the sleepy sinners of Britain—by the patient use of this "the two shoemakers" gave India the bible—by the power of this the sabbath

scholar of Kettering broke off the riveted manacles of the slave! And shall such men as we flee? Never!

It is the spiritual kingdom of Jesus Christ which we are seeking to establish in the world, and greater is He that is for us than all that are against us. "The love of Christ constraineth us," and it is an inextinguishable flame. Mere formalists in religion know not the mighty motive which impels us to untiring action. Many a time have they stood by expecting that now our zeal would expire, but it burned on like the bush in Horeb, unconsumed.

And then, come what may about these schools—they cannot gag our mouths—we will still teach and preach Jesus Christ. They cannot padlock our Presses. They may teach the people to read, but we will find them reading, and read they will in spite of them. They cannot prevent a man from saying to his neighbour, "Know thou the Lord?" And if these things are done, and done diligently and faithfully, we affirm again that Dissenters may yet, *maigre* all the trickery of this artful attempt to ruin them, do more good under Heaven's blessing, than they have ever done yet.

A HISTORICAL SKETCH OF JOHN DE WYCLIFFE,

THE MORNING STAR OF THE REFORMATION.

Professor of Theology in the University of Oxford, Rector of Fillingham, Lincolnshire, and of Lutterworth, Leicestershire, Prebend of Westbury, and Chaplain to King Edward the Third.

It is most gratifying to the friend of truth to record the zealous and disinterested labours of those who, under circumstances the most difficult and discouraging, and at the risk of all that is valuable in this state of being, have stood forth, the champions of Truth's noble cause, especially in times remarkable for the universal prevalence of error, superstition, and falsehood. The most distinguished individual of this class, that the annals of British ecclesiastical history furnish

an account of, prior to the Reformation, is John de Wycliffe:—a man eminent alike for learning, talents, and piety; and still more renowned for his indomitable courage, and untiring opposition to the anti-christian system in which he had been nurtured, and of which, throughout his life, he was a minister.

John de Wycliffe, according to the accounts of all his biographers, was born in the year 1324, at a village which still bears his name, (Wycliffe,)

near Richmond, Yorkshire. Concerning the early years of Wycliffe, history furnishes not a vestige of information. In the year 1340, when only sixteen years of age, he entered as a commoner in Queen's College Oxford. Shortly afterwards he removed to Merton, a foundation of great celebrity at that time. Within its walls the great schoolmen, Ockham and Duns Scotus had put forth those powers, the same of which had filled all christendom, and was supposed to be immortal. It could boast of some of the most scientific scholars of the age. Its Divinity Chair had been recently filled by the celebrated Bradwardine: and to complete its fame, it had supplied the English Church with *three primates*. Wycliffe felt the influence of the associations into which he passed, and gave himself to the study of the scholastic philosophy with great ardour. According to that system, Aristotle was the only safe guide to the meaning of St. Paul. Aided by the logic and metaphysics of that great master, there was nothing either known or supposed to have being which his disciples did not affect to describe and analyse. To his skill in scholastic philosophy, Wycliffe added a diligent study of the civil and canon law. Of his mathematical studies we are not informed; but his acquaintance with natural philosophy generally, as it was taught in those times, was considerable. His great distinction, however, among the distinguished men of his day, was his manner of inculcating religious truth on the sole authority of scripture, and in the strict exercise of the right of private judgment. It was this peculiarity which secured him the honourable appellation of the "Gospel Doctor."

In 1360, Wycliffe began his disputes with the Mendicants, a class of preaching friars, that first made their appearance in Oxford, in 1221. Other disputants sought only to reform particular errors and abuses. Wycliffe, through life, sought the entire extinction of the institute itself, as being

repugnant to scripture, and inconsistent with the order and prosperity of the church. In 1361, the master and scholars of Baliol College presented him to the living of Fylingham, Lincolnshire, a benefice of considerable value. In 1365, Simon de Islip, Archbishop of Canterbury, appointed him Warden of Canterbury Hall, Oxford, which that prelate had founded. Wycliffe had previously been elected Warden of Baliol. In 1372 he performed his noviciate for the degree of D.D., which authorised him to open his own school as a public teacher of theology in the University, in which the influence of his opinions from that time began to be more sensibly felt. Such, however, was Wycliffe's celebrity previous to this period, that he had been called upon by name to reply to the treatise of an anonymous monk, in which were maintained the forfeiture of the sovereignty of England to the Pope, and the exemption of the persons and property of ecclesiastics from subjection to the authority of the magistrate. In 1374, Wycliffe was appointed a member of an embassy to his Holiness, then at Bruges, on the subject of the Papal encroachments. He had some time before this been chosen the King's peculiar Clerk, or, in modern phraseology, "Chaplain to King Edward the third." While at Bruges he was nominated by the king to the prebend of Aust, in the collegiate church of Westbury, in the diocese of Worcester, and in the same year (1375) he was presented, by his royal patron, to the rectory of Lutterworth, Leicestershire. This, however, was the extent of the preferment he attained in the church. His doctrines were now diffusing themselves through all classes of the laity in a manner that alarmed the clergy; accordingly one of the first acts of the convocation that met on the 3rd of February, 1377, was to summon Wycliffe to appear before it, to answer the charge of holding and publishing certain erroneous and heretical opinions. Wycliffe presented him-

self to the convocation in St. Paul's Cathedral, in company with John of Gaunt, Duke of Lancaster, and Lord Percy, then Earl Marshall. But even the presence of these august personages was scarcely sufficient to secure an avenue for the Reformer to the presence of his judges, so densely did the populace throng St. Paul's. Courtney, bishop of London, one of the most imperious churchmen of the age, presided. The two nobles insisted that Wycliffe should sit while his principles were examined. Courtney exclaimed against such a demand as monstrous and unreasonable. A violent altercation ensued, in which the Duke threatened to pluck the bishop by the hair out of the church. The bystanders took part in the dispute, and the disturbance altogether became such that the meeting separated without entering upon any of its proper business.

In June, 1377, Edward the third expired, and was succeeded by Richard the second, a minor. In the same year, three bulls were sent to England by the Pontiff, Gregory XI., one to the King, another to the Archbishop of Canterbury (Sudbury), and the third to the University of Oxford, directing the several parties to proceed against John de Wycliffe on account of his opinions. From the Pope's letters it is evident that the persons holding the sentiments of Wycliffe, were known to be numerous and powerful, and that the execution of the papal mandates would be difficult. The heads of the university deliberated whether they should receive the bull; nor could they ever be induced to take any vigorous measures upon it. Wycliffe was, however, cited before a synod at Lambeth in the beginning of 1378: on this occasion the Reformer appeared alone; such, however, was the favour borne him by the citizens of London, that they surrounded the place of meeting, and numbers forced their way into the chapel, proclaiming their attachment to the person and doctrine of Wycliffe. The consternation and dismay of the

prelates were augmented by the entrance of Sir Lewis Clifford, who, in the name of the queen-mother, forbade the bishops proceeding to any definite sentence concerning the conduct or opinions of Wycliffe. Before the synod broke up, the reformer delivered to them a paper, containing a statement of the opinions imputed to him, with explanations annexed, to the number of eighteen. In these there is little that can strictly be described as theological. They were, nevertheless, deemed unsatisfactory, and he was commanded to abstain from teaching such doctrines, either in the University, or in his sermons.

But men who live in the midst of such excitements need a much greater measure of physical power than Wycliffe possessed. The events of 1377, and 1378, together with the excessive labour to which he applied himself immediately subsequent to that period, brought on a sickness which left little hope of his recovery. At this juncture his old antagonists, the mendicants, thought it impossible that so notorious a heretic could suppose himself on the confines of eternity without the most terrible apprehensions of the vengeance there awaiting him. Wycliffe was in Oxford when this sickness arrested his activity and confined him to his chamber. It was therefore thought that some advantage might be obtained if *this member of the evil one* could be induced to utter a recantation of some sort. To secure this, four doctors, called regents, were formally deputed from the four orders of Friars to visit their expiring enemy, and to these were added four senators of the city and aldermen of the wards.

When these commissioners entered the apartment of the sick man, they found him stretched on his bed. After expressing their sympathy, and hopes for his better health, they intimated that, as it was now evident death was about to terminate his earthly course, they charitably hoped he would not conceal his penitence

for the many and great injuries, which he must be aware, the whole Mendicant Brotherhood had sustained through his means; they having been the especial object of his attack in most of his sermons and writings. And to afford him an opportunity to revoke with due christian humility, whatever he had said or written injurious to the reputation of fraternities so eminent in learning, sanctity, and usefulness, the distinguished individuals present had been solemnly deputed to visit him. Wycliffe continued silent and motionless until the speaker had finished his address; he then beckoned his servants to raise him in his bed; this done, he fixed his eyes upon the members of the deputation, and summoning all his remaining energies, exclaimed, "I shall not die, but live; and shall again declare the evil deeds of the friars!" Both ecclesiastics and civilians looked with amazement and consternation at each other, and silently retreated from the sick man's chamber in disappointment and dismay. They lived also to feel the truth of the prediction which had been sounded in their ears, in tones at once sepulchral and emphatic; nor is it easy to imagine a scene more characteristic of the parties composing it or of the times with which it was connected.

The labour on which Wycliffe was intent at this time, was a translation of the books of the Old and New Testaments, from Latin into English. This work he undertook that his countrymen of every class, having the scriptures in their own tongue, might be effectually armed against the errors and superstitions of the times. This truly protestant purpose owes its origin to the intelligence, the piety, and the intrepidity of Wycliffe. No sooner had he accomplished his object, than he was compelled to defend his conduct against the clamours of his enemies; who complained most bitterly that Master John de Wycliffe, having translated out of Latin into English, Christ's doctrine, which he

delivered to the Doctors of the church, had thus laid it more open to the laity, and *even to women* who could read, than it was formerly to the most learned of the clergy; even those of the best understanding. This controversy was soon followed by one on the Eucharist. In the spring of 1381, the Reformer published twelve conclusions at Oxford, in which he challenged the attention of the great men, in that ancient seat of learning, to his exposition of this sacrament. In these he declares that the bread and wine remain in the sacrament after the consecration, but admits that the words of consecration confer a peculiar and even mysterious dignity on both. Wycliffe's conclusions were condemned the same year, by the Chancellor of the University, William de Berton, in a private convention of twelve Doctors, eight of whom were either monks or Mendicants. Suspension from all scholastic exercises, imprisonment, and the greater excommunication, were the correctives these "Cloistered Recluses" proposed to administer to any member of the University that should teach, or even listen to the teaching of Wycliffe's opinions. The jurisdiction, however, of the Chancellor was limited to the University. In the following year, Courtney, who had recently been promoted to the Archiepiscopal See of Canterbury, summoned a synod, to meet at the residence of the Black Friars, London, on the 17th of May, to deliberate upon "Wycliffe's Conclusions and Doctrines." This assembly consisted of eight Bishops, fourteen Doctors of Civil and Canon Law, six Bachelors of Divinity, fifteen Mendicants, and four Monks. Scarcely, however, had the synod entered upon the matters to be adjusted by its wisdom, ere an earthquake shook the city, and so alarmed the assembly, that had it not been for the ready genius of Courtney, they would have dissolved without coming to any decision. The courage of the wavering having been restored, twenty-four pro-

positions from Wycliffe were read, as generally, commonly, and publicly preached throughout England; and after three days "good deliberation," ten of these were determined to be heretical, and the rest erroneous. Courtney, now legate of the apostolic see, as well as primate and metropolitan of all England, forthwith issued his letters missive to all the prelates suffragans of Canterbury, announcing by the high authority of the synod, the condemnation of the propositions as heretical and erroneous, and each bishop was reminded of his duty in reference to this heresy, and urged to vigorous measures for its suppression. The prelates in like manner addressed their clergy both regular and secular, so that Wycliffe was thus canonically admonished of his obligations in regard to the heresy of the times, but was not found in a condition to profit by such warning. From this time to his death, Wycliffe seems to have lived under the impression that he should have to suffer imprisonment, if not martyrdom, for the truth's sake: for the clergy taking advantage of the disordered state of things during the minority of Richard the second, succeeded by petition in securing the aid of the secular power for suppressing his doctrines, and punishing all who professed them. At this juncture, Wycliffe published a summary of the most important of his tenets, in the form of a petition or complaint to the king and parliament. This bold and admirable production made that impression upon the parliament which it was designed to produce. Both that body and the convocation met this year, (1381) at Oxford, 19th November. Before the latter Wycliffe was summoned to appear, to answer for his erroneous doctrine touching the Eucharist. In the presence of this array of clerical power, Wycliffe appeared alone and unbefriended, like another Elijah. His defence, nevertheless, extorted from his enemies the praise of unrivalled acuteness. To this convocation the Reformer

presented two confessions; one in Latin, the other in English. In the Latin confession he treats the question in a style adapted to the taste of his judges, simply for the purpose of defeating them with their own weapons. The English document is framed to meet the popular apprehension. From this period Wycliffe was made to desist from his labours at Oxford, on the authority of letters obtained from the young monarch, Richard II. It was, also, about the same time that pope Urban VI. summoned him to appear before his tribunal at Rome, touching the matters imputed to him; but Wycliffe's declining health afforded sufficient ground for refusing compliance with the citation.

Some time before his decease, Wycliffe availed himself of the assistance of a curate in discharging his parochial duties. He is said to have employed a portion of the morning of each day in relieving the needy, and in administering the consolations of religion to the aged, the sick, and the dying. Thus, with that originality of intellect which anticipated a reform of christianity more pure than the genius of protestantism in the sixteenth century could attain, Wycliffe united that condescension and assiduity which became the pastor of a village cure. This consistency so observable in the character of the Reformer will hardly admit of explanation, except as the result of deep religious feeling. In this manner Wycliffe continued to labour until the 29th of December, 1384, when, while engaged in administering the bread of the Eucharist, he was seized with paralysis, which at once deprived him of utterance, if not of consciousness. Two days afterwards his devout spirit passed to the world of rest. Thus suddenly ceased the crying in the wilderness of that voice which through a long course of years had uttered a loud, incessant, and heart-stirring testimony against abuses which for ages had wearied the long-suffering of Heaven.

Saffron Walden.

P. G. J.

THE GENERAL BAPTISTS OF ENGLAND AND THE FREEWILL BAPTISTS OF AMERICA.

For several years an occasional correspondence has been carried on between these bodies; which was natural, since they hold similar views of divine truth. At the annual association of the General Baptists held in Leicester, 1846, it was agreed that the chairman, Brother Hunter, of Nottingham, should, on behalf of the association, address a fraternal epistle to the brethren in America. This was done; and at the "General Convention of the ministers of the Freewill Baptists in the United States of America," held at Lowell, Massachusetts, October 14, 15, 16, and 17, of the same year, that epistle was read; whereupon certain resolutions were proposed and adopted, and an annual correspondence agreed upon. The following epistle from America in reply was read at the last annual association of General Baptists. We introduce it chiefly on account of its noble sentiments with regard to slavery. Some of our readers may be surprised at the singular name which these baptists have adopted, but with that we cannot interfere—so it is, and by that appellation only can they be known.

MUCH ESTEEMED BRETHREN.—It affords us great pleasure to respond to your very kind and affectionate epistle, proposing a 'christian fraternal intercourse' between your religious body and ours. Although we belong to different nations, and are located in different quarters of the globe, and the mighty ocean rolls between us, yet we feel that we are one in heart—we are one people.

There are several circumstances which will long endear the name of the General Baptists in England to the hearts of Freewill Baptists in America. It was the voice of your faithful and beloved SUTTON which first aroused our people to action in the Foreign Mission cause. In 1832,

that devoted missionary of the cross while toiling on the plains of Orissa, under the shadow of the bloody temple of Juggernaut, sent over a soul-stirring appeal for the co-operation of our denomination in the important work of giving the gospel to the heathen. This appeal was immediately circulated through our churches, and it soon began to break the midnight slumbers which had so long prevailed on the subject of missions. From that hour a missionary flame was kindled in our hearts, which, thank God, has never been extinguished. In 1833, brother Sutton personally appeared among us, and was cordially received into our pulpits, and to our domestic circles. He visited our churches, and faithfully presented the claims of the perishing heathen. His labours of love were successful in increasing the interest which had already been awakened by his letter. In 1835, our first missionaries, two brethren and their partners, sailed for India in company with brother Sutton; and on their arrival in Orissa, they commenced their labours in connection with your missionaries.

The simple fact, that your denomination was the first in the christian world who sent heralds of the cross to blow the gospel trumpet around the mighty walls of Juggernaut; and that ours is the only denomination which has joined you as co-labourers in the extensive province of Orissa, has probably had no small influence in strengthening those cords of love which now unite us together. Our sympathies, our prayers, our money, and our missionaries, are blended with yours in the great and glorious work of demolishing Satan's empire, of pulling down the pagan altars, and of erecting the standard of the cross in that dark and idol-cursed land. Many of our brethren scarcely knew that there was such a people in England as you are,

till brother Sutton's letter came to this country, nor even till he came himself; so that the origin of our Foreign Mission enterprise is associated with the name of the General Baptists in England.

Since the departure of our first missionaries, we have sent five others to Orissa, two brethren, their wives, and one sister. The companions of two of our missionaries have fallen by death on their field of labour; and our beloved Noyes and his companion have been obliged to return to this country on account of their ill health. We expect that one missionary will sail for India in a few weeks, and we hope soon to be able to send out two or three more. We rejoice to know that you have sent two brethren to preach a free gospel to the inhabitants of China, and we most ardently pray that the day may not be far distant, when they shall have the happiness of greeting missionaries from our denomination as fellow labourers in that ancient and populous empire.

We feel grateful, beloved brethren, for the encouragement which you have given to us by your sympathies, your prayers, and your communications, while we have been contending with the abominable, giant-sin of our land—slavery. The Freewill Baptists were the first denomination of christians in this country who dared to disclaim all fellowship with slave-holders, and close their mission-treasury against the offerings and contributions of men-thieves and robbers. For several years our mission-treasury was the only one in the land into which the price of blood was not permitted to flow. But, thanks be to God, it is not so now. Within a few years past, a new sect of christians, respectable for talents and numbers, has been organized in the Free States, who take the same course in relation to slavery that we do. They are called Wesleyan Methodists. They seceded from the Episcopal Methodists. Portions of the Calvinist Baptists and Presbyterians have sepa-

rated themselves from slave-holders and have formed new missionary organizations. There are now several missionary boards in this country which are not polluted with the 'sum of all villainies.' All the great religious bodies which have refused to take high and holy ground on the subject of human rights, are now distracted with divisions and shaken to their very centre. Anti-slavery principles are rapidly advancing. Several circumstances are now fearfully operating upon the public mind in favour of this cause of freedom. Another name has recently been added to the list of glorious martyrs who have fallen in defence of the bondman's cause. Rev. Charles T. Torrey was murdered by the slave power, for an act of christian kindness. He died in the Maryland Penitentiary, on the 9th of last month, where he had been incarcerated, for having aided some fugitive slaves in their escape from bondage to liberty. Our nation is now engaged in a bloody war with Mexico, for the purpose of defending and protecting "the peculiar institution of the south." These events are contributing no small amount of influence towards urging on the day when every chain shall be broken, and the oppressed shall go free.

In relation to our religious prosperity we can say, the Lord is still with us. Although it is generally a low time, as it is termed, in religion in this country, yet some few of our churches have recently enjoyed very gracious revivals. Our numbers, to be sure, have diminished some during two years past, in which time there have not been so many revivals as formerly; still there is a good degree of steadfastness and union among most of our churches. Our denomination is organized into churches, quarterly meetings, yearly meetings, and a general conference. Several churches compose a quarterly meeting, which assembles by delegates from the churches four times a year. A certain number of quarterly meetings constitute a yearly meeting, which

convenes by delegates from the quarterly meetings every year. All the yearly meetings convene by their delegates in a general conference once in three years. Our next general conference will be held in the state of Vermont, on the first Wednesday in October, 1847. We most ardently hope, dear brethren, that we shall have the privilege of seeing one or more brethren from your body at our next general conference.

Our Theological School, which is located at Whitestown, New York, is in a prosperous condition. It has been attended the past year by nearly forty pious young men, who give evidence of having a call to the gospel ministry. Our only difficulty about sustaining this institution is the want of funds. We hope, however, soon to succeed in raising a permanent fund, the income of which will be sufficient to meet the current expenses. This institution is of vital importance to the interests of our denomination. We have long felt the need of such an institution, and we now begin to realize its benefits.

According to the last annual returns, which were made in July 1845, we have twenty-four yearly meetings, 107 quarterly meetings, 1193 churches, 801 ordained ministers, 233 licentiates, and 58,174 members. Many of our

churches are destitute of pastors, and much more ground might be occupied by us if we had more able and efficient ministers. Within a few years past our denomination has increased more than formerly, in cities, villages, and large places. Some of our congregations are very large, and many of our churches have flourishing Sabbath schools. We earnestly solicit your prayers, that we may soon be favoured with the gracious out-pourings of the Holy Spirit, that the borders of Zion may be enlarged, and thousands of immortal souls may be brought into the fold of the Redeemer.

We hope soon to be favoured with another communication from you, that we may hear of your prosperity, and rejoice with you. The present state of the church and the world loudly calls for christian zeal and diligence in the cause of Christ. We intend, by the grace of God, to be co-workers with you, and all the faithful in Christ Jesus, until we are dismissed from the church militant to join the church triumphant.

I am, dear brethren in Christ, on behalf of the Freewill Baptists in the United States, yours affectionately, in the bonds of the gospel,

SILAS CURTIS.

Lowell, Mass., June 6, 1846.

THE BAPTISM OF THE HOLY GHOST.

BAPTISM as instituted by the Lord Jesus Christ, and administered by his apostles, has been repeatedly and ably illustrated in the columns of the *Baptist Reporter*. Its subjects and mode have received especial attention. Its significant import and design have been often adverted to, while the various incidents, circumstances, and facts, connected with its administration, and relating to it, have been most judiciously and satisfactorily explained on different occasions. Far otherwise has it been, however, with the "Baptism of the Holy Ghost." Although

a doctrine of both the Old and New Testament scriptures, yet there are few subjects of holy writ that have received so little attention from christians generally as this. By a large majority of professors in the present day, the Baptism of the Holy Ghost is considered to be no more than his converting and sanctifying influences; the scriptures however teach us that it is something distinct from this, and not common to every age.

When the Holy Ghost fell upon the company that were assembled in the house of Cornelius, while they

were listening to the preaching of Peter, that apostle immediately recognised it as the like gift which God had given at the beginning to those Jews who believed on the Lord Jesus Christ—Acts xi. 16—17. And this he represents in Acts ii. 16, as the fulfilment of the remarkable prophecy of Joel. "And it shall come to pass in the last days, saith God, [that is, the last days of the Jewish state,] I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy:" &c., ver. 17—21, quoted from Joel ii. 28—32. The same apostle, when defending himself against the charges of his brethren, acknowledges, Acts xi. 16, that the bestowment of the Holy Ghost upon the gentiles also, brought at once to his recollection the promise of Christ; Acts i. 5, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." By this avowal the apostle determines the Baptism of the Holy Ghost to be the "endowment with spiritual and miraculous powers" of all those who were its subjects; hence we find men, previously rude and illiterate, speaking various languages which they had never learned, and discoursing therein of the great things of God with a fluency truly surprising—raising the dead—healing all kinds of diseases—working miracles the most wonderful—inflicting temporal judgments upon opponents of the truth—exercising prophetic powers—and interpreting different languages.

As such then is the scripture doctrine of the "Baptism of the Holy Ghost," it is evident that it is altogether distinct from His ordinary operations, which consist in enlightening, converting, and sanctifying those who believe; and not only so, we are compelled, by the statements of God's

word, to admit that the extraordinary powers, or baptism, of the Holy Ghost were possessed and exercised by some who never profited by the latter. Balaam uttered, in language the most elegant and fascinating, under imagery the most striking and sublime, some of the most remarkable and important prophecies of holy writ, and yet he perished among the enemies of the Lord while fighting against his people, King Saul, whom God rejected and at length forsook, was at one time the subject of the divine influx; so also was the old prophet of Bethel, 1 Kings xiii. 20, 21; and Caiaphas, the Jewish High Priest at the time our Lord was crucified, also appears to have been on one occasion, John xi. 49, 50, 51. Judas Iscariot was one of the twelve to whom the Saviour gave power to eject demons and to heal diseases, and yet Jesus declared "It had been good for that man if he had not been born." Matt. xxvi. 24. It is also distinctly implied by the apostle Paul both in 1 Cor. xiii. and Hebrews vi., that all the spiritual and miraculous powers enumerated above, might be possessed, and that too in an eminent degree, by those who nevertheless, at the same time, had no love for the truth. In entire accordance with these statements are our Lord's words, Matt. vii. 22, 23, "Many will say to me in that day, Lord, Lord," &c. Consequently the one kind of spiritual influence is designated the "Gifts," the other the "Fruits of the Spirit." But while the former were sometimes possessed by those who were never renewed in heart, the latter have, in all ages, been manifested only by the disciples of Jesus. The gifts of the Spirit have shewn themselves in actions the most energetic, impetuous, bold, brilliant, and irresistible; but the fruits of the Spirit have ever evinced themselves in dispositions the most peaceful, unobtrusive, retiring, benevolent, and holy. The gifts of the Spirit were to qualify men for the various offices in the church of Christ, that it might

thereby become an organised body ; while the fruits are designed to transform the soul into the image of Christ, and thus to fit it for enjoying throughout eternity the inconceivable felicities and bliss of heaven. Hence, in exact analogy with the genius and design of each, was the manner in which they were bestowed. The baptism of the Holy Ghost was generally accompanied with tokens evident to the senses ; when the Redeemer of mankind was baptized in the river Jordan, the Holy Ghost descended in a bodily shape like a dove upon Him, Luke iii. 22, and when the hundred and twenty disciples were filled with the Holy Ghost, its communication was accompanied with a sound from heaven like "a rushing mighty wind ; and an appearance of cloven tongues, like as of fire, which sat upon each of them," while on others, the gifts of the Holy Ghost were conferred by the laying on of the apostles hands. But the enlightening of the understanding, and the conversion and sanctification of the soul, being the ordinary operations of the Holy Ghost are commenced in the man, without

any external sign to mark their first bestowment. The existence of the one was to be temporary, the other permanent. Spiritual and miraculous powers, in what manner soever bestowed, whatever their nature and degree, were the means by which God gave incontrovertible testimony to the truth of the doctrines promulgated by the first preachers of the gospel ; but when they had effected this, they were to fail, cease, and vanish away, 1 Cor. xiii. 8, whereas the ordinary operations of the Holy Ghost are necessary, in every age of the church, to quicken from a death in trespasses and sins, to guide into all truth, to comfort the believer in trials, afflictions, and bereavements, to purify his heart by the influence of the truth, and thus to fit him for the rest which remains for the people of God : and oh ! how consolatory the thought, He is given that He may abide with us for ever.

For these reasons therefore we conclude that the Baptism of the Holy Ghost is distinct from His ordinary operations, and that it is not common to every age.

Saffron Walden. SCRUTATOR.

Poetry.

THE CHURCH MILITANT.

WHEN Israel's captive daughters
From Egypt's thralldom fled ;
And through the parting waters
The murr'ring host was led ;
Their devious way pursuing,
They toild, and wept, and fought,
Thro' hope's long vista viewing
The Heritage they sought.

Tho' treach'rous and revolting,
Retreating vanquish'd, salut ;
At each successive halting
They rear'd the sacred Tent.
Their every voice was blended
In grateful harmony ;
And fragrant thence ascended
Their incense to the sky.

T

And when o'er Gillead's mountains,
The flag of conquest wav'd ;
When Juda's crystal fountains,
Her peaceful valleys lav'd.
When plenty crown'd their labour,
And victory their arms ;
And Lebanon, and Tabor,
Wore all their richest charms—

With holy zeal they builded
A temple bright and fair ;
Jehovah's glory fill'd it,
And he was worshipp'd there.
Thither, with harp and cymbal,
And psaltery, and lute,
The holy tribes assemble,
Nor voice, nor lyre, is mute.

And still the church is passing
Through foes, and tears, and toll;
And as she goes is raising,
Her humbler tents the while.
There at his footstool bending,
Our grateful anthems rise;
While God in love descending,
Accepts the sacrifice.

A Rest there yet remaineth,
To that our hopes arise,
Where our Redeemer reigneth
Beyond these changing skies.
Swell! swell! the joyful chorus!
Let rapturo lead the song,
Till thro' his name victorious,
We join the Angelic throng.

ANNUAL MEETINGS OF BAPTIST ASSOCIATIONS, 1847.

ASSOCIATIONS.	PLACE OF MEETING.	TIME.
DENOMINATIONAL ASSOCIATIONS.		MAY.
General Baptist Assembly (Old Connx.)	London, Worship Street.....	25, 26, 27
DISTRICT ASSOCIATIONS.		
Berks and West Middlesex	Newbury, Berks	25, 26
Bristol	Shortwood, Gloucestershire	25, 26, 27
Buckinghamshire	Fenny Stratford	4, 5
Carmarthen and Cardigan.....	Bethel, near Lampeter, Cardiganshire	25, 26
East Kent	Canterbury	25, 26
East and North Ridings, Yorkshire....	Hull, George Street	31, &c.
Essex	Rayleigh	18, 19
Gloucestershire	Kingstanley	26, 27
Herts and South Beds	St. Albans	25, 26
Lancashire and Cheshire	Cloughfold, Lancashire	26, 27
Midland	Walsall	25, 26
Monmouthshire	Carmel, Sirhowy.....	25, 26
Northern	Rowley, Durham	24, 25
Northamptonshire	Long Buckby	25, 26
South Western	Falmouth, Cornwall	25, 26
Suffolk and Norfolk	Ipswich, Stoke Green	25, 26
Western		24, 25
West Riding, Yorkshire.....		26, 27
DENOMINATIONAL ASSOCIATIONS.		JUNE.
Baptist Union of England and Wales..	Norwich, Norfolk	29, &c.
General Baptist Association, (New Connx.)	Nottingham	29, &c.
DISTRICT ASSOCIATIONS.		
Glamorganshire	Cardiff, (Tabernacle).....	17, 18
Kent and Sussex	St. Peter's, Isle of Thanet, Kent	8, 9
Old Welsh	Rock, Radnorshire	2, 3
Oxfordshire.....	Fairford, Gloucestershire	1, 2
Pembrokeshire	Tabor	8, 9
Southern	St. Heliers, Isle of Jersey, Hants ..	1, 2
Suffolk and Norfolk, New		8, 9
		JULY.
Norfolk and Norwich.....		25, 26, 27
Worcestershire	Stratford on Avon	13, 14
		AUGUST.
Baptist Union of Scotland	Edinburgh	4, 5
Irish Southern Union	Dublin.....	31, Sep. 1

The Cambridgeshire, Leicestershire, and Notts and Derby Associations, are accustomed to meet in May, but where, or on what days, we are not able to inform our readers, as we have not received the Reports for 1846. From the same cause we are unable to say where the Western, and West Riding, will meet.

The Anglesea and Carnarvon, North Wales, Eastern, Shropshire, and West Kent and Sussex Associations, usually meet in June, but we are unable to state where and when. We entreat our friends to let us have their Association Reports for 1847, as soon as they are printed.

Reviews.

REASONS FOR NOT OBSERVING THE FAST.

BY J. P. MURSELL.

London: Clarke and Co., Gracechurch Street.

"That a Public Fast and Humiliation be observed throughout those parts of our United Kingdom called England and Ireland, on Wednesday, the Twenty fourth day of March, One thousand eight hundred and forty-seven, that so both we and our people may humble ourselves before Almighty God, in order to obtain pardon of our sins, and may in the most devout and solemn manner send up our prayers and supplications to the Divine Majesty, for the removal of those heavy judgments which our manifold sins and provocations have most justly deserved, and under which we at this present time labour: and we do strictly charge and command, that the said Public Fast be reverently and devoutly observed by all our loving subjects in England and Ireland, as they tender the favour of Almighty God, and would avoid His wrath and indignation, and and upon pain of such punishment as may be justly inflicted on all such as contemn and neglect the performance of so religious and necessary a duty."

SUCH were the terms which Her most gracious Majesty Victoria, by the grace of God, Queen, Defender of the Faith, was advised by Lord John Russell, the liberal Premier, to employ in commanding the people of these realms to observe a general fast, in the year of our Lord one thousand eight hundred and forty-seven; threatening "punishment," and the "wrath and indignation" of Almighty God on all who contemned or neglected the duty!

Verily, "the times are out of joint." What shall we have next? As Mr. M. observes:—

"And in these days of Puseyite zeal, now, when bishops and senators and hosts of priests are turning towards Rome, there is no knowing what injunctions we may have. We may be ordered to the confessional, or all sent on a pilgrimage to Canterbury! On the principle we are combating, however monstrous the imposition, we are bound to obey. We are required by it to bury our liberties, and for ever turn serfs and slaves."

But shall we? we trow not. Many on the day appointed braved the maledictions of the Royal Proclamation not fearing the wrath of the Queen. Not that they did not bear towards her all good allegiance

in civil matters. They did; but they did not recognize her as "Head of the Church," but "another King, one Jesus." He had told them in the text of this discourse (Matt. vi. 17 18,) how to fast. And to Him, and Him alone, they hold themselves responsible in all matters pertaining to religion. One man we know, who kept open his place of business all day as usual, and on the morning of that day he saw a "church" parson go by in a hired "fly" with a hired driver to his place of worship—then he saw a high tory church magistrate go to the fish-mongers, and buy and pay for fish to fast on—and then a barrister at law go and transact a little piece of business with a bookseller—and this they called "keeping the fast." Many dissenters had tea meetings on that day, convenient for the purpose, for it was a holiday, and people generally were at liberty.

We are strongly tempted to enter on a discussion of the propriety of this "fast day," but as this has been so well managed by our talented neighbour in his own peculiarly eloquent and forcible style, we refrain, recommending our readers to obtain a copy of this pamphlet, for which they need not pay silver.

THE DOMESTIC CONSTITUTION,
Or the Family Circle the Source and Test
of National Stability.

BY CHRISTOPHER ANDERSON.

A new and improved edition.

London: Hamilton. Edinburgh: Kennedy.

THE longer we live the more are we convinced that piety and peace, comfort and happiness, must be found "at home," or they will be found nowhere on earth. Private piety produces the best public piety. "Let them learn first to show piety at home." "For if a man know not how to rule his own house, how shall he take care of the church of God." On this momentous subject, we know of no better book than this, in which the whole matter is discussed with great perspicuity and propriety, and illustrated by numerous facts and narratives. Christian parents, anxious to discharge their solemn duties, should read this volume with thoughtfulness and prayer, and then, as they are rising up to maturity, place it in the hands of their children.

BRIEF NOTICES.

THE FORGIVENESS OF SIN, and the Possibility of Attaining a Personal Assurance of it, by REV. T. EAST. *Maclehose, Glasgow.* An excellent book.

THEODORE, or the Struggles of an Earnest Spirit, by J. O. JACKSON. *London: Ward and Co.* We can recommend it to young men for serious perusal.

THE FAMILY MEMORIAL, by REV. H. HOLLIS. *London: Longman's.* This is a tribute to the memory of a Christian Father, his beloved wife, and youngest daughter, and introduces to some pleasing scenes of christian piety at home.

LESSONS OF LIFE AND DEATH; a Memorial of Sarah Ball; by ELIZABETH RICHIE. *London: Snow.* This is another pleasing illustration of the loveliness of early piety.

Baptist Church History.

LYME REGIS, DORSET.

THE baptist church in Lyme Regis, or, to use the language of an old deed, "The assembly of Protestant Desenters who scruple the baptizing of infants," existed at an early date. It formed part of one of the first baptist churches in this county—that of Kilmington—the latter was the parent of the churches at Lyme, Axminster, Colyton, Stockland, and Honiton, which at first were only branches of that congregation. The church book, now in perfect preservation at Lyme, commences 9th September, 1653, with a letter "touching dividing." It appears from the records, that there were several members of the church at Kilmington living at Lyme, who, in consequence of the distance being seven miles, were anxious to form themselves into a separate church. This was strongly objected to by the church at Kilmington, which caused a correspondence consisting of several letters, dated 1653 and 1655, expressing great unwillingness to part with any of its members. At length several of them were deputed to go to Lyme, and hold a personal conference with the brethren there, which accordingly took place. After hearing the reasons of the friends at Lyme, the deputation reported the result of their deliberations to the church at Kilmington, now of Longwood, who being satisfied with the numerous reasons for separating, consented, and after sending a letter containing affectionate counsels and admonitions, committed them to the grace of God. From that time to the present, a period of nearly 200 years, God has graciously preserved a church, in the midst of changes and trials of no ordinary character.

Soon after the formation of the church at Lyme, an account is given of a meeting of messengers from the churches in the county of Somerset, and adjacent counties, assembling at Bridgwater, and a copy of a letter sent by them to the churches in Dublin, Wexford, and Waterford, dated 18th 4th mo., 1655.

At an early period of the church, the members were called to endure privation and severe persecution. Being afraid of meeting for worship at their own place, they assembled in the cliffs, now called White Chapel Cliffs, about three miles from the town, in a deep wide dell, concealed from public view, that they might, like some of the ancient Jewish saints who feared God, speak of him to one another, and worship him according to the dictates of their own conscience.

After the execution of the Duke of Monmouth, who landed at Lyme, the members were called to witness the execution of an aged baptist minister, Samson Larke, who had espoused the cause of the duke. When he was about to suffer, he began to speak to the people, but was told he could not expect much time, as there was so much to be done; on which he suddenly concluded, saying, "I will now speak a few words to him who I am sure will hear me," and commenced prayer. Shortly after, ascending the ladder, he was turned off, to the great grief of the townsmen, who highly respected him for the uprightness of his character. He left an aged wife to mourn his violent end; and many of the inhabitants of the town had to weep, who had been deprived of their dearest relatives also, through the cruelty of Judge Jeffries, who was much hated of the people.

There appears to have been at an early period of the church, a desire to follow the primitive saints at the election of a pastor, for in the year 1705, a minute is written to the following effect—"That it was agreed that a day of solemn fasting and prayer be kept to seek the Lord on the account of brother Torr, who is, by the church, desired to take upon him the administration of the ordinances of Christ in his church, that if it be the will of God his way may be cleared to him, that he might cheerfully engage therein." After the lapse of two years' hesitation, it appears that he complied with the call of the church. He was ordained by brethren from neighbouring churches, and his remains lie deposited in the chapel.

There is nothing recorded worthy of notice from this date, nor any mention made of a pastor being ordained until 1822, when Mr. Wayland, of Stepney College, grandson of the venerable Abraham Booth, after fourteen months probation, received a unanimous and affectionate invitation from the church, and was ordained on the 15th of August, when Mr. Hawkins, of Weymouth, explained the nature of a christian church; Mr. Toins, of Chard, offered up the ordination prayer; and Dr. Newman, of Stepney College, gave the charge; Mr. Griffin, of Prescott-street, London, Mr. Wayland's former pastor, preached to the people. Many neighbouring ministers took part in the devotional services.

In 1842, when Mr. Wayland had been twenty-one years pastor, the church and congregation presented him with a gold watch and case, with a suitable inscrip-

tion on it, as a token of their affection and high estimation of his character as a christian, and untiring zeal as a minister of the gospel. It is now near twenty-six years since he came to Lyme, and one great blessing we must not omit mentioning is, that pastor and people continue to dwell in each other's affections. May this mutual bond of christian feeling never be broken until he shall hear his Lord and Master say, "Well done, good and faithful servant, enter into the joy of thy Lord."

The dwelling-house in Silon-street, where the meetings for public worship were held, was purchased in 1699, and was converted into a chapel about the middle of the last century. It has been twice enlarged during the last twenty-five years, and a considerable debt has been owing the greater part of this period. In January, 1846, the debt then remaining was £71. Some of the friends gave a public tea, the proceeds of which went toward paying this amount, and a plan was adopted to try and clear off the whole during the year. At a meeting held in January of the present year, it was found that rather more than £50 had been raised by the effort made, leaving a balance still due of about £20. It would gladden the heart of the pastor, and all connected with this ancient house of God, to see it clear of this clog. Before the present chapel was built, the ordinance of baptism was administered in the river near the town, that part being called *Jordan*, and the vicinity *Jericho*.

Lyme, Marsh.

O. P. Q.

Characteristic Sketches.

THE VENERABLE BEDE.

ABOUT the year 678, an orphan boy, seven years old, named Bede, was admitted into a religious house at the mouth of the river Wear, in the north of England, and there instructed. He was very diligent in his studies, and, when he grew older, his chief delight was in studying the Holy Scriptures. He wrote many useful books, especially a most valuable ecclesiastical history of the Nation of the Angles. The following sketch of his last

days from "Stories of the Primitive and Early Church," apart from its "churchism," is interesting.

The life of Bede was happy, because it was spent entirely in the service of God; and it was closed by a peaceful death.

About a fortnight before Easter of the year 735, when he was sixty-three years of age, he was seized with a shortness of breath; and, though he was not afflicted with any pain, he felt sure that his end was drawing nigh. He lived from this

time to the eve of Ascension-day, continually uttering prayers and praises, and teaching and discoursing with his pupils. He often repeated that text from the Epistle to the Hebrews: "It is a fearful thing to fall into the hands of the living God." Other texts of scripture he likewise recited, warning all who heard him to be prepared for their last hour. He also said some old Saxon verses, to this effect:—

"Ere the pilgrim soul go forth
On its journey far and lone,
Who is he, that yet on earth
All his needful part hath done?
Who foreweighs the joy or scathe
That his parted ghost shall know,
Endless; when the day of death
Seals his doom for weal or woe?"

Beside many others of the church prayers, he frequently uttered a collect, then used on Ascension-day:—

"O King of Glory! Lord of might!
who didst this day ascend in triumph
above all the heavens, we beseech Thee,
leave us not orphans, but send to us the
promise of the Father, the Spirit of Truth.
Praised be thy name. Amen."

At the words "Leave us not orphans," he burst into tears: for he remembered, how, when he was a fatherless child, God had taken compassion on him, and had given him kind friends and a happy home, and through all his life had been to him a tender Father.

For some time he remained weeping and praying in silence, while those who were present wept with him. He spoke of his death in the words of Ambrose; the same Ambrose who acted with such christian faithfulness towards the Emperor Theodosius.

"I have not so long lived, as that I should be unwilling to live longer among you: but neither do I fear to die; for we have a merciful God."

On the Tuesday before Ascension-day, he became worse; but he still, in these words, continued to teach his scholars: "Learn your best to-day: for I know not how long I may last, or how soon my Maker may call me away." He passed that night in prayer and thanksgiving.

At the dawn of day he called his pupils, and desired them to lose no time in writing the rest of the task which he had begun with them. This task was a translation of the Gospel of St. John into the Anglo-Saxon tongue, on which Bede had been employed during his illness. They continued writing as he dictated to them, until nine o'clock, the hour of morning

service. All then went to the church, excepting one, who staid beside his dying master.

"There is still, my dear master," said he, "one chapter wanting to complete the translation; but I must not ask you to dictate any more."

"Nay," answered Bede; "it is easy to me. Take your pen, and write: only lose no time."

The youth did so; and continued writing until about three in the afternoon. Bede then called for one of his brethren named Cuthbert, and said to him:

"I have, in my private chest, some few valuables: some pepper, frankincense, and a few handkerchiefs. Run speedily; and bring the priests of our monastery to me, that I may distribute to them such little gifts as God has put into my power to give."

When the priests came, he gave to each some small token, and begged them to remember him in their prayers; which they willingly promised. He then said,

"It is now time that I should return to Him who created me. I have lived long; and my merciful Judge has well provided for me the kind of life which I have led. I feel that the hour of my freedom is at hand; and I desire to depart, and to be with Christ."

In the evening the youth who had remained with him through the day, put him in mind that there was yet one sentence wanting to finish his work.

"Write quickly then," said Bede.

"It is now finished," said the youth, when he had written the words dictated to him by his beloved master.

"You say well," answered Bede. "It is finished. Support my head between your hands; and let me, while I sit, still look towards the holy place in which I used to pray; that, though I can no longer kneel, I may still call upon my Father."

The youth did as he was desired.

Shortly afterward, Bede sank on the ground, and uttered the words, "Glory be to the Father, and to the Son, and to the Holy Ghost."

When he had said these words, he calmly breathed his last.

Thus, in perfect peace, trusting in the merits of his Saviour alone, did he close his serene and blameless life.

About four hundred years afterwards, his bones were brought from Jarrow to Durham. Hugh Pudsey, then bishop of

that see, and the founder of Sherbourn Hospital, enclosed them in a casket of gold and silver; and deposited them in the chapel, at the western end of the cathedral, called the "Galilee." The spot where they rest is covered with a plain slab of stone, inscribed with a Latin verse to this effect: "In this grave lie the bones of the Venerable Bede."

There is a legend, that the person who wrote this verse was at a loss for a word to fill up the line, which he could fitly use in praise of that excellent individual. He thought of *pious*, *holy*, and many others; but none would suit his purpose. At length, when night came, weary and perplexed, he gave over his toil, and went to rest. Early the next morning he

arose, and immediately began again to busy himself in thinking of a word. But what was his surprise to find that an unknown hand had, during the night, filled up the empty space with the word *venerable*! He rejoiced with awe; concluding, according to the notions of the age, that it was the work of an angel.

The story is obviously a mere legend, at least so far as regards the angelic intervention; but it shows us in how much esteem was held that meek and gentle saint, who has ever since been called the *Venerable Bede*.

Let us strive to follow the path of quietness and humility which he trod; remembering, that God, "will beautify the meek with salvation."

The Spiritual Cabinet.

From "Mount of Olives," by Dr. James Hamilton.

THE MOUNTAINS are nature's monuments. Like the islands they dwell apart, and like them they give asylum from a noisy and irreverent world. Many a meditative spirit has found in their silence leisure for the longest thought; and in their Patmos-like seclusion the brightest visions and largest projects have evolved; whilst by a sort of over-mastering attraction they have usually drawn to themselves the most memorable incidents which variegate our human history. And, as they are the natural haunts of the highest spirits, and the appropriate scenes of the most signal occurrences, so they are the noblest cenotaphs. Afar off they arrest the eye; and though their hoary chronicle tells its legend of the past, their heaven-pointing elevations convey the spirit onward towards eternity. We do not wonder that excited fancy has sought relics of the ark on the top of ARARAT, and in the grim solitude of SINAI it is solemn to remember and easy to believe that the voice of Jehovah has spoken here. Elijah has made CARMEL all his own, and the death of Moses must be ever PISGAH's diadem. The words of Jesus seem to linger on the hills of Galilee, their lilies forbidding "thought for raiment," and their little birds twittering "no thought for to-morrow," whilst every grassy tuft

and scented flower is breathing its own beatitude. But though heavenly wisdom spake on that mountain-side, and excellent glory lighted up the top of TABOR, there is another height to which discipleship reverts with fonder memory, and which it treads with softer step—that mountain where beyond any spot in Palestine "God was manifest in FLESH,"—where the great Intercessor was wont to pray, where Jesus wept over Jerusalem, on whose slopes he blessed the Apostle-band, and sent his message of mercy to mankind—the mountain at whose base lay Bethany and Gethsemane—on whose gentle turf his feet last stood, and where they yet may stand again—the Sabbatic, pensive, and expectant MOUNT OF OLIVES.

CHRIST'S PRESENCE IS SUSTAINING.—The Apostles were wonderfully calm and collected men. People, considering that they were, many of them, unlearned and ignorant, were amazed at their dignified composure in most difficult circumstances. It was scarcely possible to alarm or agitate them. When brought before kings and rulers, it was usually their judges who trembled, but they themselves were tranquil. And Paul tells us the secret of it. When he himself was brought before Cæsar, it was an agitating occasion. Nero was a cruel prince, and the people looked on his palace much as they would have looked on a leopard's

den. An order has arrived to bring the Galilean prisoner to the emperor's judgment-hall. The Apostle had just time to warn a few friends, and like enough they came and condoled with him; but they thought it prudent not to go with him into court. It might compromise their own safety, and it could do him no effectual good:—and he did not urge them. The soldiers arrived, and he went away cheerily with them—the old weather-beaten man—without his cloak, for he had left it at Troas; without his friends, for he had left them behind at his own hired house—as forlorn as ever prisoner stood before Cæsar. And how was it that the infirm old man passed, with so serene a look, the clashing swords and scowling sentries at the palace-front? How was it that he trod the gloomy gateway with a step so full of merry innocence and martyr-zeal, and never noticed Nero's lions snuffing and howling in their hungry den? And how was it that in the dim and dangerous presence-chamber, where cruelly sat upon the throne of luxury,—how was it that, with that wolf upon the

judgment-seat, and those blood-hounds all around him—with none but pagans present, and not one believing friend to bear thee company—how was it, O Paul! that in such an hour of peril, instead of pleading not guilty, and falling down on suppliant knees, thou didst commit the very crime they charged against thee—the crime of loyalty to Jesus—and urge Christ's claims on Cæsar? Why the secret of this strange courage was, “At my first answer no man stood with me, but all forsook me. Notwithstanding, THE LORD stood with me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion.”

“LO! I AM WITH YOU.”—And oh! it is sweeter, like the three holy children, to pace up and down beneath the furnace's flaming vault, arm in arm with the Son of Man, than to tread the green pastures of an earthly promotion, or a carnal tranquility purchased by the denial of Jesus, and so with the wrath of the Lamb.

Narratives and Anecdotes.

EARLY LIFE OF DR. WILLIAM YATES,
LATE OF CALCUTTA.

From Hoby's Memoirs.

PARENTAGE.—He was the second son and third child of William and Ann Yates, and was born at Loughborough, in Leicestershire, December 15, 1792. His elder brother having died in infancy, William was trained to his father's occupation, viz., that of a shoemaker. From this humble craft, many have risen to literary distinction. Dr. Carey, the father of the Mission, presented a memorable instance; but with this difference, that, if William Carey really was notorious for a want of skill in that manual employment, of which however there is doubt, William Yates certainly excelled in it; being not only a good, but a remarkably quick workman. It is said that, on one occasion, he completed, in one week, as many pairs of shoes as there are weeks in a year. He uniformly manifested the

same quiet industry which in after life distinguished him in all his pursuits.

SCHOOLING.—It was not compatible with the plans of his father, to give William more than a common English education, at the high school of his native town; and only for so short a time, that when he was about eleven years old, it was deemed advisable for him to apply to his secular calling. As a boy, he displayed no particular aptitude for learning, though on some occasions he amused his friends by evincing a determination not to be outdone by his youthful competitors. One of these, who was accustomed to call for him on his way to school, was detected in purposely neglecting the friendly summons, for the sake of gaining some little advantage as to time, that he might keep a-head of his companion in class. This was no sooner ascertained, than it roused the spirit and determination of William, who applied himself so resolutely, in order to be avenged for the artifice, as soon to distance his sly and ungenerous rival.

CONVICTIONS—William was accustomed to meet his father on his return from a distant market, to walk home with him. One Saturday evening, as they proceeded through a neighbouring park, the father naturally introduced the topic of religion. In the course of his remarks he inquired, "My lad, canst tell what to do to be saved?" "Yes father," replied the youth, "Repent of sin and believe in Jesus Christ." "Hast thee done so, my lad?" "No, I have not," was the frank answer; when some suitable remarks were made, and advice given; and he used himself to say, in reference to this period, that he first felt conscious of a saving change, while musing on the words of the Saviour to Thomas, "Be not faithless, but believing." This appeal he then regarded as a warrant to himself, to put his trust in the Lord Jesus Christ as his own Redeemer. It was not long afterwards, that his eldest sister experienced the powerful and happy influence of religion. On one occasion when leaving her room in a cheerful frame of mind, having felt much pleasure in meditating on the words, "With joy shall ye draw water out of the wells of salvation," she accosted her brother by saying, "O William, if you did but feel as I do!" He immediately interrupted her by asking, "How do you know but I do? I have been thinking about divine things for some time."

BAPTISM.—Before he was quite fourteen years of age, he was baptized, on a profession of repentance towards God, and faith in the Lord Jesus Christ, and became a member of the General Baptist church meeting in the Woodgate chapel, then under the pastoral care of the Rev. Mr. Brand. The Rev. T. Stevenson succeeded Mr. Brand; and from his ministrations the young disciple derived much instruction. He was singularly happy in his efforts to encourage and assist youth in seeking mental improvement. Among other means employed, he delivered a valuable course of lectures to young men, on different branches of Revealed Religion, inviting public discussion upon them; when the observations and inquiries of Mr. Yates furnished evidence of his having directed serious attention to the subjects thus under examination. Six youths of the name of William, formed a class for mutual advantage, of whom William Yates was one, and by no means the least promising of the company.

EXERCISES—The first production of his pen which fell under notice, was strikingly characteristic. It had been observed, that for a long time he had been industriously employed upon some writing, which was kept carefully concealed. His father was curious to know what might be the subject which so constantly occupied the mind of his thoughtful son, and could not resist an opportunity which offered. Accordingly, having drawn out the manuscript from its place of secrecy, he forthwith sat down to read it, and spent several hours in the perusal. He found that it contained some very striking views of the value of time, and of the importance of improving it, together with a few judicious rules for conduct. On mentioning that he had seen and read the essay, William quietly remarked that it was intended entirely for his own use, and to lay down some rules for his guidance in after life. To this his father replied, "Well, lad, should'st thee act up to those rules, thee'lt be a learned man by the time thee'rt forty." Franklin, the philosopher, tells us, that the "Rules for the conduct of life," which he committed to writing when he was a very young man, "had been pretty faithfully adhered to, quite through to old age." So also did the missionary, with equal steadfastness, keep his course, and occasionally, in the intimacy of friendship, he alluded to his "Rules." There was something sufficiently boyish and fanciful in the choice of a motto for this juvenile essay: the words were, "take this child, and nurse it for me, and I will give thee thy wages." Hence the writer proceeded to consider time as, in some sense, the offspring of eternity; and to point out that its improvement would be recompensed in the eternity to come. However whimsical such a text or motto for his dissertation may have afterwards appeared to him, there is little doubt but the study, altogether, contributed materially towards the formation of the habit and character which he himself, in his own quiet and unassuming manner, described many years afterwards, in the following reply to the Rev. Mr. Mursell, who, aware of the amount of work he was accustomed to get through, once familiarly inquired, "Well, Mr. Yates, what plan do you adopt for the accomplishment of anything you take in hand?" "I have no particular plan," said he, "but when I have anything to do I go and do it: that is all."

The Three Great Curses, SLAVERY, WAR, INTEMPERANCE.

Slavery.

FREDERICK DOUGLAS, an emancipated slave from America, it may be known to our readers generally, has lately visited this country, where he has, both in London and numerous provincial towns and cities, made some strong appeals on behalf of his enslaved brethren. He visited Leicester a few weeks ago, when a large assembly listened with intense interest to his statements. We notice this fact in order to make a few observations. He is rather tall and thin, with a profusion of black hair. His powers of oratory are passable in a public audience, but by no means perfect. In mimicry, like many of his race, he excels. But his denunciations of all classes of christians in the United States were far too sweeping, and calculated to do mischief. In England infidels would rejoice to hear them, and in America the faithful men who are labouring to abolish the hateful system would be discouraged. At the Leicester meeting we stated as much, and reminded Mr. D. that all the christians in America were not guilty. Several bodies of christians, baptist associations, and the Freewill baptists especially had denounced the whole system as unscriptural and inhuman. Mr. D. then stated that his remarks applied to christians in the southern states. The Freewill baptists in the northern states had, he knew, protested against slavery, but he referred to those in the south. Now it will be seen by the Epistle of these brethren, page 177, that they denominate themselves the "General Convention of the Ministers of the Freewill Baptists in the United States of America." We wish therefore to know on what authority Mr. D. talks about the Freewill Baptists of the south. Who are they? Where are their churches? and how are they associated? At a meeting held in Sheffield a few weeks afterwards we find Mr. D. acting a little more cautiously—he then said, "The great mass of christians in America were guilty in the matter, and there were but two or three small exceptions to this general rule. There was the Freewill Baptist Church, the True

Wesleyans, a small sect who had separated from the Methodists, and the Covenanters, a small body of christians inhabiting the Alleghanies, who were inflexible in their opposition to slavery. Then there were the Friends, who, it was scarcely necessary to say, were in no manner connected with slaveholding in a religious capacity." We have noted these matters for the two important reasons we have already mentioned. We do not wish to obstruct in the slightest degree any efforts that may be put forth by either Mr. Douglas or any other person, black or white, for the abolition of slavery on the score of our common humanity; but we are jealous for the honour of real christianity, on which, not designedly we hope, but inadvertently, Mr. D. uttered some unfounded insinuations. He ought to distinguish between the sterling and the counterfeit. Should these lines meet his eye we hope they will induce him to exercise a little more consideration and caution, lest he should be found injuring the noble cause which we believe he is sincerely anxious to promote.

War.

KNOWLEDGE *versus* WAR.—Before the general advance of knowledge, social prejudices in this country are vanishing like mists before the sun, and political prejudices have already well-nigh disappeared. It may, indeed, have been from sheer exhaustion that, after a twenty years' war, the states of Europe relaxed their gripe of each other's throats; but it is owing to the general progress of knowledge that the torch of war has never since been rekindled, and that, after a thirty years' peace, we seem now as remote as ever from the madness of strife. The bellicose propensities of statesmen would no longer receive encouragement from the people—we should no longer see a crowd of simpletons rushing in with the offer of their "lives and fortunes" at the first whisper of a project for defacing the image of God, and destroying the work of civilisation. But fortunately these propensities no longer

exist, for statesmen themselves have shared in the spirit of improvement. Compare the aspect of parliament now with that which it presented before the battle of Waterloo—before the sins of the European kings were cast upon the back of a single sacrifice, and the poor scape-goat sent off to the wilderness of ocean! We may no longer listen entranced to the thunder of eloquence, or have our senses bewildered in the mazes of rhetoric, for the fortune of nations hangs no longer upon the intonation of a voice or the turning of a period; but a general good sense, a general tone of moral feeling, and a general yearning after the good of all, in contradistinction to that of cliques and classes, attest the progress of general knowledge.—*Chambers'.*

Intemperance.

INTEMPERANCE versus EDUCATION.—By a paragraph in a newspaper, we observe that the Rev. P. P. Carpenter has lately concluded a course of lectures, in which some interesting facts were brought forward respecting the social condition of Warrington. It was stated that in that town there are twelve places of public worship, and as many schools, open every Sunday for religious instruction; that there are eighty public-houses and fourteen beer-shops also open on the same day, for the purposes of intoxication; and that three-fourths of the adult population attend no public worship at all. There are forty-seven private, and eight public schools, in which daily instruction is given to 2885 scholars.

About as many children are taught on the Sunday; and all that is raised by the inhabitants annually to educate the poor is £300; while there are nearly one thousand children growing up in ignorance, and nearly two-thirds of the people married are unable to write their names! The whole town raises £3,200 per annum for all its religious, benevolent, and literary institutions, including schools, missions, Bible and tract societies, and ladies' charity; and spends £68,000 on intoxicating drinks. Yet taxation is complained of, although all the rates in the town do not amount to £9,700 per annum. It was also stated that there were at least 1,500 drunkards in the town; that in one street alone there were more than forty drunken women. Finally, that the sum of £1,460 is spent in the detection and punishment of crime; while upon the education of the poor, as above stated, no more is expended than £300. Assuming these facts to be correct, they suggest some unpleasant reflections on the disparity between the expenditure for improvement, and that for demoralisation—the halfpenny for bread, and the half-crown for sack—the grudgingly-doled pence for education, and the lavishly-dissipated pounds for sensual indulgence! Warrington, however, need not hang down its head on account of these disclosures. The same thing can be said of pretty nearly every town of its size in England, manufacturing or non-manufacturing; and we are rather afraid that something much worse could be said of Scotch towns, with all their pretensions to decency.—*Chambers'.*

Correspondence.

REPLY TO GEORGE KING.

To the Editor of the Baptist Reporter.

DEAR SIR,—My reply to the vital questions of Mr. King, it appears, has thrown his mind into a state of prodigious fermentation. He talks like a certain royal personage mentioned Judges ix. 14, 15, who perhaps, if truth were fully known, was a near kinsman in name. He has certainly paid me a very handsome compliment; for I must have been very

full before, if any wisdom that he can impart should cause me to overflow. As yet however, he has only sent into the field a troop of invalids—the blind, the halt, and the maimed; and I suspect that his whole army consists of no more effective forces. We shall however, to gratify public curiosity, as well as to promote public advantage, give his arguments an examination.

I required of Mr. King to furnish me with a single passage of proper antiquity

and authority, in which *baptizo* clearly and indisputably means pouring or sprinkling. I promised, in case one such passage were adduced, that I would try to obtain its insertion in one of the standard Greek Lexicons of the present age: since their compilers appear totally unaware of the existence of any such use of the word. Instead of this, Mr. King, like a magpie whose eggs have been broken, flies from bough to bough, chattering vehemently, but finding no sure rest for the sole of his foot. Or like a man whose ammunition is gone,

"He gleans the blunted shafts that have recoiled,
And aims them at the shield of truth again."

He refers us to Paul's words about the figurative baptism of Israel "in the cloud and in the sea." That was indeed a noble figure. The people, leaving the fetters of Pharaoh, arrived on the margin of the sea. They were bondmen no longer. They had died to slavery. By Almighty Power the sea was divided. On each hand stood the walls of water, solid and firm, for "the depths were congealed in the heart of the sea."—Exodus xv. 8. They venture in. The gloomy cloud above becomes the dark covering of their watery sepulchre. They pass over the deep bed of the sea, and on the further shore they emerge and arise to a new life of civil liberty. Here is a magnificent figure of burial and resurrection; but where is the pouring Mr. King wants to find? Where indeed!

In the connection of a passage in Psalm lxxvii., where there seems an allusion to the dividing of the sea, he finds it said that "the clouds poured out water," but whether the thunder-storm there referred to, happened the same day or the same week or the same month in which Israel passed through the sea, is by no means certain. Matthew Henry, that pedobaptist prince of commentators, thinks it might refer to the time when Israel was at Sinai, though he prefers the opinion that it fell on the Egyptians. This latter agrees with the statement of Josephus, (B. ii. ch. xvi. sec. 3.) and we suppose it to be correct. The dark cloud which covered and protected Israel, as soon as they were clean passed over, burst in thunders and poured its deluge on the Egyptians: while the sea, aroused by the blast of Jehovah, broke down its icy barriers, and engulfed the proud tyrant and his host.

To what absurdity is Mr. K. reduced, when he contends that the clouds poured out their waters on the people of Israel! Think of the condition of nearly three millions of people, old and young, passing over the deep channel of the sea, between high walls of frozen water, and all the while the clouds pouring down water upon them. How deeply they must soon have waded or swum; or, without a fresh miracle, they must have been drowned: and yet our *sabbath scholars* could tell him that the Bible says Israel passed through on **DRY GROUND**!! Surely my opponent thought he was setting a strong proof in the front of the battle, but see how his lame standard-bearer falls!

He retreats again to shelter in his old argument about the pouring out of the Spirit. I remember that a pedobaptist minister, who, some years ago in this part of the kingdom, followed his Lord in the right way and renounced his sprinkling, said that he clung a long while to the argument about the pouring out of the Spirit, when every other proof of pouring or sprinkling for baptism was given up. That immersion may be the consequence or even the effect of pouring we may safely admit, as in the case of the Israelites just referred to, for in such a situation had the clouds poured out water upon them, they must soon have been immersed. So if all the powers of the soul are brought under the plenitude of spiritual influence, and "by one Spirit baptized into one body," this is the *consequence* of the out-pouring of the Spirit, but an act and its consequence are two different things. If baptize means pour then pour means baptize, and the one word may be employed in place of the other. We say, "pour out the Spirit," or "pour the water," but who would think of saying, "baptize out the Spirit," or "baptize the water?" We meet with no such phrases in the Bible; and this proves to demonstration that *baptize* and *pour* cannot mean alike—they cannot be used interchangeably.

Having thus demolished his arguments to prove *pouring*, let us try the strength of those which he presents in proof of *sprinkling*: and in this part of the argument he shows more conclusively than ever, his utter incompetency to perform the task which he has undertaken. His first argument in proof of sprinkling

is brought from Mark vii. 3, where the evangelist speaks about sundry traditions of the Jewish elders. To learn how these traditions of the elders were performed, he goes to the divine law. What amazing wisdom is shewn in this! Had these traditions been laws of Jehovah, they would not have been the traditions of men. He might also find other passages in the laws of Moses, commanding vessels of various sorts to be *put into water*, (Lev. xi. 32) and to be made *go through the water*, (Num. xxxi. 23) for purposes of purification. But how can the law of Moses shew the manner of performing Jewish traditions; which perhaps did not exist for a thousand years after the law was given? It is as vain to seek for them in the books of Moses, as to seek for infant sprinkling in the gospels. Who can find the inventions of men in the laws of God? If he wants to learn the mode of performing Jewish traditions, let him go to the Mishna, which is their book of traditions, and there he will find, "that when the festival happens after the sabbath, Beth Shammai say, everything requiring purification must be *IMMERSED* before the sabbath. But Beth Hillel say, *VESSELS* must be *immersed* before the sabbath, and human beings on the sabbath." (Treatise Yom Tob, page 147, De Sola and Raphall's translation, 2 ed.)

But now follows the richest specimen of Mr. King's learning and wisdom. He tries hard to contradict the language of the inspired historian about Naaman, (2 Kings v. 14.) and to prove that Naaman was sprinkled to cleanse him from leprosy. As Mr. King is so fond of going to the law of Moses to learn the nature of christian baptism, let him read the law for cleansing the leper, and he will find that *AFTER* seven sprinklings there must be one immersion. All his seven sprinklings do not amount to one baptism. If ever he be cleansed from the leprosy of his error he must be immersed after all.

Now every one that knows the difference between Hebrew and Greek certainly knows, if he has read the title-page to the English bible, and learned the fact that the "original tongue" of the Old Testament was *Hebrew*, he certainly knows that our translators did not at all render the word *baptizo* when translating the Old Testament. They found a Hebrew word used concerning Naaman,

and that word, beyond all question, means *dipping*, so they properly translated it "he dipped *himself*." This fully decides the action performed by Naaman; for his was a case that did not come under the Jewish law of the leper. He was not of the house of Israel, nor even a proselyte at the time when he received orders from the prophet to wash in Jordan, and was so angry that he went away in a rage. Many in our day hate dipping so much that they would be likely to do the same. But the command was express. His only alternative was to obey or to remain a leper. At length by the wise advice of his servants he complied. The inspired Hebrew historian expressly affirms that he went down and *dipped* himself, and according to this we have our translation. The testimony is decisive.

Those who translated the Old Testament into Greek, finding an express statement that Naaman dipped himself, and knowing that *baptizo* was just the right word to express this, they used in this place the word *baptizo*, and said, Naaman *baptized* himself; that is, *dipped* himself. Can Mr. King understand now? Yet he tells us, "this is the only place in the whole bible where our translators rendered *baptizo* to dip, &c." George King appears not even to know what the language was from which the Old Testament was translated!

We may often be ready to wonder how persons can dare to contradict the words of the Holy Spirit, as some do, especially on the subject of baptism. Mr. King, in this place affords a little light on this part of the subject, and shews that some "desire to be teachers of the law, knowing neither what they say nor whereof they affirm." The original Hebrew decides what was really the act the Syrian leper did, "*he dipped himself*," and the Greek by using for this act the word *baptizo* proves it to mean dipping.

Oh that the forty venerable translators of our bible could have received the sapient instructions of Mr. King, to teach them how to render this passage in the book of Kings! I imagine them all convened to hear the dictates of his wisdom. George enters their assembly. "Gentlemen," quoth he, "you have rendered *baptizo*, when used in reference to Naaman, by the word *dip*, and it is

evident you had no reason to do so whatever." I fancy I see the sarcastic smiles with which they look at each other, and then at George; and that, at length, an old doctor breaks silence in such words as these:—"What sayest thou, my lad? Look at the title-page of thy English bible. It tells thee we translated from the original tongues, and *baptizo* is not found in the Hebrew of the Old Testament. But it seems thou knowest not the difference. Look here—this is the Hebrew—and this the Greek. There is, thou seest, great diversity in the characters, and great is the diversity of the tongues. Thou hadst better 'tarry at Jericho'—or somewhere else, a few years, to learn with great pains, ere thou set up thyself to be a judge of translations."

If shame is lost, all virtue is lost, says the proverb, otherwise we should suppose after having thus revealed his own incompetency by blundering in this manner, George King would hide his face and hold his peace.

Mr. King appears very mighty in affirming that John expressly states that he did baptize *with* water; and says, "see for proof, Matt. iii. 11." This reference is singularly unfortunate for him. As soon as he has learned to spell his Greek Testament, let him spell this verse, and he will find the prejudices, or partialities, of the English translators by no means in favour of Baptists. He will find the word (EN) IN, fully expressed before the word water. Why they called it *with* is not my business. The translators are gone to their account. But *in water* is there expressly the reading of John's words, as any one may see that tak s pains to examine his Greek Testament.

The original language in which the New Testament was written has no words adapted more clearly and expressly to state the fact, that Jesus was dipped, or immersed, into the Jordan, than those words used by the evangelist Mark i. 9, and if men will not obey and follow the example—if, like Naaman, they rage against the command, or if like the Pharisees and lawyers (Luke vii. 30) they reject the counsel of God against themselves, the loss will be their own.

Let any one that wishes to know the truth of what I now affirm, learn the Greek alphabet, and take an impartial

Lexicon, (that for example of Dr. Giles, a churchman, or that of Professor Dunbar, a Presbyterian,) and search in the English-Greek part for *immerse* and *immersion*, and see the word that answers to it. Then let him look for *pour*, or *sprinkle*, and see if he can find *baptizo* introduced there. And let me urge on the younger members of our churches to aim at being able to read the original scriptures for themselves. The task would by no means be an impossible one. It would require a tolerable memory and a good deal of persevering application. But all *that* would be richly re-paid by the satisfaction it would give to the mind.

On the whole, let me remind your readers that the mode of administering christian baptism cannot be learned from the law and the prophets, since it was not instituted by divine authority for hundreds of years afterwards. That there were divers *immersions*, as well as other sorts of purifications, according to the law, we doubt not, but that christian baptism is a Jewish ordinance sounds oddly indeed. The man that can affirm this will perhaps be affirming by and bye, that John the Baptist, when a babe, was sprinkled by his father Zacharias! I should not wonder if Mr. King write again and affirm that Nebuchadnezzar was sprinkled with dew—will it follow that sprinkling was a Babylonish ordinance? But I turn from such absurdities. When shall the day arrive that instead of the THORN shall come up the fir-tree!

But I will close with an extract or two which will be far more profitable to your readers than the rehearsal of Mr. K's absurdities.

"We have considered Christ's death as that of our representative and substitute—the bearer of our sin and shame and of the wrath of God, which was our natural inheritance. We know that he compared his death to a baptism, saying, 'I have a baptism to be baptized with, and how am I straitened till it be accomplished.' All the waves and billows of God's displeasure against our sin passed over him. His was a baptism of wrath and of death; but he survived it, for he was the Holy One of God—the obedient, the righteous One; and God raised him from the dead. And in this his baptism of death we were regarded as 'WITH HIM'—overwhelmed

with him, buried with him, and with him raised again from the dead. These are the realities of which christian baptism is the appointed and declared shadow or symbolical representation. The shadow derives its form and character from the substance—the object which by the light of divine truth projects the shadow. The symbol derives all its significance from the combination of

facts which it signifies.”—*Evangelical Echo*, Jan. 1847, p.p. 11, 12.

“For to be baptized and to sink down, afterwards to lift up the head, is an emblem of the going down into the grave and coming up from thence. Wherefore, also, Paul calls baptism a burial, &c.”—Chrysostom (A.D. 400) on 1 Cor. xv. 29.

April 7, 1847.

J. HABBOTTIE.

Christian Activity.

Evangelistic Labours.

JOURNAL OF JAMES BLAIR.

From August 1845 to August 1846.

SATURDAY, 27th June, visited DUNBAR. On the Lord's-day presided in the baptist church there; preached three times; and baptized a female—the pastor having gone to the aid of the church in Eyemouth, and to preach in Ayton, where he had good meetings. I continued to preach in the chapel for the following four week evenings. At Dunbar, I met with some excellent brethren. The pastor and brethren are zealous and active, but prejudices seem to run high against their views.

Leaving Dunbar, I reached HADDINGTON, on Friday, 3rd July. I was directed to the leader of the Methodists to try to obtain their chapel. The good man hesitated; said he could not do it, unless I should obtain the consent of the minister in Dunbar—they having no minister at the time—or that of the superintendent of the district of Edinburgh. I did not think of going through such a process. I obtained the Odd Fellow's Hall, and published for sermons on Lord's-day. I also preached in the Independent chapel at eleven o'clock, and was kindly urged to go there again instead of the hall. I preached out of doors five evenings of the following week, in Nungate, a suburb of Haddington. On Friday evening, when intimating meetings for next Lord's-day, a person came forward and said, you may intimate for the Methodist chapel in the evening if you please. I wondered, and said, it had been refused before; but he replied it had been talked over, and could now be got. I then intimated for Nungate at halfpast nine o'clock: for Market street, middle of the town, at a quarter before one o'clock; and in the Methodist chapel at six o'clock. I also sent the drummer to proclaim these meetings on Saturday. The

town officer told the drummer that I should not be allowed to preach in Market-street. He reported this to our brother, who mentioned it to me on Saturday evening, and kindly added, Do you think I should see the acting magistrate for the week about it? I said, I knew the law upon the subject, but it might be as well, as we wished to do all things agreeably. He went. The magistrate asked, “Is it Mr. Blair? I heard him in the Nungate the other evening. I think our people may be the better of such preaching.” I went and took a station at the corner of a lane, and proceeded to read and remark on a passage, as a preliminary exercise. I had collected nearly one hundred people, when the officer, accompanied by a person with a red neck to his coat, came and stood for some time close to my back. He then interrupted me by saying, that I did wrong in collecting a crowd in the street; that I ought to have a house; that I had a house last sabbath, and should have one to-day again. I replied, that I was to have a house to-night again. He again insisted I should have a house. I replied, that I had the acting magistrate's leave; and, besides, that no man did his duty by merely opening a house, and saying to the people, If you choose to come in, I will preach to you; for God says, “Go, preach to every creature. Go to the streets and lanes of the city, and urge men to come in,” &c. He said, he had seen a magistrate at nine o'clock, and could not understand how I had liberty. I said, I did not believe that any magistrate could interfere, if I did not interrupt a thoroughfare. I also told him, I had preached on the streets of many of the towns in Scotland, and had never been interrupted before. He said he would use no violence, but would see the magistrates on the subject. He left, and I shifted the people a little from the corner, saying, we wished to give as little offence as possible, in the discharge of our duty. I proceeded

to pray over the Saviour's own example for out-door preaching, and his commandment to us, and then preached very comfortably to an attentive audience. A brother made inquiry about the officer's authority for interrupting me, and wrote as follows:—"I called on the officer, and found that he had the authority of the magistrate, viz., Mr. ——. I called on him; he said, 'that he only acted according to a rule they had laid down, viz., that no person be allowed to speak in the streets on any subject.' I said, that so long as Mr. Blair did not interrupt the passages on the street, the magistrates could not interfere, and had no authority in point of law."

Same evening, we had a good and highly respectable looking meeting in the Methodist chapel. On the two following evenings, I preached at my former station, in Nun-gate. When on Tuesday evening, I announced my intention of leaving, I was much affected by the numbers who flocked round me, expressing their regret, and wishing me to remain; and assuring me, that good was being done. But my arrangements were made for going to Perth, and I could not then draw back. I felt also the kindness of the Methodists in offering me their chapel for the forenoons and evenings of the future Lord's-days, that I might remain.

On my way to Perth, I spent Lord's-day, 10th July, in KINROSS. Visited the friends there on Saturday evening and Monday morning, and preached twice in the hall on Lord's-day; visited also some inquirers in Milnathort on Monday, and was happy to find two persons far advanced in primitive views. One man stated an application for baptism; he was led to think of these matters by our out-door efforts there last year.

Reached PERTH on Monday. Preached in South-street on Tuesday evening to a numerous audience; have continued the meetings in the same spot every week evening, Saturday excepted, and on sabbath evenings; they have been numerously attended. I have had valuable assistance from different labourers, especially the preacher who happens to be with the Independent church here at this time. We have had many railway labourers attending, and have spoken very particularly to their case. May the Lord send his powerful word home to their hearts. It is right to mention, that friends here wished me to come at least two weeks before the annual meetings, very particularly on their account.

I have thus endeavoured to give you a brief outline of the past year's efforts, in which I have been personally engaged. I beg leave to remind you, that there are many particulars and incidents besides, which could not fail to interest you deeply,

but of which, both the limits and the nature of this recital, prevent the rehearsal.

[This extract completes Mr. Blair's journal of evangelistic labours. Who will say that such efforts are not needed even in England? We should rejoice to hear of an arrangement for that purpose.]

Rebivals.

NEW YORK.—The correspondent of *Zion's Advocate* furnishes the following information:—"You have already heard of the revival of religion in several of the baptist churches in this city. The Cannon-street church, Rev. Henry Davis, pastor, has been more largely blessed than any other. Forty-one have been added to the church by baptism, others are indulging hope, and some are inquiring. A general spirit of prayer manifested itself among the members of the church before the influences of the Spirit were observed among the impenitent. The work has been deep and powerful, yet almost without that excitement often attending revivals.—The Fourth-street church, Rev. J. T. Seely, pastor, which enjoyed a powerful revival last winter and gathered in near a hundred members as the fruit of it, has again this winter been visited by the Spirit in his converting power. Twenty-three have been baptized and added to the church, and the work is still in progress. This church was organized in 1842. They worship in a hired hall, but are about erecting a house.—The Stanton-street church, under the pastoral care of Rev. S. Remington, are enjoying a revival. More than twenty have been converted, and there are many inquirers. Ten have been baptized and added to the church. Among the number of converts is the daughter of a Jewish Rabbi.—The Norfolk-street church, Rev. G. Benedict, pastor, a colony from the last mentioned church in 1841, are revived, and see many inquirers coming forward for prayers. There have been a few conversions, and things are very encouraging among them. Their pastor has been an invalid for two years, and is now unfortunately unable to work as in days past. He has been a hard working pastor, and has gathered many into the church during his ministry of fourteen or fifteen years.—The Tabernacle baptist church is the one which received such large accessions in 1840. The pastor, Rev. E. Lathrop, is a popular preacher, and has the largest protestant congregation in the city, excepting Broadway Tabernacle. An interesting state of things at present exists in this church. There are a number of inquirers, and in the past week four or five have been converted. Though this church sent off a colony in 1842 to form the Lighthouse-street church, it now numbers between eight and nine hundred."

Baptisms.

FOREIGN.

CANADA, *Osnabruck and Cornwall*.—Six persons were lately baptized, and added to the church at Cornwall by Mr. Allan McLean, the laborious pastor of these churches.—*Rear of Chatham*.—We learn from the *Montreal Register*, that Mr John King has recently baptized forty-one disciples.—*St. Pie*.—Thirteen persons have been baptized lately, and added to this church (one of the Swiss Baptist Mission stations). Twelve of the thirteen have been converted from the errors and superstitions of popery.

EUROPE, *Hamburg*.—In a communication recently received from Mr. Oncken, he states, that seventy-three converts were baptized and added to the church at Hamburg last year. Several have also come forward this year, and others are expected.

DOMESTIC.

IRELAND, *Coleraine*.—Mr. Eccles recently immersed six young females. "To me," he says, "the engagement was peculiarly pleasant and altogether unexpected. By mutual conversation they had settled the question, and formed their determination, ere I knew they had thought at all upon the subject of baptism. They all bear a most excellent christian character. Brother Hamilton, of Conlig, was with me, and delivered a very profitable address on the occasion. The whole service was peculiarly solemn and interesting."

DUNDEE.—Brother Blair, the Scottish baptist evangelist, extracts from whose journal have appeared in our columns, says 19th April,—"Providence has detained me from coming to England on behalf of our Union by visiting with serious affliction my dear partner. Just now I am sitting watching her, and write at one A.M. on Monday morning, after preaching three times, and immersing two candidates. She is just on the verge of a happy eternity. And I am likely to be on my journey, a widower, in less than a fortnight. Such is the will of Him who doeth all things well! At Dundee, you will rejoice to hear, the Lord is at length blessing us. We have baptized, Jan. 24, one—March 14, two—April 4, three; 18, two—and we have more candidates—and all this after three months of apparently hopeless effort. Some of these were very interesting cases."

KENSINGTON, *Silver-street*.—On the 28th of March, our pastor, Mr. Wills, baptized five believers, three of whom, it appears, received their first impressions at the sabbath-school. It was truly a delightful scene!

C. D.

TRURO, *Cornwall*.—The various and interesting accounts which appear in your excellent *Reporter*, have often encouraged me to perseverance when I have been ready to sit down in despair, and give up all efforts and anxious care as useless. But these, and the stronger faith of a dear brother, who has been afflicted with entire deafness from his childhood, who would urge us on, feeling himself assured that God would turn again and bless us, encouraged us to persevere. Our dear pastor has been labouring among us more than two years with little apparent success, and under very discouraging circumstances. But with the commencement of the present year more of the spirit of prayer appeared to pervade our little assemblies, and about two months since the church resolved on holding special prayer meetings. God heard the fervent cries of His people. He remembered us in our low estate, because his mercy endureth for ever. During the period before mentioned, only three believers were baptized, but on Lord's-day, March 21, we had the pleasure of witnessing seven believers descend the watery grave of the Redeemer. Six more are accepted; others are applying; and many are enquiring—"What must we do to be saved?" Our nightly prayer meetings continue with unabated interest, and most of our members make efforts to be present. This is a good sign. Faith—prayer—earnestness for the salvation of sinners—and living as becometh the gospel—are the means God will bless. Let none be discouraged.

T. B.

GREENWICH, *Lewisham-road*.—On Friday, March 5, six persons were publicly immersed by our pastor, Mr. Russell. Special services for prayer were held in the large school-room morning and evening the week before, and were well attended. The second annual Tea Meeting of the members took place on the 10th, when minutes of church meetings for the past year were read, and it appeared that thirty-one had been added since our last annual meeting. Present number of members ninety-three. Interesting addresses were given by Messrs. Holland, Lance, Parker, and Kelly. We rejoice in encouraging prospects, and have powerful motives for increased exertion among the large and increasing population of the neighbourhood.

J. T.

BEDALE, *Yorkshire*.—On sabbath evening, March 21, three believers in Jesus were buried with him in baptism in the presence of a crowded congregation, by our pastor. On April 2, another disciple was thus buried with his Lord.

P.

MILLWOOD, Todmorden.—Mr. Matthews says:—"I had the happiness, on the 18th of April, to baptize four young persons. One had been brought up a methodist, and had never seen a scriptural baptism. He had conceived strong prejudice against the baptists, supposing they taught that baptism washed away sin. Having come to reside in our neighbourhood, he occasionally came to our chapel, and hearing for himself, he became a regular attendant, and a teacher. About two months since I delivered a discourse on baptism by special request, which had the effect of bringing him to see and feel the obligation he was under as a believer in the Lord Jesus Christ. Two are teachers in the Sunday-school; one of them a niece of the immortal Sutcliffe, of Olney; the other a daughter of a widow, a member; the fourth, my own daughter, eighteen years of age, being the third out of five children whom the Lord hath blessed with early grace. To him be all the praise! The baptized were received at the table of the Lord in the afternoon. The services of the day were peculiarly solemn, and many tears were shed. For some time past we had agreed to be unceasing in prayer, and these are the results. Tracts on baptism were freely distributed to the retiring congregation, which were eagerly received."

ASTLEY BRIDGE, near Bolton, Lancashire.—On the last sabbath in February, eight persons, after the example and in obedience to the command of Christ, were immersed by Mr. Harvey of Bury, in a new baptistry which we have made in the school-yard. Four were from Bury, and four from our school—one is a teacher, and three are scholars. The day will not soon be forgotten. The place was so crowded that many could not get admittance. The spectators went home saying, "People may say what they will, but this is the right way." Our school room, after being enlarged, is again filled, and our prospects are very encouraging. The teachers and scholars rejoice on the first sabbath in each month to see the man who brings your valuable *Reporters* and small magazines, of which they are constant and interested readers.

J. H.

LONGFIELD.—Mr. Westcott says, "I had the privilege of baptizing three candidates on April 2. The youngest of them was the writer of the letter in your *Christian Pioneer* for April, p. 118. May you have increasing pleasure in reporting multiplied accessions to the churches of Christ."

LOUGHWOOD, Devon.—On the first sabbath in March, Mr. Stenbridge baptized a young man, the circumstances of whose conversion were remarkable.

[Will our friend write them down and send them.]

MELBOURNE, near Derby.—On Lord's-day, March 21, eight believers were immersed by Mr. Gill. Special prayer-meetings had been held at six o'clock on the mornings of the four days immediately preceding the Lord's-day: these meetings were characterized by much fervour of supplication. The interest awakened on this occasion was indicated by the numbers that attended from most of the surrounding villages. In the morning, when the ordinance was administered, the meeting-house was densely crowded; and in the afternoon, at the Lord's supper, the number of communicants was greater than it has been for many years. The gathering of fruit from each of our stations was another pleasing feature in the services—two were from Hartshorne, two from Ticknall, and four from Melbourne. The Lord's name be praised! W.

GOODSHAW, Lancashire.—A female who had been for many years a member of the Relief Church in Scotland, was removed, in the Providence of God, to Lancashire, where she became convinced of the scriptural character of believers' baptism, and voluntarily offered herself to our church for baptism and membership. She was immersed by Mr. Nicholls on Thursday evening, February 25.

BRISTOL, Old King-street.—Four female disciples were buried with Christ by baptism, April 2. In consequence of the ill health of the pastor, Mr. G. H. Davis, who is proceeding abroad for its recovery, Mr. Probert, of Pithay, preached and administered the ordinance, which was witnessed by a large congregation. TOBIAS.

NOTTINGHAM, Stoney-street.—On the first Lord's-day in April, sixteen persons were baptized and added to this large church. The candidates were, nearly all of them, from New Lenton, a place in which, a few years ago, the baptists had no preaching. Now there is a good chapel, about seventy baptized believers, and many inquirers.

J. G.

WREXHAM.—Two young females, disciples of the holy Saviour, were baptized into his death by Mr. Clare, on Monday evening, March 8. They are plants of divine grace from our nursery—the sabbath-school.

J. S.

ELSWORTH, Cambridgeshire.—On the morning of the first Lord's-day in April, Mr. Hanks, of Dry Drayton, immersed seven believers. Mr. Barker, of Fenstanton, addressed the multitude at the water side. The service was delightfully interesting.

J. M.

ARLINGTON.—On sabbath afternoon, April 11, Mr. Hall immersed three candidates, who, in the evening, were received into fellowship at the Lord's supper.

BRIDGEND, Glamorganshire.—Seven believers were immersed in the river on a profession of faith in the Redeemer, March 28. Five were married men, and the other two were female teachers. These, with one by letter, were added to our fellowship on the following sabbath. Mr. James being poorly, Mr. Spencer, his assistant, engaged in conducting the services.

SHORTWOOD, Gloucestershire.—On what is called Good Friday, Mr. Newman, pastor of this favoured and prosperous church, baptized twenty-seven believers. One was an aged female of seventy; most of the others were young people. Mr. Lewis of Cheltenham preached, and the whole service was solemn and impressive. D. W.

IVINGHOE, Bucks.—A friend, writing from this village, says, "We have had as many as ten and sometimes twelve baptized at once, but these immersions have not been made known. In future they shall be reported."

TYDD ST. GILES, Lincolnshire.—Mr. Harcourt baptized four candidates on a profession of their faith in Christ, April 11. We have several other candidates and inquirers, and our congregations are now large and attentive.

CALDWELL.—Mr. Norton baptized two young females, April 11. Mr. Peggs, of Burton, preached. In the evening they were received at the Lord's table, nearly all the congregation staying to witness the solemn proceedings. The weather was wet, but the chapel was filled. Tracts were distributed.

BURTON-ON-TRENT.—Brother Norton, of Caldwell, baptized three believers, after a discourse by Mr. Peggs, on the first sabbath in March. Tracts on baptism were given away. We have other candidates.

HARTLEPOOL.—Since I wrote you we have had four believers' baptized. One was a girl of fourteen, who for some time has been anxious publicly to profess her faith in the Saviour she loved. T. C.

LONDON, New Park-street.—Seven believers were baptized by Mr. Smith on the last sabbath in March.

WAKEFIELD.—On Lord's-day morning, March 7, Mr. Howieson baptized two females, who were added to our fellowship on the same day. T. H.

GARWAY, near Monmouth.—We have had two baptisms recently, and on each occasion two candidates. We hope religion is reviving amongst us. J. R.

Baptism Facts and Anecdotes.

"BAPTISM OF ST. ETHELBERT," HOUSE OF LORDS.—In the *Reporter* for September, 1845, page 325, we inserted some remarks on the Cartoons which had been exhibited in Westminster Hall during the summer of that year, representing the baptism of St. (King) Ethelbert. Most of these were objectionable. That by Frank Howard approached the nearest to historic truth—the King stepping down into the water. We said we should feel some interest in the decision of the judges as to which would be selected. It now appears that another has been preferred—that by Mr. Dyce. The *Illustrated News*, April 17, contains a representation of this Fresco, and some splendid cuts of the interior of the new House of Lords, showing the prominent position which this picture occupies in the centre, over the throne. The king is here represented as kneeling, nearly denuded of all his apparel, before two priests, in a bending attitude, the palms of his hands together before him as in prayer, on his bare knees on the floor, resting also on his toes. He has a beard, and long flowing hair behind; and, what appears to us as peculiarly bad taste, he has his crown on! One priest is holding a service book so that the other, the

administrator, may read from it as he proceeds. And then as to the act itself, why it just represents what would be done *now* rather than what was done *then*. For at the left hand of the officiating priest is a round font, between which and the kneeling monarch the priest stands, holding a deep saucer or dish in his left hand, whilst his right is extended open, as in the act of blessing, over the king's head. The queen and two female attendants stand opposite the priests, looking on with apparent interest. A male attendant stands close behind the king, holding a mantle or cloak with both hands by the collar, ready to throw it over his majesty's naked shoulders when the ceremony is ended. Spectators—priests, men, women, and children, are looking down from above upon the scene. The whole thing is perfectly ludicrous. And this outrage on scripture narrative and English history occupies the most conspicuous position in the highest Hall of Assembly in these realms. My "Lords Spiritual"—for you have had a hand in this matter there can be no doubt—how could you, with the pages of your Greek Testaments, ancient Saxon missals, and your own Prayer Books open before you, approve such

a caricature! Tell us my Lords—how was it? Well: It is somewhat singular and gratifying too that just at this juncture the spirited proposal of the “One Thousand Pounds” for the best representation of the baptism of our Lord in Jordan by John, after two years spent in preparation, is completed. Prince Albert has privately inspected the competing Pictures, and they are at this time exhibiting at the Chinese Rooms, Hyde Park Corner. Could anything have been more *apropo*? Public attention will thus be powerfully attracted to the subject. A thousand thanks to Messrs. Bell and Roe!

A REMARKABLE INCIDENT.—A baptist minister, from the country, of humble pretensions, had occasion to supply the pulpit of an Independent congregation in London for a few sabbaths, some time ago. On the evening of the last of those sabbaths, the principal deacon, a gentleman who was not deficient in either respectability or intelligence, but a person who regarded the baptists with a little suspicion, manifest dislike, and superciliousness, introduced the subject of pædobaptism. This gentleman had many excellencies, but prejudice was his infirmity. He had a desire, he said, to know what this said minister had to say about those passages of scripture which appeared so decidedly in favour of infant baptism. The minister shrunk from the task. He begged to decline it, in consideration of its unseasonableness, observing that the prime object of the christian ministry is to preach the gospel of salvation, and that was his business among them. Baptism was very well, and important in its place, but in his esteem it was a matter of but secondary consideration. This answer was not at all satisfactory to the gentleman. The minister's silence was misconstrued. The few friends present seemed surprised and uneasy at the untoward event. The thing became altogether embarrassing. The small company prepared to withdraw. A pleasant day was likely to end in murky darkness. A bright thought at the moment

crossed the minister's mind. Suppose, said he, instead of discussing your arguments in favour of infant baptism, we look at the intent of christian baptism. No! What the gentleman desired was a real and conclusive objection against infant baptism, which was supported by all christendom, and by men of the greatest learning, ability, and integrity. Minister.—“No objection against infant baptism, then arises out of the nature of the sacred ministration itself. My objection, sir, is very simple, and rests upon the surface of sound reason. Christian baptism is an act of divine worship. Divine worship, to be acceptable, must be personal, and offered with spirituality of mind. It cannot be performed by proxy. Christian baptism on the part of the subject, is an act of homage to the person, government, and supremacy, of the blessed Redeemer—the incarnate God. The act of Christian baptism embodies a penitential, a grateful, and a confiding surrender of ourselves to the person, care, and government, of Jesus Christ, as his acknowledged rightful property, in the name of the Father, of the Son, and of the Holy Ghost. Now, sir, as such mental and spiritual exercises do not exist within the region of an infant's faculties, infants are not the subjects of christian baptism.” Then the matter closed. The friends parted amicably, but silent and thoughtful. That event, like many others, soon passed from the minister's mind. A few years afterwards, the minister's wife visited London. A gentleman, hearing her name, politely and affectionately enquired if such a minister was her husband. He begged her to inform Mr. — that he never could get over the doctrine that christian baptism was an act of personal worship and of spiritual homage to the Redeemer—his person, government, and supremacy. He could not rest until he had been baptized upon a profession of faith in Christ. He now stood in membership with the church of Dr. —, in — street. He felt confident that Mr. — would be pleased to know the fact.

Religious Tracts.

THE CHURCH CATECHISM AND CONFIRMATION.—Tracts on these subjects ought now to be circulated by thousands and millions. An aged and consistent baptist dissenter in Gloucestershire says, when asking for Tracts on Confirmation, “Have you one against the Church Catechism? We must not be satisfied any longer with a defensive position, but boldly attack all errors,

whether popish or episcopalian.” This hint of our esteemed friend shall be followed up as far as we are concerned. Already we have published an excellent tract, the best we could find, on Confirmation. And now we must have one on the Church Catechism. The new arrangements for the distribution of the Government Grant give a high prominence to the catechism. Again and

again it is mentioned in the new regulations. The pupils must all be able to repeat it—the monitors and masters competent to explain it. It is evident by all this that it is to be thrust forward upon the population more than ever. Well: we must explain it too, and then good will come out of it. The people of this country, let them be taught where they may, are distinguished by one good quality—common sense. They can soon be convinced that the leading doctrine of that catechism is a monstrous error, and directly opposed to the word of God. We must have a tract on the subject. Can any of our friends send us a good one, original or copied, for eight pages of the usual size?

APPLICATIONS FOR TRACTS.

GLOUCESTERSHIRE.—The church here is only a wreck of what it was years since, when honoured with the occasional visits of Booth, Steadman, and Kinghorn. The cursing blight that has withered many churches had nearly destroyed this. Yet there are a few among us who pray for better days, and are willing to labour, looking for the divine blessing. A grant of your tracts might be of service under the circumstances.

SHERBORNE.—The baptist church in this town has been long in a very low state. There is now a little movement. Could you make us a grant? We have two candidates, and the tracts might stir up a little more attention.

NORTHAMPTONSHIRE.—An effort is now making to revive the baptist interest in this large and populous village. The cause has long been in a depressed state. For many years the administration of the ordinance was a strange occurrence. The religious condition of the place is of the most deplorable kind. My object in writing is to ask if you would kindly assist us in our attempts to disseminate evangelical truth, by a grant of your tracts adapted for that purpose? We have a large population, nearly one half of which are, I fear, ignorant of the way of salvation.

LANCASHIRE.—We have engaged a minister who has been a town missionary. He is already actively engaged in visiting the people and distributing tracts. A grant of your tracts would be very useful to him in this populous district. We have already gathered nearly 300 sabbath scholars.

DONATIONS OF TRACTS HAVE BEEN FORWARDED TO

	Handbills.	4	Page.
Paisley	500	..	25
Whitby	500	..	25
Braunstone.....	500	..	25
Oswestry	500	..	25
Horsell	500	..	25
Misterton	500	..	25

ATHLONE.—T. W. must now follow the directions at page 40, January, and his application will be attended to.

Sabbath Schools and Education.

LIVERPOOL—Sunday School Institute.—On the 2nd of April, the morning prayer meeting was held at the baptist chapel, Myrtle-street, and the conference at Great George-street chapel at ten—C. Robertson, Esq., president. Delegates occupied the centre and spectators the side pews. Each paper read occupied twenty minutes, succeeding speakers five minutes each. The evening tea meeting was held at the Music Hall, Dr. Raffles in the chair. The whole of the meetings were of the most exhilarating and delightful character. The formation of "Ragged Schools" was decidedly the *pet* subject of the day.

NEWCASTLE-ON-TYNE, Tuthill Stairs.—On Tuesday evening, April 8, about 130 young men connected with this place of worship, took tea together, after which they proceeded to discuss, in order, various important questions having reference to public utility and their own improvement and usefulness.

SOUTHWARK, Borough Road.—A public meeting was held a few weeks ago, in the large school-room in Suffolk-street, Lord Ashley in the chair, for the promotion of schools for the destitute—ragged schools, as they are generally called. About 130 scholars had been already gathered in this vicinity. His lordship strongly recommended industrial schools on the week day. The Rev. J. Stevenson, Rev. J. Branch, Mr. Miller, city missionary, J. Brown, Esq., and J. Payne, Esq., barrister at law, also addressed the audience.

LEICESTER.—A Ragged School has been opened in this town, and from a description given by a teacher who visited it last sabbath evening, it comes fully up to the character usually given of these seminaries—the scholars being ragged, dirty, rude—nay, more than rude—insolent and almost ungovernable. We really did not suppose Leicester could have produced such specimens of juvenile depravity. We fear there

is, notwithstanding all our past efforts, a great amount of almost unknown heathenism growing up at our very doors.

HALIFAX.—On Tuesday, April 6, the teachers and scholars of the select classes of the baptist sabbath-schools, Pellon Lane, took tea together, after which a very interesting meeting was held, the pastor, Mr. White-wood presiding. The time allowed to each speaker was ten minutes, and the subject of the addresses, "The best means of communicating instruction, and especially in the lower classes." Sixteen teachers addressed the meeting, the interest of which was kept up to the close.

SUNDAY SCHOOL UNION, Halifax.—The twenty-seventh anniversary was held on Monday, April 5, in the new day-school attached to Sion chapel. About two hundred teachers and friends took tea. There were, it appears, in the union, forty-six schools; 2210 teachers; 9400 scholars. Average attendance of teachers, 966; scholars, 7149. Of the teachers, 1526 were once scholars, and 858 are members of christian churches. 5259 scholars are able to read the scriptures. Lending libraries, some of which number upwards of 1000 volumes, are attached to thirty-six of the schools. The meeting was addressed by Messrs. Henshaw, (New Connexion,) Swan, Seales, Pridie, and Obery, (Ind.,) Smith, (Prim. Meth.,) and White-wood, (Baptist.)

BRISTOL, Pithay.—We held our school anniversary April 2. The children had been examined on the previous sabbath.

About 450 teachers and friends sat down to tea, our pastor presiding, who, with several other ministers, addressed the company. We contemplate erecting new school-rooms, now that our chapel debt is paid.

OUR VILLAGE SCHOOLS.—From various parts of the country we are hearing of the shabby tricks which the clergy and church folks are playing in order to draw off the children from these schools. Well: if they do these things now, what may they not be expected to do when they get the government grants?

CHILDREN PRAISING GOD.

BY MRS. GILBERT.

We are not joining now
In folly's giddy throng,
With wiser ones we bow,
And sing our grateful song;
Ye winds of heaven, so clear and high,
Bear up the shout to yonder sky.

No: on the winds of heaven
We need not bid it float,
God's gracious ear is given
To praise's weakest note:
The heart that feels and speaks his worth,
Is seen and heard from heaven to earth.

May but this heart be ours,
Repentant and sincere,
Bringing its feeble powers
To speak in mercy's ear,
And poor and mean as it may be,
That voice shall reach, great God, to Thee.

Intelligence.

Baptist.

BAPTIST STATISTICS.—The Baptist Almanac contains some curious and interesting information on this subject. The number of baptist churches in the world is 16,035. Ordained ministers 10,092. Baptized in one year 69,017. Number of members 1,213,711. The baptist churches are thus distributed:—

United States	13,623
British Colonies.....	306
West Indies	81
Great Britain	1834
Continent of Europe	56
Asia.....	121
Africa	14

16,035

Of the churches in the United States, 1912 are *Anti-Mission churches*. It is observable

that only sixty-two of these churches are found in the States of New England, New York, New Jersey, and Pennsylvania: the remainder are in the Southern and Western States. It is further observable, that whereas the Regular Baptist churches average eighty-three members to a church, the Anti-Mission churches average only thirty-five. This is instructive as well as observable. An Anti-Mission church lacks an important element of prosperity. The Regular Baptist churches in the United States are united in Associations, of which there are 406. The numerical returns of these Associations for one year are given in the Almanac. The number baptized was 35,011. Twelve States reported a loss, amounting to 6950; eighteen States reported a gain, amounting to 14,227. Clear gain for one year, 7277. The States reporting a loss were, Maine, New Hampshire,

Vermont, Massachusetts, Rhode Island, New York, New Jersey, Delaware, Ohio, Michigan, Wisconsin, and Iowa. The loss in New York (which comprises 811 churches) was 3432. The clear increase in the United States, for one year, exhibited an average of not quite two to each church; the clear increase in Canada, for the same period, was a little over two. A question may be asked: what was the average number of baptisms to each church in one year? The answer will furnish some singular results.

	Bap- tisms.	Average to a church.
United States: Regular Bap.	35,011	4
" Other Baptists	18,943	3
Great Britain.....	11,465	6
Europe	764	13
Jamaica	1554	25
Bahamas	200	13
Burmah	600	12
East Indies	231	4
Canada	538	4
Nova Scotia	315	3
New Brunswick	150	2

The total number baptized in one year throughout the world, was 69,017; the general average to each church was a fraction over four. These statements will furnish matter for reflection. Let all baptists ponder them seriously.

THE FRENCH BAPTISTS—Persecution.—The baptists of America, have now, for some time, sent out missionaries and colporteurs to France. Recently these agents have been exposed to much vexatious annoyance from the civic authorities, at the instigation, no doubt, of the popish clergy. By brother Ives, of Gold Hill, we have been furnished with a copy of a letter which he received from Mr. E. Willard. It is too long for our space, which we regret, as it contains several interesting facts, to which, and some gathered from other sources, we shall briefly allude. In August last, a priest, worsted in argument after a public disputation, had the mean cowardice to apply to the civil power to silence his opponent, and steps were taken for that purpose. The agents were summoned before the authorities, and illegally imprisoned—one was chained to a thief! The people generally did not approve; some saying as they led one of the agents away, "There go the Judases, leading away our Lord." Some of the hearers in the congregations have suffered personal violence, and others were intimidated and threatened. Three of the agents were cited before the tribunal, at Laon, Jan. 27. "Their examination was more becoming the Inquisition than a civil tribunal." Much interest was felt, the hall being crowded. The decision was delayed for fear of the people. At length they were fined 300 francs and costs of suit.

Several were also fined for permitting worship in their houses. The three brethren appealed from this decision to the court of Amiens. The Protestants at Paris took up their cause, and Odillon Barrot was engaged to plead it. On March 25, the cause came on, and the former decision was confirmed, but modified; the brethren now appealed to the Court of Cassation. The whole of these proceedings excited much public interest in France, and will doubtless do much good. But then, in the mean time, these brethren are suffering severely. Their salaries barely afforded them sustenance before, and now they are responsible for these and other expenses. They are fighting in France, the same battle for liberty to worship God, which John Bunyan and his colleagues struggled for in England two hundred years ago. To England they are anxiously looking for sympathy and help. We are willing to receive subscriptions on their behalf, and so is Mr. David Ives, baptist minister, Gold Hill, Gerard's Cross, Bucks, or Ives and Swan, 14, Paternoster-row, London. Let an active friend in each of our churches read this report to his neighbours, and pick up a few small sums from each, and send the amount by Post-office order. There are many calls for money we know, but we hope this will be heard. The French are sending much money to England to convert us to popery; let us return a little, to teach them good manners.

THE BAPTIST THEOLOGICAL INSTITUTE, in connection with the Baptist Union of Scotland, has four students under the care of Mr. Francis Johnston of Edinburgh upon its funds, which are very limited, and need replenishing. We believe that this is the only institution of the kind in Scotland, and therefore is entitled to consideration. It appears that out of thirty young men who left Scotland for the English baptist colleges, only six returned to their native land—a powerful reason why Scotland should have a baptist college of its own, or its churches may be expected to wither, and droop, and die.

NORTHERN ASSOCIATION.—This ancient association of baptist churches, formed 1690, is now, as regards its management, in the hands of men of business. We have before us a form or schedule, a copy of which is sent to each church, to be filled up and returned on the day of meeting. A programme of the business for each day is also published and circulated. Were all associations so convened and conducted they would be more efficient and interesting.

BAPTIST UNION OF ENGLAND AND WALES.—The thirty-fifth Annual Session of the Baptist Union will be held at the baptist chapels, Norwich, on June 29 and 30, and July 1 and 2.

JOHN BUNYAN AND THE PILGRIM'S PROGRESS.—Then after all, it turns out that Christian was *washed* after he had reached the house called Beautiful, (the church), and that too *before he supped*, and that it is so stated in those editions of the "Pilgrim's Progress" published during the life of Bunyan. Our baptist friends will now see clearly how much our denomination needed such a society as the Hanserd Knolly's Society, to restore our mutilated and adulterated baptist literature to its original state; and we are glad to inform them, that the committee have announced as their next volume, "A reprint of this inimitable work, exactly as it came from the pen of the author, even to the minute accuracy of punctuation, and the use of capitals and italics."

LUTON.—*Union chapel.*—We held our annual tea-meeting on March 9, when 400 persons sat down together to an entertainment provided by the ladies of our congregation, at their own expense. The proceeds with some donations, amounted to upwards of £50. During the last eighteen months we have raised £400.

LEIGHTON BUZZARD.—The church and congregation under the pastoral care of Mr. Cooper, have recently erected a new meeting-house, which was opened for divine worship, Friday, April 2, and Lord's-day, April 4, when sermons were preached by Messrs. Simmons of Olney, Robinson of Kettering, and A. G. Fuller of London. Three candidates were baptized on the following sabbath in the new baptistry.

C. S.

PRESTON, Lancashire.—We rejoice to hear that the baptists in this stronghold of popery are lively and active. At a tea-meeting of 300, April 2, it was resolved to commence subscriptions for land, on which to erect a commodious place of worship. We heartily wish them success. Mr. Walters, of Horton college, has recently supplied the pulpit, and is expected to become the minister.

BIRKENHEAD.—One of our correspondents who has recently settled in this new and rapidly rising town, complains bitterly that the Liverpool brethren, rich and influential, are making no effort to open a baptist place of worship amidst its large population. We can only say that we are both surprised and sorry to hear it.

DORCHESTER-PLACE, New North-road, London.—Two brethren, Messrs. Dunning and Heriot, were ordained elders of the Scotch Baptist church, Dorchester-place, on Lord's day, Jan. 24. The solemn services were accompanied with fasting and prayer on the part of the church.

C. M. P.

DARTFORD, Kent.—A small baptist church was formed in this ancient town April 13, by Mr. Coleman of Bexley Heath.

GENERAL BAPTIST NEW CONNEXION.—The seventy-eighth annual association of General Baptist churches of the new connexion, will be held this year at Stoney-street, Nottingham, on Tuesday, June 20, and three following days. It is expected that this will be the largest gathering of the body ever known.

LUTON, Beds.—A meeting of friends of the new baptist interest at Luton, Beds, was held on March 30, when it was resolved to erect a new chapel. £600 were promptly and cordially promised towards the cost of the new building; and it is anticipated that at least two thirds of the expence will be subscribed by the time it is completed.

L. B.

NOTTINGHAM, New Baptist Church.—On Lord's-day, Feb. 28, another baptist church was formed in this populous town, consisting of seventy members. The new church meets at present in a commodious room in Clinton-street. They have obtained a lease of the Friends' meeting-house, upon which they are to enter in a few weeks.

ILMINSTER, Somerset.—Our first attempt to introduce a baptist interest into this respectable little town failed. Since Mr. Gibson of North Curry visited us we have had a constant increase of hearers. As several baptized believers reside in the neighbourhood they agreed to be formed into a church. This was done, April 6, by brethren Perrat of North Curry, Trend of Bridgwater, and Stenbridge of Hatch. We enjoyed a hallowed season.

BAPTIST IRISH SOCIETY.—The contributions received by the committee of the Baptist Irish Society, for the relief of the starving Irish, amounted, on the 8th of March, to £3,864 15s. 2d.

BRIXTON HILL, Surrey.—The sum of £90 0s. 4d. was collected for the starving Irish, after a sermon on sabbath evening, March 15, exclusive of £8 15s. the amount of a previous sacramental collection.

SMETHWICK, near Birmingham.—A new baptist church was formed here, April 12. Messrs. Fisher of Woodside, and O'Neil, Swann, and Stokes, of Birmingham, conducted the services.

ACCRINGTON.—Mr. Harbottle has resigned his office as pastor, but continues his engagement as classical tutor of the college. The church and congregation, at a public tea-meeting, presented Mr H. with a purse of gold as a token of their respect for him.

BUFFALO, United States.—Mr. E. Sharp, pastor of the coloured baptist church in this city, is now in this country endeavouring to obtain assistance for the erection of a place of worship. His credentials are good, and we hope he will meet with encouragement. Mr. S. is, we are informed, the only *white* pastor of a *black* church in the United States.

BAPTISTS IN FRANCE.—Since writing the foregoing statement, we have seen in the public papers that the fine was inflicted for associating with others, more than twenty in number, for religious purposes. M. Brouard, the advocate, pleaded that the conviction was illegal, inasmuch as it set forth that the religion of the appellants was a novelty, and he proved that in Britain and America the baptists were very numerous. The Court, however, decided that the sect of Baptists was beyond the pale of the religions sanctioned by the law, and was, consequently, an illicit association. Wonderful!

PONTPOOL.—The new and spacious English baptist meeting-house was opened April 8, with sermons by Dr. Cox, Micah Thomas, and Parsons of Ebley. We have received a characteristic sketch of the proceedings—too late for this number.

ORDINATIONS.—Mr. W. A. Blake, at Shouldham-street, Paddington, London, on Feb. 16; the ministers engaged on the occasion were Messrs. W. Chalmers, A.M., (Free Scotch Church), W. B. Bowes, G. Hall, J. Wallis, and Drs. Burns and Hoby. —Mr. C. Slim, at Sheerness, Kent, on April 6. The solemn services were conducted by Messrs. Wyard, and J. A. Jones, of London; Pope of Meopham, and Thos. Jones of Chatham, 3rd church.—Mr. R. Hamilton, over the General Baptist church at Walsall, March 31.—Mr. E. Bryan, at Oxford, April 2. Dr. Godwin, the late pastor, C. E. Birt of Wantage, and T. Swan of Birmingham, Mr. B.'s former pastor, and J. H. Hinton, London, conducted the services.

REMOVALS.—Mr. Charles Stanford, of Loughborough, to Devizes, 2nd church—Mr. G. Galpine, of Banbury, Oxon, to Horsham, Suffolk—Mr. Edwin Cherry, to Thorpe-le-Soken, Essex—Mr. John Robertson, A.M., late Presbyterian minister, of Walker, Northumberland, to Middleton-in-Teesdale, Durham—Mr. Felkin, late of Smalley, to Belper—Mr. Burrows, of Alfreton, to Wolverhampton—Mr. J. J. Gough, late of Brington, to Braunstone—Mr. T. Wilshire, to Athlone, Ireland—Mr. A. Smith, late of Derby, to Wendover.

RESIGNATIONS.—Mr. Jonathan George, of Harlington, Middlesex, after a pastorate of twelve years—Mr. J. E. Bilson, of Thorpe-le-Soken, Essex—Mr. W. Welch, of King-street, Cheltenham—Mr. J. Clark, of Thaxted, Essex, after a pastorate of nine years—Mr. James Lister, of Myrtle-street, Liverpool, after having discharged effectively the pastoral duties for upwards of forty-three years—Mr. T. D. Reynolds, of Earls Colne, Essex, after being seventeen years pastor—Mr. Jesse Hobson, of Barton Mills, Suffolk, after sustaining the pastoral office six years—Mr. Wm. Hewitt, of Crediton, Devon, in consequence of ill health.

Missionary.

WESTERN AFRICA.—We have been favoured by the sight of a letter from Mr. Clarke, in which he refers to the return of several of the missionary band to Jamaica. "None of all the other trials, (he says,) has so deeply affected me as this; but God loves Africa more than I do, and his purposes of mercy shall yet be accomplished in this degraded land." Mr. C. then refers to the awful sacrifice of human beings, to which we alluded in a former number. He says, "At Calabar there has been a fearful sacrifice of more than 100 people, for a son of the late king. The poor creature danced egbo all day, drank mimbo or palm wine in large quantities, and died the same night. It is supposed he was poisoned." Mr. C. then describes how his widowed mother cried out in African frenzy, that she had lost her last child, and called out for slaves to be sacrificed. Many hearing this escaped into the bush. But three holes were dug in a house—the corpse was put into one, and the slaughtered victims, among whom were many young females, into the other! All was done that could be by the missionaries and Captain Milbourn to stay the horrid proceedings, but in vain. One message, Mr. C. says, from the Queen of England against this practise, would be effectual to suppress it.

MESSRS. ANGUS AND BIRRELL, the deputation from the Baptist Missionary Society to their West Indian churches, arrived in the mail steamer, "Avon," on Thursday, April 8. They visited, we understand, the islands of Barbadoes, Grenada, Trinidad, St. Domingo, and Jamaica; returning by way of Cuba, the Bahamas, and the Bermudas.

INDIA.—Accounts from the Indian stations are encouraging. The last letters state that the brethren generally were well, and that baptisms were about to take place at Monghyr, and at Agra. A periodical, of twenty-four pages, in the Bengali language, was commenced on the 1st of January. It is designed chiefly for the benefit of native converts.

JAMAICA, Spanish Town.—A large and very respectable meeting was held in the metropolitan school-rooms, on Thursday evening, Feb. 18, the Rev. J. M. Philippo in the chair, for the purpose of welcoming the deputation from the Baptist Missionary Society, Messrs. Angus and Birrell. Upwards of twenty missionaries were present from various parts of the island, several of whom took part in the deeply interesting services. Mr. Ennis, lately returned from Western Africa, much interested the large assembly by displaying articles of manufacture, weapons of warfare, &c., of some of the African tribes.

BELIZE, Honduras.—We have received letters from Mr. Henderson, baptist minister, describing the annoyances to which he and his friends have been exposed in consequence of their conscientious objection to oath-taking. Heavy fines, and even imprisonment, have been resorted to.

WEST INDIES, Hayti.—We have much pleasure in announcing to our friends the safe arrival of Mr. and Mrs. Webley, at Jacmel, on the 12th February, after a perilous voyage. Mr. W. was expecting to baptize seven persons. He says, "We have also several others of whom we hope favourably. All the members of the mission family are, I am happy to say, tolerably well."

BAHAMAS, Turk's Island.—Mr. W. K. Rycroft has been appointed to succeed Mr. Littlewood at Turk's Island, who, we are sorry to learn, is now quite disabled through long-continued affliction. According to the most recent accounts there were, at the different stations on the island, 550 members, 250 day scholars, and 322 sabbath scholars.

DR. JUDSON.—Intelligence has reached England of the safe arrival, at Maulmein, of Dr. and Mrs. Judson, and the American Baptist Missionary brethren who sailed with them, all in the enjoyment of good health.

Religious.

CONVERTS FROM POPERY IN IRELAND.—The committee of the "Priests Protection Society" for Ireland have issued an address which enumerates ninety-six priests of the Romish church, who, within a few years, have been converted to the reformed faith, and upwards of sixty laymen, chiefly Irishmen. At Dingle there are 800 converts; at Achill 500; at Kingscourt 2000; and at St. Andrews, Dublin, 118. And it may truly be said there is scarcely a parish in Ireland without converts from popery; and the following extract from the *Dublin Evening Herald* will show that men of standing and eminence, who have been "blessed in Rome" by the Pope, have this month become protestants, and others are announced to join Mr. Scott's church in May:—"A recantation from Romanism took place in St. Audeon's church, Dublin, last Sunday; twelve persons—nine men and three women, publicly abjured the errors of that system. Two of the former are priests; the Rev. Nicholas Beatty, D.D., late superior of the convents in Drogheda, Athlone, Waterford, and Multifarnham; and the Rev. Patrick Brennan, late parish priest of Creere, diocese of Elphin. Dr. Beatty was ordained by the late Pope Gregory XVI., and has the highest testimonials given at Rome, where he was educated. He has a faculty, granted by the

Trinitarian society, empowering him to invest with the order of the scapular, and to dispense indulgences to the faithful. This he has done to thousands in Ireland. He was esteemed so highly for his acquisitions, that since his return to this country, the regular clergy of the above convents have successively elected him to the office of superior in their respective establishments. He says now, 'That no doubt many of his former brethren will follow his example of shaking off the unscriptural yoke of Rome.' Another of the converts has recently been a student in the college at Galway, under the superintendence of the Rev. Dr. O'Toole. There was also the wife of a magistrate among the number. The Rev. T. Kingston and the Rev. John Prior assisted in the service; and the Rev. Thomas Scott received the converts and administered the form of abjuration. The Rev. G. Sydney Smith, D.D., and Professor of Biblical Greek in the University of Dublin, delivered an able and appropriate sermon from Ezekiel viii. 12, 13. The congregation, though literally wedged together, remained patiently to the close of the service. The preacher clearly stated the saving truths of the gospel of Christ, and contrasted them with the false and unscriptural teaching of the church of Rome. All the converts sealed their solemn profession by partaking of the sacrament, after which they each received a copy of the sacred scriptures. Mr. Scott announced that he would, God willing, receive another class of converts the first sabbath in the month of May next." T. H. L.

EVANGELICAL ALLIANCE.—The New York correspondent of the *Montreal Witness* says:—"Several meetings have been held in this city preparatory to the organizing of an American branch; but, with the exception of a few clergymen who take an active part in the matter, it excites but little attention or support from the people. It is not popular, and will have hard work to maintain an existence." These are discouraging statements. It will give us much pleasure to learn that they are overcharged. We cannot bring ourselves to believe that our American friends will suffer this great cause to sink.—*Montreal Register*.

CHINESE ORDINATION.—A gratifying fact has recently taken place in China. A young man, named Tsin-shen, having completed his studies in the Anglo-Chinese College at Malacca, received ordination as a preacher of the gospel, and has commenced his labours under the auspices of the London Missionary Society. The ordination service was conducted, for the most part, in the Chinese language, and the body of the chapel was filled with Chinese spectators. This is the first instance of ordination to the Chris-

tian ministry of a native Chinese that has taken place in China, and before the eyes of his countrymen.

CHRISTIAN HEBREWS.—There are now about thirty clergymen of the Church of England, beside several hundred lay members, descendants of Abraham.

General.

GOVERNMENT EDUCATIONAL SCHEME.—As the time when we are compelled to go to press is early, we are not able to furnish very recent intelligence. We have delayed this sheet this month later than usual, that we may report the division on Mr. Duncombe's motion. On Monday and Tuesday as many as 2000 petitions were presented against the measure. We sent up about 100 from this town and county. One from Edinburgh was signed by nearly 18,000. The debate occupied four evenings, and was decided on Thursday, April 22, by a majority of 325 in favour of Government. For Mr. D's motion 47, against it 372. Now surely the dissenters have had enough of the Whigs. Will they be anxious to return Russel and Macaulay again? We shall see!

THE TRIENNIAL CONVENTION of the *Anti-State Church Association* will be held on the 4th of May, not at the London Tavern, but at Crosby Hall, Bishopsgate-street. This alteration of the place of meeting has been made in consequence of the increased applications for tickets. So much for the Government Educational Scheme.

IGNORANCE OF DISSENTERS.—In one of our leading daily journals, advocating liberal views, we find the following observations:—"The portion of dissenters which is opposed to the principle of establishments is comparatively small. The great majority have no wish to interfere with the establishment in any point, except those which are more immediately obnoxious or oppressive. One or two moderate concessions would remove all practical grievances of which the dissenters complain, and then those who have ultimate views would be left in a minority." How little do some men in high places know of the principles of the British dissenters!

THE NEW HOUSE OF LORDS was occupied for the first time, on the re-assembling of parliament after the Easter recess. It is a splendid apartment.

Marriages.

March 13, at the baptist chapel, Blackbourne-road, Accrington, by Mr. Bamber, Mr. R. Westwell, British school master, to Miss A. Haworth.

March 17, at the baptist chapel, Lydney, by Mr. Elliot, Mr. Henry Ridley, of Lydney, to Miss Mercy Hatton, of Yorkley, West Dean.

March 18, at the baptist chapel, Salendine Nook, by Mr. Lomas, Mr. W. Morton, to Elizabeth, daughter of J. Ainley, Esq. Golcar.

March 23, at the baptist chapel, Ingham, Norfolk, by Mr. J. Venimore, Mr. G. Howard, of Manor House, Bramfield, to Rebecca, daughter of Mr. Howes, of Happisburgh.

March 23, at Parley, by Mr. Alcock, baptist minister, Mr. W. Harding, to Mrs. S. Marshall.

March 30, at the upper meeting, (baptist,) Saffron Walden, by Mr. Hayercroft, Mr. W. Day, to Miss Maria Atkins.

March 30, at the baptist chapel, Earl's Colne, by Mr. T. D. Reynolds, Mr. E. Crisp, of Pelmarsh, to Mrs. J. Richards, of Earl's Colne.

April 3, at Coxwell-street chapel, Cirencester, by Mr. D. White, baptist minister, Mr. J. Barnard, to Miss H. Winstone; and, April 10, Mr. J. Wakefield, to Miss S. Dudson.

April 5, at the Independent chapel, Barking, by Mr. Corney, Mr. W. Smith of Romford, to Miss E. A. Holt, of Dagenham.

April 6, at Lay's Hill chapel, Herefordshire, by the father of the bride, Mr. D.

Jeavons, baptist minister, Longtown, to Miss A. M. Wright, of Lay's Hill.

April 7, at the Hope chapel, Sandbach, by Mr. Shore, baptist minister, Mr. S. Walley, to Miss Pedley, eldest daughter of Mr. R. Pedley, baptist minister, Wheelock Heath.

April 8, at the Wesleyan chapel, Hereford, by Mr. Webb, baptist minister, Mr. C. Hook, to Miss C. Pritchard. The first marriage in the place.

April 8, at the Independent chapel, Gainsbro', by Mr. W. Fogg, Mr. W. Hart, baptist minister, Misterton, to Mrs. Redfin.

April 10, at Bethesda chapel, Forest row, by Mr. Veals, baptist minister, Mr. P. Cornford, to Mrs. E. Chapman, both of Dorman's Land.

April 11, at the baptist chapel, Ivinghoe, Bucks, by Mr. Collyer, Mr. G. Black, of Wolverton, to Mrs. H. Smith of Ivinghoe.

April 13, at Ebenezer Chapel, Ramsgate, by Mr. Wills, baptist minister, Mr. H. Christian, to Miss E. Culmer.

April 14, at Broadmead Chapel, Bristol, by Mr. Hawkins, Mr. T. S. Eyre of Launceston, to Miss M. Horsey of Portsea.

April 15, at the baptist chapel, Weston by Weedon, by Mr. Robson, Mr. M. Watts, to Miss H. Branson.

At the baptist chapel, Hugglescote, (no date,) by Mr. Smith, Mr. J. Underwood, to Miss S. Ordidge, both of Whitwick.

Deaths.

Feb. 26, Mr. Thomas Worger, of Kensington. Mr. W. had honourably sustained the office of deacon in the baptist church from its formation in 1824 until his death. It was also owing chiefly to his efforts that a chapel was built.

Feb. 6, at Staley Bridge, Hannah, wife of Mr. T. Shaw, deacon of the G. B. church, of which she had been a honourable and consistent member upwards of thirty-four years. Her illness was long and severe, but her faith in Christ remained unshaken to the last.

Feb. 9, at Argyle, Nova Scotia, Sarah Ricker, aged 78. She had believed in Jesus for threescore years, and her end was full of peace and hope.

Feb. 17, Mrs. E. Nash, of Millwood, Yorkshire, a member of the baptist church seventeen years, and well known as a lover of hospitality, especially to ministers of the gospel. Mrs. Grace Sutcliffe, who died Nov. 17, had also been a member seventeen years. She was the wife of one of the deacons, and greatly respected.

Feb. 22, aged 63, Mr. J. G. Greenway, twenty-three years pastor of the G. B. church, Netherton, near Dudley. His faith and hope were firm to the end.

Feb. 26, of *angina pectoris*, G. G. Bompas, Esq., M.D., of Fishponds, near Bristol, aged 58. Dr. Bompas was a very active and useful member of the baptist denomination in the West of England, and his loss will long be felt. His scientific attainments were considerable, especially in his own branch of the profession,—the relief of mental disease. And his gentle and judicious management of those placed under his care, effected, in a very remarkable degree, the restoration of the mental powers. He had formerly under his care the Rev. Robert Hall, and the eminent Dr. Calcott, the musical composer. A patient who, through God's blessing, was restored to mental vigour by Dr. B.'s instrumentality, exclaimed, on hearing of his death, "The world has lost a friend and benefactor." May a double measure of his spirit rest upon his amiable and talented son.

March 10, at Wimbish, Essex, after a short illness, Mr. Robert Baines, an honourable member of the London Road baptist church, Saffron Walden.

March 11, at Nantbendiged, near Carmarthen, Mr. Griffith Griffiths, aged 59, father of Mr. J. B. Griffiths, baptist minister, Sadden.

March 20, at Cambridge, in her 56th year, Ann, the wife of the Rev. Robert Edminson, formerly for several years pastor of the baptist church, Bratton, Wilts.

March 24, at Bishop's Stortford, after only a few days illness, in his 17th year, Joseph, the beloved son of Mr. Hunt, a deacon of the baptist church in that town, much lamented by a large circle of friends.

March 26, at Saffron Walden, of pulmonary consumption, in his 16th year, Collingwood Siggs. He was made wise unto salvation by the instructions he received in the Abbey Lane sabbath-school. The class of which he was a member, is taught by the present mayor of Saffron Walden.

March 27, at Amersham, of consumption, Fanny Hatch, a sabbath scholar at the Upper Baptist Meeting. For some time she dreaded death, accusing herself of neglecting religion in health. The teachers held a special prayer meeting on her behalf, and the next morning her mind was relieved of all fear, and she rejoiced in full assurance of hope in Christ. She selected her funeral text and hymns, and died in peace.

March 29, at Longford, near Coventry, Mrs. Shaw, wife of Mr. James Shaw, baptist minister, after a long and severe affliction.

April 1, Mr. Evan Joseph, Aberystwith, aged 40, for many years a faithful member of the baptist church, and for several years a deacon. He suffered much, but died happy in the faith of Christ.

April 4, at Forest-row, Sussex, Mr. M. Short, formerly a Wesleyan, but recently a member of the baptist church. His last words were prayer.

April 6, at Lower Broughton, Manchester, Miss Anna Lea Massie, the much beloved and eldest daughter of the Rev. J. W. Massie, D.D., aged 14 years and nine months, after a lingering indisposition, endured with singular patience and serenity.

April 10, at Hugglescote, aged 75, Mrs. M. A. Smith, for many years deprived of bodily sight, but looking by faith to Him who is the light of the world.

April 13, the Rev. Josias Wilson, aged 47, minister of the Presbyterian church, River-terrace, Islington.

April 14, at her residence, Highbury-place, in the 85th year of her age, Elizabeth, relict of the late Thomas Wilson, Esq.

Lately, at Saunderton, Bucks, at an advanced age, Mrs. Mary Harman, a member of the baptist church, Princes Risborough. Well reported of as a fellow-helper to the truth by those who have borne witness of her christian hospitality, before the church and the world.

At Grantham, after a surgical operation, Mrs. Ann Parkinson, a member of the baptist church Newark.

THE

BAPTIST REPORTER.

JUNE, 1847.

Baptist Anniversary Meetings.

[THE Reports we furnished last year were so well received by our readers, many of whom have no other means of information respecting them, that we have been induced to pursue the same course this year. We were strongly urged to give another sheet, charging an extra penny as the *Witness* does, which would have enabled us to furnish reports of all the societies at once. This, for many reasons, was desirable, and we would have done so gladly had the circumstances of the times been more favourable. We have, however, given four more pages without any extra charge. We begin, as we did last year, with the two institutions whose operations are more closely identified with the object of this periodical—the advancement of religion in the British Islands.

BAPTIST HOME MISSIONARY SOCIETY.

THE Annual Meeting was held at Finsbury Chapel on Monday evening, April 26. The attendance was very numerous. J. COLMAN, Esq, Mayor of Norwich, took the chair, who, after prayer by the Rev. E. Davis, said—I have often thought that this institution has not had that sanction and support which are due to it. If we do not look more to our Home Missionary Society, I conceive that our foreign operations will not succeed. It is by the labours of the former that the latter is supported. From that source our Foreign Missionary Society has derived its Carey's and Yates's in the east; our Burchell's and Knibb's in the west. I have lately been reading the life of that immortal hero, Knibb. We sometimes attach, I think, too

much importance to heroes such as those of Waterloo; but I think, that when we compare our hero Knibb with men of that character, we have much more reason to rejoice than those who admire them.

Rev. S. J. DAVIS read an abstract of the Report. After referring to the trying circumstances in which many of the missionaries had been placed, in consequence of the distress prevailing in some of the agricultural districts, it went on to state, that their chief difficulties, however, had arisen from another source. They had been made to know that there was an Established Church in this country; that it had assumed a position of earnest antagonism to dissent; that many of its friends were wealthy,

influential, and determined to promote its ascendancy at any cost of personal sacrifice; and that many more, besides possessing these or kindred advantages, were not very scrupulous in using means which every truly honourable and enlightened mind must condemn. In North Devon, the agents had laboured abundantly, and notwithstanding the discouragements arising from their peculiar position, many additions had been made to the churches. From Gloucestershire, Somersetshire, and Wiltshire, there were similar reports. In the Northern Auxiliary, the principal stations were Carlisle, Darlington, Hamsterley, Hartlepool, Middleton, Monk Wearmouth, Stockton, and Sunderland. With few exceptions, the reports from all these stations were encouraging; and the committee were thankful to be able to state, from the observation of the Secretary, who visited the district in May last, that the churches which, through the patronage of the society, had become self sustaining, both justified their expectations and rewarded the efforts of their agents. During the past twelve months, Mr. Pulsford had been principally occupied in revisiting places where his labours as an evangelist had been remarkably successful, and where he was regarded with considerable esteem and affection. Scarcely any churches, however, not previously visited, had applied for his services; neither had the committee received any special contributions towards his support. Under these circumstances, and standing pledged to their constituents "that Mr. Pulsford should not visit any churches without the cordial concurrence, and indeed earnest request, of both pastor and people; and that the expenses incurred by his movements, when assisting churches not otherwise aided by it, should not fall on the society," only one course was open to them,—namely, to intimate to him their conviction that the system with which his name was so closely identified, had been brought,

by providential circumstances, to a close. The committee have employed, during the year, ninety agents, who had laboured at about as many principal, and, by the valuable assistance of many "fellow-helpers to the truth" at 223 subordinate stations. They had given assistance also, both in England and Wales, to several occasional applicants, whose statistics were not included in the Report. Upwards of 500 persons had been added to the churches, not as the result of special movements, but as the fruit of the ordinary, unpretending, but often toilsome, and persevering efforts of the agents. The majority of the missionaries reported a considerable number of inquirers. Instruction had been given in 111 sabbath-schools, by 1,196 teachers, to 7,500 scholars. Partly through the operation of causes, from which all denominational institutions had suffered, the committee had been compelled to borrow £400. This, together with £200 borrowed to meet the deficiency in 1845, left the society in debt £600. The present, for obvious reasons, was not deemed a favourable time in which to make a special effort for its removal. If the churches would only aid the committee by general, regular, and, if possible, simultaneous district collections, not only might the income and expenditure be kept in tolerable harmony, but assistance might be rendered to many places, which, in a comparatively short time, would be able to render assistance to others.

The TREASURER presented his accounts. Total receipts of the society, during the year, £5,119 1s. Expenditure, £5,118 2s. 6d.; leaving a balance in hand of 18s. 6d., which deducted from the £600 that had been borrowed, left a nett balance against the society of £599 1s. 6d.

The REV. F. TUCKER, of Manchester, said—It is with pleasure I now appear, as having been once an agent of the Foreign Missionary Society. As you, Sir, have hinted, it has sometimes happened that these two

great institutions have been pitted against each other most unreasonably and most unwisely. If the one, like the telescope, has brought within our view the state of distant lands and tribes,—the other, like the microscope, has made us more familiar with the immediate sphere beneath our eyes; both are absolutely necessary to our full discovery of truth and perception of duty. Let us never dash the two instruments one against the other. We should do no good to either, but perhaps do great injury to both. Indeed, I cannot conceive that we take a right view of these two great societies, unless we regard them as parts of one great whole. They are not rivals, they are auxiliaries; the one is absolutely necessary to complete the efforts of the other. Success to both! Let never a whisper be heard of one against the other. The resolution I am now moving alludes to the discouragement of the agents of your society, and the Report we have just heard states, that one of the chief discouragements is in connection with the existence of the Established Church. With regard to the Episcopal Church in this land, with some modifications—important modifications I admit—I think we can all sincerely say we are not its foes; only let it but stand by itself, with no other head but Christ, and no other support than the contributions of its friends. That is one thing; but on the other hand—and with all solemnity I would say it—let the Episcopalian Church remain established, or let any other church take its place, for it would be much the same, and we see in that one fact, the source of innumerable mischiefs—we see religion secularized, and not the state christianized—we see the grand hindrance to the union of the godly, and one of the greatest obstacles to the conversion of the world. Oh! it is not likely we would ever make such an acknowledgment as this but with deep solemnity and profound sorrow. And what shall we say of the aspect of the times that is presented to us

now? Is it really so, after all that apostles have taught and martyrs have endured, that there is no difference between the truth of God and a lie? The cycles of our world's history bring us back to Athenian times, when men could raise an altar to every deity, and then a few more to unknown gods. Is this the way in which kings are to be nursing fathers and queens nursing mothers to the church of Jesus? With equal solemnity I would ask, is this the way in which our rulers hope to fetter the minds of men? Have they been looking across the Channel, and sighing for a state of things at home like that which they beheld there? France, Prussia, Austria—Government endowments everywhere, but manly independence of thought and action nowhere. A Jesuit has boasted that, whilst mothers swaddled the bodies of their children, his system swaddled their wills. Continental governments do much the same; and are we to have the swaddling process here? Is that rolling sea which, under the blessing of God, has kept us safe from many of the abominations of the continent, which has discomfited so many Cæsars and Napoleons,—is it to be a powerless barrier now? It is not more as an Englishman than as a christian, that I ask this question, and maintain independently the liberty unrestrained to form my own opinions. What can be dearer to me than this? It is my precious birthright; to it the gospel of my Saviour appeals: for it I am to give account at last, and without it there never can be any piety, or any religion that is worth the name. Prize it, then, and do not look at that golden bribe. We know that when you wish to mesmerize a man, the best way is to place a purse of gold just before his eyes; but, then, remember when they have got you into the ignotic state, they may rob you of what no gold can buy. If they tell you to kneel, you must kneel; if they tell you to fight, you must fight; and you become in fact the tool, the sport, the very plaything of the

magician. But I gladly pass on from this subject to another theme. My resolution speaks of circumstances that are favourable, as well as of some that are discouraging. In the north of England we have been rejoicing in the decline of Socialism as a great and awful system of infidelity. It has declined like one of its predecessors, and consolatory it is to the christian to remark, how, while there may be awful infidelity, infidel systems must be shortlived; they are all suicidal; they carry the elements of self destruction within themselves. How delightful, in the north, has it been to know, that the agents of your society have gone to the adherents of this wretched system, and presented to them wholesome and heavenly socialism. Then, just with the wane of Socialism came the wide distribution of the scriptures. In our Manchester districts, in one single year, 97,000 copies of the word of God were sold among the people. Oh, happy, delightful omen! We know who has said "My word shall not return unto me void." The artizan has been sitting in his cottage, like the Eunuch in his chariot, reading the scriptures, and your agent has gone, like Philip, asking, "Understandest thou what thou redest?" and then has begun at the same scripture, and preached to him Jesus. Yes, we must gird ourselves for the work; we must cast ourselves on the rich resources of our noble voluntary system. That system which in the first ages carried on christianity so well, has lost none of its might and vigour now. Oh, let us put it to the test in England! Our work is great and noble: let us try to raise it to its full dignity, and whilst never disparaging the efforts of those who have toiled so well for the temporal prosperity of the nation, let us remember that our high vocation, as disciples of Jesus, is to scatter spiritual blessings on every side, to invoke the influence of the Spirit of all grace; and never may we desist to pray and labour, till ours is the

happiness of the people whose God is the Lord.

REV. C. E. BIRT, of Wantage—
When our survey is pursued over this favoured land, are we not constrained to admit that the scenes which pass before us are those of spiritual destitution and distress? I would ask, what is the religious condition of the masses who inhabit our cities and great provincial towns. I heard with great delight that an odious system of infidelity was on the decline. I yet fear that infidelity will prove the hydra-headed monster that, when one head is severed by the sword, another will take its room; for, under my own observation, looking abroad, past the narrow confines of my own acquaintance, in the great population of our cities and towns, I discover social evils in full-blown enormity, invading the peace and security of families, destroying all domestic ties. Looking abroad, I observe the avowed act of irreligion, by which I intend the entire absence of the very name and semblance of the fear of God, declared and avowed impiety, undisguised atheism. When we turn our attention to the spiritual state of our rural districts, there may be some sensation of relief. But even there we are brought into contact with the immobility of ignorance and superstition. The spiritual evil there presents itself, not in the active, but the passive form, and I call upon those who, with myself, have daily intercourse with that class of society, to testify with me, that the agricultural mind is, generally speaking, whether by the hopes or fears of ignorance, impassive. They trust, as they are taught to do, for regeneration and remission of sins, in the performance of an unintelligible ceremonial. Their religion consists in a cherished reverence for forms and services, consecrated places, and the functions of the priesthood. Of the way of reconciliation propagated in the gospel they are densely ignorant. They have a name to live, and they are dead. Our first inquiry must be, What can be done for our native land?

When christians shall be brought to inquire, why am I a christian?—when they shall be brought to understand and act out their own conviction that christians are to be the living amongst the dead,—lights abounding in darkness,—salt purifying and preserving in surrounding corruption,—then shall there be hope for our native land; for every christian is a minister of the Lord Jesus; but it is the essence of Puseyism for private members of the church to withdraw from the responsibility of acting on the spiritual evils that surround them. When the church shall be regarded, not so much as a pavilion to which christians may retreat, but as a fortress planted in the enemy's country, from which christians, with their spiritual weapons, are to issue, to assail and to rescue;—when a society like this shall be the aggregate of the force of christians and churches upon a larger scale, and with better adapted means,—then shall we be doing what we can for our native land. But what has been done for our native land? I rejoice that I can appeal to the Report. That Report goes to this extent—that nearly 100 agents of your society are filling up stations of usefulness, and in subordinate stations the amount is more than 300; and 1,000 sabbath school teachers are instructing nearly 8,000 children in the elementary truths of the scriptures; that 500 converts, during the past year, have been added to the number of the faithful. I mention these things, not as a ground of premature triumph, but only as facts. But the proper point to which this meeting should be brought is prospective. What shall we now do for our native land? One thing we can do—give to this subject more serious thought and more solemn reflection than we have hitherto done. Let us consider how far the question of our personal and active interests in the home missionary cause is connected with the evidence of our personal piety and the faithfulness of our attachment to Jesus Christ. Then, when we are

brought to comprehend that the missionary spirit is not an accessory to the gospel, is not the mere adornment of the christian character,—that the missionary spirit and christianity, rightly understood, are one and the same thing,—how can we be found otherwise than as redeeming the time? I look around the platform and gaze upon this assembly; brethren and christian friends, it is the afternoon of life with many of us, when the most unreflecting labourers are casting glances at the declining sun. The largest portion of the day's work remains incomplete, whilst we are dallying with the fresh hours of the morning as though they were endless. Ay, "the night cometh when no man can work," and the lengthened shadows which coming events cast on the sunset of life are the heralds of that universal shade which will soon envelope all.

The Rev. J. BROWN—The resolution which I have just read states, that this meeting is strongly of opinion, that a greater amount of agency ought to be employed; that this institution should be enlarged in the sphere of its operations; and I think whatever has been or shall be recorded is but as the earnest of what we ought to do—is simply an indication of how much good has been done by a simple amount of agency; and, therefore, under what deep obligations we are placed, to bring into action the utmost amount of agency at our command. It surely cannot be an adequate contribution to the spiritual necessities of this our native country, that the baptist community should have but ninety agents directly employed by them. Surely the paltry sum—for paltry and contemptible it is—of about £5,000, is not the amount which the whole of the baptists ought to contribute for the evangelization of their native land. There are, in the age in which we live, indications that, if at any time, there are strong calls upon us to be up and doing, that time is the present one. The age in which

we live is emphatically the moving age. In commerce, in politics, in religion, the spirit of inquiry has been awakened. Opinions which passed current, unquestioned for centuries, are now disputed and rejected: systems, theories, principles, to which the human mind has paid homage for centuries, are now openly impugned; authority, as such, is of no avail whatever. We quarrel not with this spirit, but we cannot fail to observe, that in this conflict of opinion the anti-christian elements are numerous, potent, and compact. They meet us in every quarter to which we turn; they appear before us in various relations and different hues. The philosopher is frequently a sceptic, the ignorant is frequently a scoffer, and it is not too much to say, that we are progressing towards that state at which Gibbon says pagan Rome had arrived, when all religion was regarded by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful. Infidelity is not the only spirit that is awake, nor is it, perhaps, the most dangerous and fatal. Catholicism in its various forms is at work; silently does it attempt to imbue the masses; proudly and vauntingly is it heard in the senate; and noble lords can declare now, what in former time was never heard in St. Stephens, that the antagonism between Protestantism and Popery is a deadly one, and that they entertain confident hopes that the struggle must issue in the extinction of Protestantism. In that sentiment I fully concur; the battle is deadly, Protestantism will be extinguished, but it will be extinguished by the overthrow of the system against which it protests. A mere glance at the state of our country will perhaps convince us that immorality and vice are steadily, if not rapidly, progressing. I think we can see them in this vast city. My friend who has just spoken has observed that he has traced them elsewhere. The claims of the Lord's-day are losing their hold upon the popular mind, and where there is not

positive contempt of religion, there is absolute indifference and carelessness. One of the points which strikes us most strongly in observing the present state of society is this, that, in the various movements which are made the great object at which the actors aim, is the popular mind. Infidelity is, in this respect, distinct from what it was in former times. The assaults on religion come not now in ponderous tomes, they are addressed not to the secluded, they are designed not to adorn the shelves of bibliotists, they come to us in the ephemeral publications of the day,—they come in the witty epigram, and the licentious poem. When the pastor in this sanctuary is preaching the gospel of the blessed God, when he is unfolding the unsearchable riches of Christ, almost within his voice the gospel according to Adam Smith, the mystery of the wealth of nations, is proclaimed to others. It is not an uncommon thing for us to see in the metropolis lectures on a science, on the drama, on social states and social pursuits advertised for the very day—the only day in which the masses can attend to their souls. Now, the point to which I bring these observations is this. Here you have a society designed immediately for the mass; it is intended to visit the scattered poor of the agricultural districts, to come into contact with the dense mass of impurity. Your agents are men of ardent and deep piety, men of untiring zeal and perseverance, men who preach the simplest truth, and that in the simplest way; men who go and leave the tracts containing truth behind them, who scatter the scriptures where they go; and if you would take your proper part in the great conflict going on, you must do what you can, not merely to bid God-speed to the society, but to oil the wheels of the great machine which is to regenerate our land. The period at which we are now arrived is not merely one characterized by great and stirring movements, but one, too, in which our principles,

as voluntaryists, are placed in the scale and weighed. This is to all the season of temptation and the period of trial. The rise and fall of empires, and the lapse of ages, touch not principles. They are as immortal as the minds in which they dwell, and as immortal as the resources of truth from which they proceed. There is no divorce from your principles; you take them for better for worse, for health and for sickness, for richer and for poorer. They are not sails which you can set to catch the favourable breeze, and which you can furl when the adverse gale shall blow. They are not hot-house-plants, on which the air of day may blow, but which the air of night is not to touch—they must be battered by the tempest and strengthened by the blast. If you recognize these truths, you must act them out. The Report has borne testimony to certain quarters whence the opposition comes. What has in past time come, is but little compared with what future times will produce. Your agents engaged in a single village, under the frown of the esquire and the parson, are the men who will be the first to be tempted. The members of these churches, scattered, some over a long tract of land, in humble circumstances of life, while perhaps their daily bread may be on one side, and their consciences on the other, will be the first to be assailed and to feel the power. Now, I call upon you to sympathise with these men whom you thus send forth; to strengthen their hands by your labour, to sustain them in the work in which they are engaged. If, at any period, fidelity to your principles demands this, this is that period. I am convinced we are not sufficiently impressed with the importance of Home Missions. To whatever cause it may be ascribed, the fact is indisputable that that sweetest of all words "home," loses its power and potency when associated with Missions; instead of entwining itself more closely around our hearts, instead of bringing up the vivid and beautiful pictures of the

scenes of boyhood and their associations, it becomes common-place and feeble; nay, there are some persons who are wondrous sentimental in the compassion they cherish; they weep over the scenes painted by the novelist, or the song of the poet; their hearts melt with sympathy of a certain character, which the master of fiction or song has brought into being; and the demands of the imagery are so great on their hearts, that they have little or no emotion left for the real. Nay, there are some who can pass the putrid courts and loathsome lanes, perhaps, about their own dwellings, and think little of the misery and crime existing there. Let me not be misunderstood. I would not circumscribe your sympathies by the cliffs of our native land; I would not drain your hearts by the ties of language and blood; Christianity has nothing circumscribed or restrictive about it. The only limits that Christianity recognizes are humanity and sin; the Christian is the only citizen of the world; humanity is his family, and human misery the thing which he aims to destroy.

Rev. J. H. HINTON—By far the larger part of my life I have resided in three of the districts which are under your culture. The first in Oxfordshire, the darkest county probably, as Oxford itself is the darkest place, in England; the next in Pembrokeshire, the third in Berkshire. For the last nearly ten years, residing in this vast hive of human beings, I have seen little of the country. We preach the gospel; we teach men the simplest, but therefore the most important verities of christianity, and carry thus into operation a system of means of divine appointment of the most urgent necessity and most blessed adaptation for man,—a deed in which it might seem we were entitled to, and might reckon upon the approbation of all good men and the co-operation of the Lord God Almighty. What is it to say that there is opposition to such a course as this? If, indeed, the op-

position came from quarters of avowed iniquity we should understand it; but what is it to say that opposition to such a course as this comes from any body called christian—comes from the Established Church, or a portion of the Established Church of this country! Why that is not at all events in the direct line of apostolic succession; for one of them said, that even when the gospel was preached out of strife and contention, which now it is not, he therein did rejoice, yea, and would rejoice. (After alluding to the education question and the noble conduct of Mr. Bright in the House of Commons, Mr. H. said)—He must not be the only man left, solitary and alone, to utter these sentiments now broached in Parliament. This principle must be broached again, and reiterated till it shall become—as I feel convinced it will become—the prevailing sentiment even there, and number its decisive majorities too. Feeling that there is truth in it, I cannot doubt its power; and, stranger as it is in that house, it encounters no greater difficulty than has been encountered by other elements before it. There was a time when the principle of Free Trade was as new as is now independent voluntarism in religion. How did that get on? Not much by patriotism in the house; it worked its way out of the house; the popular current of that sentiment bore its advocates to the house, and there the infant statesmen, the profound, the sages, the leaders of that house, even the wildest cried out at last, “Free Trade!” Why, perhaps, the Sir Robert is now born that shall carry the overthrow of the Established Church of the country. However, to return from this digression, I say that this educational measure would undoubtedly aggravate the difficulties of the agents of this society, for it is of the vicious nature of this measure, that it augments the wealth of the rich, and robs the poor. Satisfied as I am that the government does nothing well when it meddles with social interests,

that it is the very worst manufacturer, and tradesman, and religious teacher, so I am satisfied that it is the very worst possible educator; and although it may have a great command of money, and go on at a great rate, it will do its work badly, and a great deal will require, if possible, to be undone. My impression is, that these schools in which the managers have the courage to face the present difficulties, will in the end have the greatest success. Let them have faith in God, faith in human nature, faith in sound principles. This, on the part of the government, is nothing but acting over again that foolish experiment in a new department which they themselves have been compelled to repent of, and renounce in an old. They have just been getting rid, at trouble, and great risk, and sacrifice, of the bounties on trade, and now they enact a bounty on the schoolmaster. It will work mischievously, upon precisely the same principle. I am of opinion that they are the bravest men that will brave the difficulties; and in the end they will be the best friends of voluntary education. We are none of us going to be bribed out of what is principle with us. We are none of us going to barter our consciences for gold; it has been an insult and wrong to offer it. I do not think that any man who felt the freedom of his own conscience, would have ever offered to buy mine. But if a knave has asked me to sell my conscience, it is at the time more incumbent upon me than ever to prove I am not a knave, but an honest man. If ever there was a time when I would have sold my conscience, it is not now. When men are looking on with a sly sneer, and saying, “He will take the money after the measure is passed, though he make an outcry now.”—No; this is a time when statesmen should be taught a great lesson, and conscience should be demonstrated in a way that cannot be mistaken. Legislators have said, if we believed that the Dissenters would not take the

money, we would not offer it to the Church. Let them know that the Dissenters will not take it at whatever sacrifice. I feel that I am to maintain that ground, even if I saw every effort I could make or promote for education snatched away from me. It is, I suppose, a scramble for children; a pitiful scramble that will dirty everybody's fingers that meddles with it. Be it so; whatever sacrifices it occasions, let it come. We have for the most part had fair weather for our profession of religion, though not wholly so. Our forefathers maintained their consistency in many a struggle; and what are we, that we are to set down as a rule of Divine Providence, that no storms are to light upon us? Or if, instead of the storm it be the sunshine, are we, whose forefathers faced the first, going to be coaxed by the instrumentality of gold? If, when the tempest came, our forefathers wrapped more closely the cloak, are we, now that the sun is shining, going to cast it away? No, the principle is the same in both cases, whether the State terrifies us by saying, "You shall go to prison," or coaxes us by saying, "Here is gold for you, if you will admit our aid in religion." If I once take its gold, upon what ground can I deny its right to imprison or to persecute? It is the old devil in an angel's form, and it is for us to make this coaxing angel know that we see, what I think the Bishop of Norwich said he saw in our opposition to the Educational Scheme—the cloven foot. And as for religion making its way in difficulties, as for any notion that the gospel cannot prevail except in fair weather, as for the idea that there will be no triumph of christianity, where obstacles are thrown in its way; away with such a notion as this. I do not mean to say that christianity goes on better for persecution; but we know that in persecution christianity has triumphed, and that to its success it did not require tranquil times. When it was first launched, it was in bitter opposition; it has gone through many

persecutions, and it is the rock against which many waves have broken themselves; but it stands firm, and shall stand to the last. There are just two things for us to do; first, to see that our weapons be exclusively of heavenly temper; do not let us be induced to use any instrumentality of which we cannot say, as the apostle said, "Our weapons are not carnal." In the next place, let us employ them in that firmness and consistency which God our helper promises. It is not a strife between man and man; it is not a strife between the potsherd of the earth; it is not churchmen against dissenters, unendowed classes against endowed; but it is the power of God against the devices of men, the instrument of God's ordination and the power of God's Holy Spirit against the pride and corruption of man's heart. Who is he that hath God on his side? If we have any suspicion that the cause in which we are embarked is not the cause of God, let us begin to retire, and lay by our exertions, and have done. If it be, with what a feeling—a deep, profound feeling—should we engage in it! What we preach is the gospel of salvation; it is linked with the power of God, the power of God to salvation, by the energy of his own Spirit in every man that believeth. Let us not only work, but work in the cheerful attitude of expectation, in the deepest humility, prayerful for that influence on which our triumph depends. Let the sea roar, and the multitude of isles tremble, we have no fear; God is our refuge, even the God of Jacob, our strength and our salvation.

REV. J. BIGWOOD, of Exeter—In order to our success in any object, it is necessary we should have an exact idea of the nature of the object to be attained, the extent of that object, and the adequacy of the means we employ for its accomplishment. If these things are impressed upon our minds, we shall then with eagerness pursue those means, and we shall be triumphant in the pursuit. Just for

one moment to apply this to the subject of Home Missions. The object we have before us is the regeneration of our fellow-countrymen. We are anxious that our kindred, according to the flesh, our brothers and sisters in Great Britain, may be brought under the sanctifying and ennobling influence of the gospel of Christ. We have, in aiming at the accomplishment of this object, difficulties to contend with. We have a system of corrupted christianity so nearly like the true, that many mistake the imaginary for the reality. We have a priesthood dominant and intriguing, who, by a kind of fictitious reverence and status in society, exert their influence over the minds of men. We have the seal of Parliament put upon this institution. We have an aristocracy, whose interests are combined with this institution, supporting it. It is aided by all the advantageous circumstances of wealth, learning, and gentility. It is against this we have to contend; and in the villages of our country especially its influence will be felt, and particularly in the county from whence I come. Those who are under the guidance of the Bishop of Exeter, are the individuals who oppose your agents in their work, and are most successful in their opposition. I know a village where the clergyman forbids the inhabitants, and they are fools enough to obey, to receive a dissenting teacher, whilst the people are taught that baptismal regeneration is in accordance with the will of God, and that, admitted into the church by baptism, they shall be heirs of everlasting life and glory. Whilst we have these difficulties to contend with, let us inquire whether the means we possess to overcome them are adequate to the end at which we aim. What are these means? The simple gospel as it was given to us. Let those men who have the fear of God in their hearts go with that gospel in their hands into these villages, and they will be successful in evangelizing our countrymen, overcoming obstacles, and spreading the influences of the

truth. This is the only means calculated to advance this object, and the only means we can employ. If we seek any other means we shall fail. Do we hope to bring men to christianity by wealth? We have no wealth equal to those who oppose it. Do we intend, by splendid buildings, to bring people to it? They have learning and resources at their command, and we cannot compete with them in these points. But when we go with the simple truth as it is in Christ, we have something that arrests attention—something new, something unearthly, which will find its way to the hearts of our fellow-men, and by the influence of which we shall eventually succeed. It will be truth triumphing over error,—it will be something coming from heaven triumphing over hell, God triumphing over satan. It is by the use of this simple instrumentality, that we hope to accomplish the conversion of our fellow-men to Jesus Christ. How is this to be attained? We must have money to accomplish this; but a little will do a great deal. It is not with this society as with others, that a large outlay must be made before the work is attempted. If we have a few hundred pounds, we can set a labourer at work. A plain meeting-house is sufficient, and a plain man will be sufficient to accomplish the work. He may preach on the sabbath, and teach in the week. This is what we want to combine—the preaching of the gospel with the teaching of the youth in the scattered villages. If we do this, we need not care about the Government grants,—we need not take the money. I wish that this point might attract more of the attention of christians in this country. We must have education diffused throughout the land, and in this manner we must instruct as well as preach. We must have men who care for the souls of children, to train them up in spiritual as well as secular knowledge. This is the education that will do good. If I had time I could show it is not the want of education

that is the cause of crime in this country.

REV. J. HIGGS, of Sudbury—I come from a district in which I have the opportunity of judging for myself, and you will excuse me if, in a few plain words, I give you my own impression. Your Mission churches are involved in a most unequal contest, and are composed chiefly of daily labourers, who find employers amongst the esquires laical or esquires ecclesiastical, and if in the parish there are charities, an invidious distinction is made between them and their neighbours. In many cases, if employment be given to them, it is chiefly with the view of keeping them off the Poor-rates. You who attach to more affluent churches may maintain your position, but if, by withdrawing your assistance from poor churches, you allow them to be quenched one after another; if you allow religious liberty to die off in secluded districts, you may find that the enemy, having carried the outposts, will close in with renewed vigour and concentrated force upon your own camp. Work with us. We want men who will go into the villages. We cannot have cottages; the farmers will not let us have them. We want men who can preach in the open air, who can visit them and talk with them, though they may be denied the opportunity of preaching to them. It seems to me as if there were a many persons who have no correct idea of the difficult task we have undertaken. They seem to think that evangelization must go on as a matter of course, whereas no length of time will succeed at the present procedure. We do not keep pace with the population, and I agree with the observations made as to the great obstacle that the church presents. What are the facts? When we go to the people we find their minds pre-occupied with prejudices and false confidence, augmenting the difficulty of spiritual enlightenment. I know some men that are evangelical in spirit as well as in doctrine; but I know that evangelical clergymen are

the most potent, and complain the most bitterly of interference with their flocks. The evangelical clergy strengthen the hands and increase the power of the anti-evangelical party. It is the Jordan, the voluminous waters of which pour themselves at length down into the Dead Sea. And let us not put ourselves in a false position with reference to the designs of statesmen; for it is their object ultimately to bring us into State pay. That is the ether by which, if they can induce you to breathe it, they hope to perform any operation they please; and you will not be aware of it, till you awake with astonishment at the horrid mutilation you have undergone. It is easy to cheer these sentiments, but it is quite another thing to pay for them. When the resolution I second is put to you, the collection is to be made, and allow me to hope that we shall have a better collection than we have been accustomed to have. The strenuous self-support of all our societies is indispensable to our existence. If we allow our funds to be diminished, leave our agents unsupported, by and by this will be used as an argument for State pay for religious sects, just as now we have the groundless pretence, that not having provided religious instruction for the young is a ground for education. Voluntaryism can provide for the religious instruction of the people in this country. It has not had fair play. There has been a break upon the machinery, so that we could not tell to what its motive power was equal. They dig a deep well to draw off the water, and then complain that our pump is dry. But let us show ourselves able to do our duty in spite of it. Let us fill the land with home missionaries—put them in every place. Do this, and the dominant establishment of the country falls, and evangelization triumphs.

J. Low, Esq., moved the names of Committee, and P. DANIELL seconded the resolution, after which thanks were voted to the Chairman. The Doxology was sung, and the meeting terminated.

BAPTIST IRISH SOCIETY.

THE Annual Meeting of this Institution was held at Finsbury chapel, on Tuesday evening April 27, and was respectably attended, but not so numerously as the importance of the object demands. Wm. Vickers, Esq., of Nottingham, took the chair, and after the singing of the 72nd Psalm, and prayer, said—I am sure that you are the subjects of no ordinary feelings. We cannot mention the name of Ireland without a thrill of sympathy passing through every breast. The unparalleled circumstances in which that unhappy country has been placed, whatever may be the cause, calls for our deepest sympathy and our strongest condolence. The object for which you are met does not immediately contemplate the temporal circumstances of Ireland; but still you cannot overlook those circumstances, and through the influence of your society, a very considerable amount of assistance has been afforded by the means of your agents. It is one of the matters that may call for our loudest gratitude, and we should be exceedingly thankful that we have been able to assist in ameliorating the physical condition of that country. But you have had a much higher and nobler object in view—one which has contemplated the spiritual and moral circumstances of a country which has been sunk and degraded in a manner that you have deeply felt and I am sure must deplore. It has been said, and very properly said, that through the influence of this and kindred societies, you have superinduced a desire and thirst for knowledge. The people of Ireland have become comparatively a reading and a thinking people; they are determined to think for themselves. That is an important point in connexion with Ireland. Leading the people to think for themselves, in the midst of the ignorance and superstition by which they are surrounded, must tend to their

moral benefit and spiritual emancipation. I am persuaded that the circumstances to which your attention will be called in connexion with the operations of this society will be such as to stimulate your minds to increased efforts on behalf of the Baptist Irish Society.

THE REV. F. TRESTRAIL then read the Report. It stated, that Mr. Hamilton, who resides at Ballina, has seventeen schools and five readers in his very large district, comprising considerable portions of the counties of Mayo and Sligo. Mr. G. C. Moore, an assistant preacher, has been removed from the North, and stationed at Coolaney, to aid him in preaching the gospel in his numerous stations. His report was very encouraging. Mr. Eccles has been pursuing his work at Coleraine with undiminished perseverance and ardour. He is about to remove to Belfast, where he has been able to purchase a chapel, neatly fitted up, and capable of holding 600 persons. The lease has forty-six years to run, and the cost will not exceed £400. Mr. Mulhern's labours in the Newtownards district have been incessant, and he has had a rich reward in the peace of the church and the conversion of souls. He has commenced preaching at Donaghadee, and with very pleasing prospects of success. Mr. Bates had been greatly benefited by his removal to the north, and has a good prospect of success. Mr. Thomas, who has occupied Moate for rather more than a year, has had to contend with the discouragements which always attend missionary work in Ireland. But God does not suffer faithful servants to labour without some tokens for good. Being in a district where much distress prevails, the past few months have been a period of great anxiety. He has had to suffer personal affliction, and has lost two children by fever. However, amidst

these trials, the good work has been carried on. The committee then directed attention to another station in the midland district of Ireland—Parsonstown, more commonly known as Birr, where Mr. Mullarky has continued to labour with great perseverance, and an encouraging measure of success. Mr. M'Carthy, whose district lies in the centre of Ireland, and one of the most distressed parts of the country, has been prosecuting his labours with his accustomed zeal, notwithstanding increasing years, personal affliction, and family bereavements. Mr. Berry's station at Abbeyleix is in the southern part of the central district of the society's operations. It is an important one, being surrounded by many country stations, where he has excellent congregations. In glancing at the south of Ireland, Waterford was the first district claiming our attention. Mr. Hardcastle's labours, ever since want and disease became general, have been protracted and severe. From morning to night he has kept his place at the General Relief Committee. His wife, a lady of great excellency and piety, laboured, until typhus fever arrested her, in this benevolent work, and in a few days terminated her life. For some time the committee entertained serious thoughts of giving up the station at Clonmel, for want of suitable agency to sustain it. Having accepted the services of Mr. Wilson, they resolved to give it another trial. The result has been encouraging, and they are not without hope that it will yet become prosperous and useful in diffusing the truth. Mr. Watson having resigned his connexion with the society, the church at Cork invited Mr. Bentley, who removed thither in November last. In closing that part of the report, the committee regretted to announce that the Limerick station was virtually abandoned. They had not been able to sustain it. The finances of the society had been much affected by the efforts which the churches had made to relieve the temporal wants of the Irish. In

that generous enterprise the baptist churches had not been last or least. The largest portion of the relief had been distributed in food. The reports from all the districts, in each of the Irish provinces, united in testifying the gratitude, patience, and surprise of the people. They were amazed at British liberality. The Saxon and the heretic had been their kindest and most liberal friends.

The TREASURER then presented his accounts. Receipts of the society for the past year amounted to £2,283 11s. 7d.; expenditure to £3,913 3s. 10d.: leaving a balance against the society of £1,629 12s. 3d.

The Rev. J. ELVEN, said—Whatever other remedies have been proposed for Ireland, there is one, we are persuaded, that will be successful; and I know of no other remedy. I know that if you give to Ireland, or to heathen lands, science, you may enlighten them; if you give them arts, you may refine them; give them education, and you may civilize them; but, if you would save the people from the wrath to come, you must give them the tidings of salvation. Our hearts rejoiced in connexion with that measure which secured the emancipation of 800,000 of our fellow-men in the West Indies; but our hearts will be still more joyous, if we succeed in emancipating the people of Ireland from those shackles of ignorance and popery in which they have been held. That will be a glorious day. In Jamaica when they buried the *insignia* of slavery, entombing the whip, the shackle, and the gag, they danced over the grave, and sung glory to the God of grace. But it will be a greater day when we, or our children, or children's children—and I hope it will not be many generations—rejoice in the moral and spiritual emancipation of Ireland. When I look to Ireland, and think of its moral degradation, I know that nothing but the gospel can make it happy. I am anxious to impress on my own mind, and I would urge it on the minds of

all present, and especially of my young friends, that they never will be happy till they come to a saving knowledge of Jesus Christ. Happy will it be for you if there be the bud-dings of that grace that will bloom through everlasting ages. The resolution also speaks of success. It is true that we should have been glad to have heard of success on a larger scale; but when we look aright at the subject, and remember that some souls have been savingly converted to God, surely we have great encouragement. Whatever peradventure there may be about earthly enterprises, there is none in connection with the gospel of Christ. But there have been many tokens of the success of the society, far indeed beyond our calculations. Some of our churches have suffered a diminution in numbers, on account of the emigration of some of their members; but they have taken the seed of divine grace to the places whither they are gone. This is one among other ways in which God will bring an immense and everlasting blessedness out of this seeming evil. I know that the dispensations of Providence do sometimes appear very contrariwise. With regard to the present visitation resting on Ireland, I do believe that it will work out, in the highest degree, the glory of God. But the resolution goes on to suggest the importance of more earnest prayer for the outpouring of the Spirit. That is what we want; if that shall be the result of the meeting, there will be no want of contributions, and there will be the verification of that axiom, that "What begins with prayer, will end with practice." We want not merely the excitement of a public meeting, but the steady operation of christian love. Let us have this feeling elicited for Ireland, and we shall have a large collection this evening. The secret of all our success will be to have our hearts influenced by the love of the Saviour.

The Rev. T. JAMES, (Secretary of the Irish Evangelical Society)—I

have so much of christian charity that I delight to embrace every opportunity that offers to show I am a brother amongst all those who love our Lord Jesus Christ in sincerity. If I feel this with reference to all sincere christians, I feel it in a very especial manner when I am in the midst of my baptist brethren. My sainted mother, than whom a holier saint never adorned the church of God, and my excellent father, were both baptists. I cannot forget this fact; and whenever the opportunity offers, I am glad to mingle with those by whom I am at this moment surrounded. I could never think or read of Ireland without the deepest interest being awakened in my mind. I read descriptions of her splendid scenery, her beautiful glens, her majestic rivers, with intense emotion, and when I read in the page of my country's history the wrongs that England had inflicted on Ireland—the bad legislation, the abominable laws by which that people have been trodden down to the very dust, I felt ashamed, and longed for the opportunity of doing good to our sister country that had thus been treated. I am interested in Ireland, because I see her degraded by that superstition which our own country forced upon her. Ireland was once the island of saints, and possessed a piety which was a pattern and example to the whole of Europe. It was not till our own Henry II., with the power of his arms compelled them, and the treachery of the reigning Pope seduced them, that they were induced to give it up. Up to that time they had the free use of the Bible, and the opportunity of worshipping God according to the dictates of their consciences. Ireland was the last country in Europe that submitted to the popish yoke. She submitted not until England compelled her to do it. Hence, I feel an interest in Ireland, and rejoice in every effort made for her spiritual civilization. I feel interested, moreover, in her, at the present moment, in a very peculiar manner. Is she our sister? Look at her,—prostrate in

the dust. We see her children expiring. And, if this were the fitting opportunity, I could relate facts that would be sufficient to harrow up your feelings, and prompt you to come forward and heal her bleeding wounds. But that which, to my mind, constitutes the darkest feature in this sad calamity is, that the people are passing away by hundreds and thousands into eternity, without a knowledge of that Saviour who alone hath power to forgive sins. If you have, as I doubt not is the case, manifested your pity for the sufferings of that country by contributing to her necessities and to ameliorate her woes, let me entreat you, let me charge it upon you for consistency's sake to manifest, at least an equal liberality for her spiritual necessities. Great as is the destitution which prevails in that land, awful as is the condition to which she is reduced, frightful as is the picture that she now presents to our eye, all this is but too accurate a representation of her spiritual necessities; and I ask you, therefore, to exert yourselves for her spiritual welfare as you have already done for her temporal distress. I believe that if we had the means of sending forth more christian readers and missionaries into the heart of the country, and of settling pastors in large and influential cities, the period is approaching when we should find multitudes prepared, not for the sake of the bread that perisheth, but upon sound and intelligent views, to cast off the shackles by which they have been enslaved, and to rejoice in the liberty wherewith Christ makes his followers free.

Rev. T. BERRY, one of the Society's Agents from Ireland—I am, he said, overwhelmed with gratitude for what you have done for Ireland. Is it any wonder? We were hungry—you have fed us; naked, and you have clothed us; ignorant, and you have enlightened us; without God and without hope in the world, and you have sent us the glorious gospel of the grace of God. Oh, what grati-

tude do we feel that God has put it into your hearts to have such pity for Ireland. Ireland once was conquered by this country, and popery was forced upon our sons and daughters by the government of this land. Now, you are engaged in a warfare, not to cover her green fields with blood and to spread carnage and destruction in the land; but you are engaged in a glorious and noble work, to rescue us from the thralldom of popery, and to introduce us again into the glorious liberty of the children of God. It was supposed, that when emancipation was granted, it would remove all the evils of Ireland; but it has failed. The soul must be emancipated from the shackles of sin and satan before Irishmen can feel their true position, or Ireland can be made happy. We have not gone forth abusing the people of Rome, calling them hard names, but we have simply gone forth with the gospel of the Lord Jesus Christ, calling upon men to repent and believe the gospel. The word we have preached has not returned unto us void; many have been converted to God; many converts have gone to heaven; many have been added to the churches; and many are inquiring their way to Zion. We believe that the calamity that has befallen the land will be overruled for good, and that gracious results will proceed from it. Perhaps it is better, being an Irishman, and coming from scenes of destitution, that I should refer to some of those things of which I have been an eye-witness. I will not, however, harrow up your feelings by referring to these scenes of woe. It is sufficient to tell you that all you read of Ireland's misery in the public press of the day, falls short of describing the actual misery that exists, and the real state of the millions of that unhappy land. (Mr. B. then gave further details, and referred to the supplies of soup, rice, &c., sent over. He preferred the latter, as the former caused dysentery.) At the time the Indian corn was sent to us, the mills were so occupied, that I

could not get it ground for several days, and at last the miller sat up all night to do it. It turned out that the next day there was no meal in the town but that belonging to the Baptist Irish Society. That was all upon which the people had to subsist from the Saturday till the Monday. Great was my pleasure in sustaining a number of individuals during that period. Blessed be God, the time has come when Ireland rightly appreciates union with you. The voice that raised the prejudice of millions would fail to do so now. No agitator will be able to disturb them again. The Celt is united to the Saxon in bonds that can never be broken. If the gospel be preached and the scriptures be sent forth, the doors of Ireland's heart is open to receive them. Your readers and missionaries will be admitted into every town and village throughout the length and breadth of the land. I assure you that every individual to whom I have spoken about the gospel of Jesus was ready and disposed to hear the glad tidings of salvation. The rough, untutored, and uncivilized man, that before would turn away, and would not listen to the voice of merey, is now humbly brought down, as it were, into the dust and ashes, and, with the deepest attention, will listen to your missionary preaching the gospel of the grace of God. Now is the time to send the gospel to Ireland; and, if you do, God Almighty will bless you. This famine, dire, and calamitous, and awful as it is, will end in the promotion of God's glory. There will be a rich harvest of souls, and you will be able to say, "See what hath God wrought."

The Rev. J. WHEELER, of Norwich—The religion of Ireland would not have been what it is, had it not been for another religion which has had a great influence in relation to Ireland. I am not here to raise the "No-Popery" cry. I charge not on the Roman Church the cause of their degraded and fallen condition. If it is to be attributed to the church at

all, it is the result of the Protestant Establishment rather than the Romish Church, which comes in contact with the faith of the people. For seven centuries the English have possessed the power of tyranny and of oppression, and they carried this out by means of the Protestant Establishment. In order that we may rightly apply the remedy, it is necessary that we should distinguish the causes by which the evil has been produced, as well as the action of the remedy, if we are about to amend it. I have no faith in fast-prayers to remove blights, which will be found rather to be the result of seven centuries' growth than a disease in the root of Irish food. The manner in which Englishmen have used Ireland is the true cause of Ireland's ignorance and misery. First, she was treated as a conquered country; and with the extraordinary appetite that barons always possess, the rights of man to live on the soil that their forefathers possessed, were matters about which they cared but little, and which they regarded with the supremest contempt. They established, to keep up the clique, the Kilkenny law, which made it high treason for one of those barons to intermarry with an Irish family. If you will scrutinize the names of the agrarian murderers, they are not Irish names, but the names of the aristocracy of this land. If we turn again to the ecclesiastical history of this country, what have been the steps that have been taken? In the reign of Henry VIII. and of Elizabeth, the old cry of alien in blood, was changed to alien in creed; and nothing so much surprised the clergy of this country, who turned twice in a few years from Protestant to Catholic, and then from Catholic to Protestant, that they could not get the Irish to go back to Protestantism at the bidding of an English monarch; therefore a system of persecution was adopted towards them, and the old revolutionary law came into play, and disfranchisement and dispossession of property fol-

lowed. What is the result of the Protestant Establishment of that country? It is to this we are to look for her present degradation and ignorance. The Protestant church has presented the truths we hold in the aspect of an enemy, rather than in the guise of a friend. We will turn to the remedies—they seem exceedingly strange. In one paper, you have laborious, lengthened articles, all going to prove that there is one sovereign remedy for distress, and that is, that they should cultivate the Jerusalem artichoke; another tells us it is the parsnip; and some landlords have concocted a colonization scheme, to pour out of the country a people, who ought to have been instructed and enlightened there. We propose that they should have the gospel preached by men who will have nothing to do with the principles of an establishment,—who will identify themselves with the people's distress and popular rights; and while identifying themselves with the people in that way, will hold up the truth they never have and never will receive, unless by such means. I look to voluntaryism as the best thing to improve the Irish character and to implant the principle that they must help themselves—help themselves constantly, if they would prosper socially and religiously. We must be content to work at old prejudices and feelings. That which it has taken centuries to build up is not to be overthrown by any agency in a few months' operation—a few months' labour. It is only by showing that we have no sympathy with the established principle that we shall lay hold of the Irish people. I have taken some pains to ascertain the feelings which that people cherish towards our missionaries. I asked a man the other day, well capable of giving an opinion, what was the feeling with which the catholic people regard your agents. His reply was, "Sir, in many instances they look upon them as a part of the Protestant Church; they think they

have all one object, and that object is to obtain tithes from the people whether they worship with them or not." Let it be kept before them that we have no such object, and before the preaching of the pure gospel error must undoubtedly fall. I do join in the spirit the resolution inculcates, that God would over-rule the visitation of this land for good; that in its social and political condition it may alike be blessed, and that changes may soon take place; that systems of ecclesiastical tyranny may entirely and completely come to the ground. It is in Ireland that we shall have to fight the battle about establishments. I believe that another session of parliament will not pass away before we hear something that will make us act on the principles that we profess, and make us turn our attention more strongly to this land, than, perhaps, even this signal calamity itself has been able to do.

The Rev. T. F. NEWMAN, of Shortwood—Ireland has occupied a large share of attention for several years past; it has been the difficulty of statesmen, the battle field of contention in the senate-house; it has been the lever for overthrowing successive administrations; it has called forth speculations on the part of political economists; it has elicited a considerable measure of sympathy on the part of the christian public; and still it would seem as if Ireland is destined to fill a large space in the view of the public. The Catholic population of Ireland would never have clung so tenaciously and so desperately to their creed and to their church, if there had not been a Protestant Establishment amongst them. It has seemed to be with them a point of honour, and I think it would be so with me, not hastily to relinquish attachments to that which is placed under the ban, and that which we regard as an inferior and comparatively prostrate condition. I think that has been the case with the majority of the

humbler ranks of Ireland; and no one would rejoice more than myself if we could trace, in mystic or plainer characters, that Divine Providence would bring about, through the mysterious sufferings of that country, the dissolution there between the state and the religion. Believing, as we do, in the spirituality of the kingdom of Christ, that it was never intended for amalgamation with the princes and potentates of this world, we do long to witness that separation brought about. There are very few who have contemplated Ireland as the sphere of missionary operations quite as fully and distinctly as India itself. Christianity is supposed to exist there in a somewhat corrupted form; and I do not think that we have sufficiently impressed on our own minds, the conviction, that there is as great a need for the distinct announcement of the pure doctrine of redemption through the blood of Christ, through the length and breadth of Ireland, as there is in any part of this wide world. Touching on that point, I cannot but express the gratification with which I listened to the ample, yet deeply-stirring statements of our brother from Ireland. Do we not see that in Ireland, as well as in India and Jamaica, God raises up right men to do his own work? May the richest blessings of heaven rest on our dear brother, and all associated with him in that field of missionary labour. Let us deeply sympathize with the men who are labouring in Ireland. They are not cultivating a soil which, like the prairies of the west, need scarcely to be turned over before they produce a most luxuriant crop. There our brethren have before them the mighty mountain which must be leveled, the dell which must be filled up, the crooked places which must be made straight, and the rough places which must be made smooth, before they can rejoice in any satisfactory and ample measure of success. The prejudices of any man, under favourable circumstances, are not easily overturned.

Prejudice is a stubborn thing, hard to bear rebuke, and still more difficult to be destroyed. These prejudices meet our brethren on every hand; and God be thanked! he is overruling these calamities in Ireland to undermine these prejudices. They will be met in the spirit of zeal and tenderness; they will be met with a heart full of benevolence, lighted up at the cross, and maintained by frequent visits at Calvary. Allusion has been made to the scenes of agitation which have heretofore covered that land; and you may permit, in connection with that reference, a momentary allusion to the renowned man whose voice was employed so extensively and efficiently in that great work of agitation. I neither condemn the work, nor praise it. I leave it alone; but I am sure this congregation will unite in the desire that that mighty mind—for it was a mighty mind—before it sinks for ever beyond the reach of human passion, may have, directed full upon it, the noon-day radiance of that blessed gospel which alone can bring life to a dead soul, and prepare man for the glories of an immortal day. If O'Connell had been our worst enemy, that would be our earnest prayer, that before the mind, shattered and enfeebled, shall lose all its powers, it may be directed with intensest gaze to the Lamb of God, that taketh away the sins of the world.

The CHAIRMAN—I propose we double our efforts, and that our friends in London quadruple theirs!

After singing the Doxology, the Rev. S. J. Davis pronounced the benediction, and the meeting separated.

[This month, in consequence of the length of the foregoing reports, we shall be under the necessity of omitting several papers already prepared for insertion. "BAPTIST CHURCH HISTORY," "THREE GREAT CURSES," and "HINTS OF USEFULNESS," are altogether omitted, as well as several articles of Intelligence. Next month we shall give reports of other Baptist Institutions, and then return to our usual course.]

Poetry.

THE LAST SUPPER.

A painting by Parker, from Leonardi da Vinci.

WHOSE countenance is that where heavenly love
 Blends with such sorrowful benignity—
 Such unrepining majesty beams forth?
 Whose is that eye which seems to read the heart,
 And yet has shed the tear of mortal woe?
 MY SAVIOUR! is it thou? And is this feast
 Thy last on earth? Why stand the chosen few,
 Who share this parting banquet with their Lord,
 As men transfixed with horror? Ah, I hear
 The fearful reason from that lip divine;
 "One of you shall betray me!"

One of these

Who at thy board are nourished, heard thy prayers,
 And sought thy teaching, as the thirsty plant
 Turns to the rain of summer. One of these—
 Therefore, with deep and deadly paleness droops
 Thy loved disciple—as if life's warm spring
 Changed to the hue of death at this first shock
 Of unimagined guilt. With all his soul
 Concentring in his eye, see him who walked
 The waves with Jesus, tremble while he breathes
 The dread enquiry. At the table's foot
 Up springs the anxious Philip, full of hope
 That by his ear the Master's awful words
 Were misinterpreted. From Matthew's brow
 Speaks forth that guileless and unsullied youth
 Amid whose crystal singleness of heart
 Suspicion takes no root. Thaddeus stands
 With hand outstretched, as if to vindicate
 The flock of Christ. While, pointing to the skies,
 Bartholomew the all-seeing eye invokes
 To search his inmost spirit. All the twelve

With strong emotions strive, save one false breast
 By mammon sealed—which, brooding o'er its gains,
 Weighs "thirty pieces" 'gainst the Saviour's blood!
 Son of perdition, dost thou freely breathe
 In such pure atmosphere? Well dost thou hide
 Beneath the calmness of a settled brow
 The burden of a deed whose very name
 Strikes all thy brethren pale.

And can it be

That the deep power of this mysterious scene
 Is but the pencil's witchery? I would speak
 Of Him, Italia's gifted Son, who formed
 The bold conceptions, till the canvass woke,
 And the soul answered. Of of him who caught
 High genius from our nature's vales, and won
 For them this imagery sublime that thrills
 The gazer's spirit. But I may not muse
 Now of a mortal's praise. Subdued I stand
 In thy meek, sorrowing presence; Son of God.
 I feel the breathings of those holy men,
 From whom thy gospel through the world went forth,
 As on an angel's wing. Then awful doubts
 Pierce to my secret soul. Fain would I kneel
 Low at thy blessed feet, and shuddering ask,
 "LOAD IS IT I?" For who can scan the dregs
 That slumber in his heart? Thou who didst taste
 Of man's infirmity, and find his guilt
 Troubling thy sinless soul, forsake us not
 In our temptations, but so guide our feet
 That our last supper in this world may lead
 To that immortal banquet by thy side,
 Where there is no betrayer!

THE CHERUB AND THE CHILD.

BY REBOUL.

WITH beaming gaze a cherub fair
 Hung o'er a cradle side,
 As though his form was mirror'd there
 In some pellucid tide.

"Pure* image of myself, ah! come
 Sweet babe," he cried, "with me:
 Come and partake a happier home
 Earth is unworthy thee!"

Here breathes no perfect happiness,
 Here pain must pleasure buy:
 E'en laughter has its bitterness,
 And ecstasy a sigh.

They feast—but care beside the board
 Unbidden sits with sorrow.

To-day they smile: it will not ward
 The tempest's shock to-morrow.

And what! shall suffering and fears,
 Ruffle that brow of snow,
 And o'er those azure eyes shall tears
 A dimmer lustre throw?

No! through the boundless fields of space
 My winged journey share;
 For God remits thee in his grace
 The life 'twas thine to bear!"

And at the word his pinions bright
 The angel waved—and fled
 To regions of eternal light;—
 Mother! thy son is dead!

* This may be poetic, but is it true? See Psalm II. 6.

Reviews.

POPERY: ITS CHARACTER AND CRIMES.

BY WILLIAM E. TAYLER.

London: Burnside and Co.; Ward and Co.; Nisbet and Co.; and Houlston & Stoneman.

POPERY is not dead—The wound inflicted by the Reformation, although deep and threatening, has not proved fatal. The monster has recovered much of his strength and vigour, and is evidently arousing himself to take vengeance upon his foes. Success in a great degree attends his exertions. The protestant countries of England and America, even protestant churches themselves, are furnishing him with allies and welcoming his troops. He has in all times shown himself active, persevering, unscrupulous; and must, if he is to be defeated, be met with a bold heart and an untiring energy. The only weapon which can be formed against him to prosper, the only weapon which he greatly dreads is “the sword of the Spirit—the word of God.” We may use this in two ways, placing it in contrast either with the doctrines or with the practices of Rome; proving either that its teaching is false or that its character is bad. The latter course will, we think, be found most effectual, inasmuch as the “fruits” are so thoroughly and palpably vile. The false prophet only requires to be unveiled for all that look upon him to shudder at his hideous deformity. Yet this is undoubtedly the most disagreeable task. One can scarcely touch pitch without a sense of defilement, and we can hardly gaze upon the pollutions of this so-called christian church without danger of corruption ourselves. Hence it is that few venture upon this work; and so popery, like the disgusting animal of which naturalists tell us, finds its very offensiveness to be its best protection. Still the duty ought to be undertaken and fearlessly performed; for, as that is but a spurious charity which sacrifices truth for the bland expressions of affection, so that modesty is false which would prefer the continuance of vice to the mention and exposure of it. We rejoice, therefore, that Mr. Tayler has, in the present instance, given us a faithful portrait of popery as it is; exhibiting, as the title would lead us to anticipate, its character and crimes. And a most loathsome and

revolting picture it is! one that fully shows the propriety of that designation “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”

Turn, for example, to the historical illustrations, taken from credible witnesses, of the fearful evils arising from the combined influence of auricular confession—absolution—and the celibacy of the clergy.

When we find men taken at random from all classes of society, forbidden to marry, but compelled to listen to particular confessions and minute descriptions of the sinful thoughts and acts of male and female, it is not difficult to guess the consequence; still less so when we know, in addition, that these men can obtain for money the forgiveness of their own sins, and can even grant forgiveness to their accomplices. We are certain that immorality will be the frequent and most general result. And this Mr. Tayler shows has ever been actually the case; even the very nunneries having been dens of infamy. The two-fold consequence is well set forth; the effect upon the clergy first, and then upon the laity. The chapter upon the “Corruption of the Papal court,” is almost enough to make the blood curdle in the veins, and the hair to stand upright with horror. There is no conceivable vice which has not been habitually committed by one or more of those gigantic criminals, “the successors of St. Peter,” and the attendants at their court. During centuries, the lives of abandoned laymen, when compared with those of the clergy, were innocent and pure. The following passage is a small portion of the testimony of Petrarch, writing from Papal Rome itself.

“There (at Rome) the hope of a future state is some empty fable, and all that is revealed of hell, mere fabulous reports. The resurrection of the body and the end of the world, and Christ coming to judgment, all old women’s tales. Truth is there madness, and abstinence clownishness, chastity a disgrace, and the more foul one’s life is, the more illustrious is it considered,—the more wicked, the more glorious.”—

Page 300.

Here is another quotation from a catholic work—

“A certain Protestant of Berne, that had

been long in Italy, and was my particular friend, would often tell me he would sooner choose to be a devil in hell than a catholic at Rome; and his reason was, because the devils believe and tremble; but the catholics did but laugh at it."—page 327.

To many who are unacquainted with popery, these representations will probably appear either utterly incredible or at least monstrously exaggerated. Yet a familiarity with the writings upon the subject, whether protestants or papists, in any part of many centuries, must convince the most sceptical. Take only the modern and more accessible authors, such as D'Aubigne, Michelet, Quinet, Hogan, and Czerski, and their writings will be a sufficient confirmation of the accuracy of Mr. Tayler's portraiture.

The chapters upon the worship of Saints, Images, and especially the Virgin, are exceedingly important, as indicating what degree of confidence is to be placed in the denial of such worship. In this country priests are very desirous to conceal from protestant eyes their most repulsive practices, and to explain away their worst errors, of which even they feel that their idolatry is one. Mr. Tayler, however, will not permit their evasions, but manfully holds them to their own words, proving indisputably from them, the facts which they are so anxious to deny. There are many tempting passages upon this subject—but we must not indulge in further quotations. We sincerely hope that the book itself will be bought and read—read extensively, since it is worthy of a wide circulation, and cannot fail to put its readers upon their guard against the falsehood and licentiousness of Rome. Many parts of it, it is true, may offend the taste of the over-refined; but, if it is better to be warned against crime than to be betrayed into it, no valid objection can lie against this little volume. It is quite possible to be more nice than wise; to allow a mass of moral filth to lie festering around us, filling the air with pestilence and death, rather than to be so immodest as to point out or remove it. Happily Mr. Tayler is not one of this sort of gentlemen, and we therefore offer him our sincere thanks, and his little work our warm commendation; earnestly uniting in his prayer "to the God of all grace—that this feeble attempt to advance His glory and confound the man of sin, may, through the divine blessing, accomplish the desired results."

HYDROPATHY FOR THE PEOPLE.

BY W. HORSELL.

London: Houlston and Stoneman.

TAKING up this book and glancing at its title and frontispiece we were led to form an unfavourable opinion of its contents. The author styles himself "President of Nature's Beverage Society," which said society we are told is an "Independent order of Horebites," who "agree to abstain from all artificial beverages." On the frontispiece is a rude sketch of Moses striking the rock, from which water is gushing. On one side is a cow with a large udder of milk, and on the other a fine bunch of grapes! As mottoes, Gen. i. 29, and vi. 3, are given—and, "He that dieth an hundred years old shall be a boy," as Lowth's translation of Isaiah lxx. 20. Then comes a quotation which surprised us—"All that drink water shall be comforted," Ezekiel xxxi. 16. Capital! we thought; now we shall have scriptural sanction for water drinking, notwithstanding Paul's advice to Timothy, "drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." But on turning to the passage we found that the quotation, like that (Gen. i. 29.) was not correctly copied. The sentence reads thus: "And all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth." On reading the whole paragraph it will be found that the passage is misquoted and misapplied. Trees, and not men, are there said to drink water. We protest against such unwarrantable liberties being taken with the sacred text.

And yet notwithstanding these repulsive things on the face of it, when we get into the book we find much to approve, and much that is calculated to be generally useful. A summary of its contents however, is comprehended in the following declaration:—

"Our faith is simple, and can be reduced to nearly the following maxims: Whosoever desires to enjoy health and longevity, and to be quickly cured of all accidental indispositions; should prefer vegetable to animal food; should swallow nothing hot; drink only milk or water; be lightly clad; avoid artificial heat and drugs; and take much exercise in the open air."

BRIEF NOTICES.

THE CHRISTIAN PENNY RECORD is, as its name imports, a penny religious newspaper. The numbers which have reached us display tact and talent. It is printed in Jersey, and sent postage free to any part of the United Kingdom, or its colonies.

THE COMPREHENSIVE TUNE BOOK, Edited by H. J. Gauntlett, and published by Houlston and Stoneman, is certainly one of the cheapest and most popular publications of its class that can be met with. We shall be gratified if our recommendation should extend its sale.

No. 1. THE UNION HYMN BOOK for scholars, with tunes.—2. THE UNION TUNE BOOK, for congregations and Sunday schools.—3. The same—treble and bass parts. London: Sunday School Union. Surely we shall all be singers soon, on earth or in heaven! On earth we may be now, it being provided that we have voice and ear. "Music made easy"—these neat and portable volumes might be called. No. 1. Contains the hymns in full as well as the tunes.—2 and 3 are arranged by

our friend, Mr. Thomas Clark of Canterbury, whose talent in this department of musical science is eminent.

Mr. ROUTLEDGE has forwarded us a copy of Dr. Cumming's revised edition of Barnes's Notes on the book of Job, Vol. I., reaching to the 21st chapter. Vol II., completing the book is also ready. This Volume contains various fac-similes of ancient Hieroglyphics and written characters. Isaiah, in 3 Vols. with illustrations, is promised to appear shortly. These are all uniform with the nine New Testament Volumes.

TEMPERANCE PUBLICATIONS.

THE TEETOTALER'S COMPANION, Parts 7 and 8. By Peter Burne. London, Hall and Co. These are in continuation of this respectable publication.

THE TEETOTAL ESSAYIST, or Monthly Temperance Standard. London, Brittain. These Essays by writers of celebrity, are highly creditable to their talents, and the publication of them in this very cheap form is exceedingly praiseworthy. We hope they will do extensive good.

Characteristic Sketches.

A PLACE OF WORSHIP IN NEW ZEALAND.

THE mission premises of Otawhao are very comfortable, and there is an appearance of peace and happiness amidst the native population around, that speaks well for the worthy missionary's labours. Whilst attending to their spiritual interests, Mr. Morgan has not neglected the temporal amelioration of those about him; the sick are cared and provided for, and medicine is administered to those that need it; whilst Mrs. Morgan, who is called "mother," both by young and old, is unceasing in her kindness and attention to the women and children; her aid and advice are continually sought for.

A steady course of persevering industry for a series of years has enabled Mr. Morgan to have around him all the little comforts of life; so that after undergoing toils and dangers of the most fearful description, and living for a long period at the mercy of two belligerent and cannibal tribes, he is now enabled to dwell at

peace, enjoying the fruits of his labours, and witnessing the beneficent effects of christianity amongst a people, who, only eight years ago, held their banquet of human flesh at the door of the missionary's hut, and shook the severed and bloody heads and limbs of their enemies in the very face of his terrified wife!

About two hundred yards from the mission-house stands the native chapel, a large and interesting structure.

On the formation of this mission station, nine years ago, there was not a single christian native in the vicinity, and after the expiration of the first year the station was removed to a distance of 150 miles; but five years ago it was again reformed at Otawhao, and in a few months about two hundred natives were gathered into a congregation. They built a chapel, which was blown down during a gale of wind; they then completed the present commodious place of worship, which will comfortably contain upwards of one thou-

sand natives—it measures 86 feet by 42. The ridge pole, a single tree stem, eighty-six feet in length, was dragged by the natives from the woods, a distance of three miles; and all the other timber was likewise conveyed by them from a similar distance. The rafters are all detached, and most of the woodwork is fastened together with flax; the sides are beautifully worked with fern stalks, tied together in cross-stitch with *aka*, a species of wild climber, which gives to it a rich and finished appearance. The entire design originated with the natives, who formed this spacious building without rule or scale, and with no other tools than their adzes, a few chisels, and a couple of saws. After the erection of the framework, the season was so far advanced, that, fearing they should not be able to complete it in

time, the Otawhao people requested a party of one hundred Maungatitari natives to assist them in its completion, to whom they gave the entire sum that had been paid them by the missionary society, amounting in value to about £23 sterling; they also killed a couple of hundred pigs, that their friends might live well during the time devoted to their assistance. The windows, which are of a Gothic shape, and thirteen in number, were fetched from Tauranga, on the coast—a distance of seventy-five miles from Otawhao—by fourteen men, who carried them on their backs, over mountains and through forests, without any payment whatever. The whole tribe, amounting to about 600 or 700 natives, are now nearly all christianized.

Angas's Savage Life and Scenes.

Christian Experience.

BLIND SOLOMON.

ONE of the most interesting individuals at the Mission Station of Otawhao, is Horomona Marahan, or Blind Solomon, who has for some years acted very efficiently as a native catechist and teacher in connexion with the Church Missionary Society. The account of the early life and exploits of this once celebrated warrior, and his subsequent change to christianity, as narrated to me from his own lips, and translated by Mr. Morgan, affords a fair example of the troubled life of many of the New Zealand chiefs. From a boy, Horomona accompanied his father in all his fighting expeditions. At the taking of a *pah* at Waingaroa, he saw great numbers captured as slaves; he then went to Hanga, where many were slain and eaten; and at the taking of the great *pah* at Maungatitari, forty men were killed, besides women and children, and all eaten. At a second fight at Maungatitari, whither Horomona accompanied his father, sixty men were killed and eaten. After this, an attack was made by the Nga ti Rankawi tribe upon the *pah* in which Horomona resided; the assailants retreated, and were pursued by Horomona and his party, but the Nga ti Rawkawas rallied again, turned back upon their pursuers

and slew upwards of one hundred of them, Horomona himself narrowly escaping. At Kawhia fight, sixty were killed and eaten. At Mokau, Horomona's party were beaten off, and two hundred of them killed: here the chief met with another hair-breadth escape. Returning to Moka, Horomona succeeded in taking the *pah*, when two hundred were killed and eaten, and numbers of women and children taken as slaves. During the engagement Horomona took the principal chief prisoner, but finding that on a former occasion his own brother had been saved by this chief, Horomona, as an act of gratitude, led his captive to the mountains, to enable him to get clear of his enemies, and then let him go. The next expedition of Horomona was to Poverty Bay, where two hundred men were killed and eaten, or taken as slaves. He then went to Kapiti, and from thence to Wanganni, the inhabitants of both *pahs* flying at his approach. After this, Taranaki became the seat of war, great numbers being continually killed on both sides, and cannibal feasts held almost daily. At Waitora, Horomona and his tribe were attacked by Rauparaha's party, and ten of their number killed; they then fled to Poukirangiora, where they were surrounded by Rauparaha and his follow-

ers, and remained besieged for several months; when, at length, their supplies of food were completely exhausted, they contrived to send out a spy by night, who passed through the enemy's encampment, and reached the mountains in safety, travelling along the forest ranges until he reached the Waikato district, where he gave information of the condition of the besieged. Te Whero Whero and Wabawa, of Matamata, the father of Tarapipipi, the present chief of that place, went to their rescue with a large party; they were, however, all beaten off by Rauparaha, and twenty of their number killed; but the Waikatos again rallied, renewed the attack, rescued their friends, beat back Rauparaha, and returned home in triumph.

After this, the Nga pins from the Bay of Islands, headed by the famous 'E. Hongi (Shongri), who had just then returned from England with fire-arms and gunpowder, came down upon them like a host, and made an attack upon the great Waikato pah, called Matuketuke; the Waikatos had only native weapons with which to beat off their enemies, and with so unequal an advantage that the Nga pins took the path in a few minutes. Horomona and Te Whero Whero were amongst the captured inmates. At this dreadful carnage two thousand were slain; feasts were held upon the dead bodies on the spot where they lay, and all manner of savage and dreadful rites were held in unrestrained licentiousness to commemorate this great victory of Nga pins. The bones of the two thousand still lie whitening on the plains, and the ovens remain in which the flesh of the slaughtered was cooked for their horrible banquets. So numerous were the slaves taken during this attack, that the Nga pins killed many of them on their road to the Bay of Islands, merely to get them out of the way. The escape of Horomona from the general slaughter was almost miraculous; he fled to the mountains, and after the retreat of their northern enemies, his tribe once more collected together, and marched to Poverty Bay, where the pah was taken by them, and six hundred were killed and eaten after the fight was over. Not long subsequent to the attack on the inhabitants of Poverty Bay, Horomona became blind at Otawhao, where he first met with the missionaries; at Matamata he heard the Rev. H. Williams preach, and at length became a convert to chris-

tianity. For the last four years Horomona has been a native teacher under the Rev. J. Morgan; and may be seen every sabbath-day with his class, instructing them in the truths of the scriptures with an earnestness and energy truly admirable.

He is now about to start on a journey of ninety miles to preach christianity to a tribe that have not yet received it. The memory of Horomona is truly wonderful; he knows the whole of the church service by heart, and repeats hymns and many long chapters verbatim.—*Angas's Savage Life and Scenes.*

MRS. MARY MARSHALL, OF FARSELEY.

It was the privilege of the subject of this memoir to be born of pious parents. From the eighth year of her age she was the subject of religious impressions. In her seventeenth year she was enabled by divine grace to decide for God, and lived ever after in his fear. Fervent and frequent in her prayers, her piety was lighted and decisive, and, as might be expected, unspeakably great was her joy. In referring to these happy years, she used to say—

"Soon as the morn the light reveal'd
His praises tun'd my tongue;
And when the evening shades prevail'd,
His love was all my song."

In February, 1789, being then in her 21st year, she joined the baptist church, Farsley, Yorkshire, and for more than fifty-eight years was a consistent member of the church. She was regular in her attendance at the house of God, and a truly spiritual worshipper. It was a treat to her relations and friends to hear her, when upwards of seventy years of age, recite the texts and portions of sermons she listened to in her youth.

In the thirtieth year of her age she was married to Mr. Jon. Marshall, a fellow heir with her of the grace of life. In the course of thirteen years she became the mother of seven children, four of whom survive to mourn the loss

"— of parents pass'd into the skies."

They brought up their children in the nurture and admonition of the Lord; and through the blessing of God on their diligent endeavours, they were, down to old age, in comfortable circumstances.

As a mother, Mrs. Marshall's affectionate concern for her children was truly great—for them she cared—she wept—

she prayed with tender emotion, influenced by the most ardent maternal piety. She warned them of the evil of sin, and taught them by example as well as by precept the good ways of the Lord.

She discovered great attachment to all the means of grace, whether public, social, or private. In all religious exercises she engaged with manifest pleasure, seriousness, and devotion. To speak of Christ, of christian experience, and of divine things was her delight. There she was always ready, always at home. In prayer she greatly excelled, and made herself very useful in conducting, or taking a lead in the female prayer-meeting. She loved the people of God, and would often say, "I love those most who are most like Christ."

In February, 1844, she was called to bear a heavy trial. Her dear husband was removed to his "Father's house." But she was taught resignation to the will of God, and bowed with humble acquiescence to the divine pleasure. From this time she visited no more the much-loved sanctuary of God; but she often said—

"There *would* I find a settled rest,
While others go and come :
No more a stranger or a guest,
But like a child at home."

For several months she was confined to her bed-chamber. Her numerous friends spent many happy hours in conversation with her, and were highly edified by her matured experience.

For about three weeks before her removal to the church triumphant, she gave indications that her stay here would be short. But she could adopt the language of the poet—

"By long experience have I known
Thy sovereign power to save ;
At thy command I venture down
Securely to the grave."

During the last fortnight she suffered much from difficulty of breathing, but she was preserved from uttering one murmuring word. Her Redeemer's presence was enjoyed, and she walked in the light of his countenance. With great feeling, she said—

"Yes, thou art precious to my soul,
My transport, and my trust :
Jewels to thee are gaudy toys,
And gold is sordid dust."

She died as she had lived, a humble penitent sinner, at the foot of the cross. The last few hours of her life were spent for the most part in prayer to God. An attendant overheard her repeating the following lines—

"My Lord, my life, my love,
To thee, to thee, I call ;
I cannot live if thou remove,
For thou art all in all."

She calmly fell asleep in Jesus, May 7, 1847, in the seventy-ninth year of her age, and the fifty-ninth of her connexion with the visible church of Christ.

On the following Wednesday her mortal remains were deposited in the same grave with those of her beloved husband. Three neighbouring baptist ministers officiated on the mournful occasion. J. M. F.

The Spiritual Cabinet.

THE PSALMS.—These relics of the Hebrew muse are simple in structure, exquisite in language, and striking in imagery. They are rich in the beautiful creations of impassioned genius, and teeming with all the contagious ardour of eastern minstrelsy. They are animated, at the same time, with the breathings of a piety which fits the humblest of saints, and would not dishonour the loftiest of seraphs. They present us with the choice and endeared material of our devotional exercises; and are but the earthly version of those rapturous and eternal melodies which delight and occupy the inhabitants of heaven. The various pieces which form our 'Book of Psalms' whether they

be lyrical or didactic, jubilant or elegiac retrospective or prophetic; whether they are adapted to personal repetition, domestic worship, or ecclesiastical rehearsal, are of their own nature plain and practical; and though their poetical texture creates occasional obscurity, they are less enveloped in difficulty than many sections of symbolical predication.—*Electic Review*.

MINISTERIAL SUPPORT.—Paul, indeed, tells us that he had used his right in this matter, and that, "lest he should hinder the gospel of Christ," he "suffered all things" that might ensue from his refusal. And many have acted, and still are acting, in the same disinterested spirit. But it is one thing voluntarily to relinquish au

immunity to which you are entitled, and another to have it denied to you by those from whom it is due. The disinterestedness of ministers can be no justification of the covetousness or apathy of their people. Even Paul, while most loudly glorying in the independence which he maintained by the labour of his hands, as though taking the occasion which his personal independence afforded him, lays down most explicitly the rule that they who preach the gospel should live of the gospel. And wise, happy, and useful, will be the christians and the churches who make it the theme of their meditation, and the guide of their conduct.—*Hinton's Fragment.*

CAUSES AND CONSEQUENCES.—Remember that lofty trees grow from diminutive seeds; copious rivers flow from small fountains; slender wires often sustain ponderous weights; injury to the smallest nerves may occasion the most agonizing sensation; the derangement of the least wheel or pivot may render useless the greatest machine of which it is a part; an immense crop of errors may spring from the least root of falsehood; a glorious intellectual light may be kindled by the minutest sparks of truth; and every principle is more diffusive and operative by reason of its intri-

sic energy than of its magnitude.—*Dr. Gregory's Farewell Address.*

THE WHOLE TRUTH.—To take away from truth the smallest portion of itself is paving the way for its utter loss and annihilation. In this respect truth resembles the insect which is said to die if deprived of its antennæ. Truth requires to be entire and perfect in all its members, in order to the manifestation of that power by which it is able to gain wide and salutary victories and extend its triumphs to future ages.—*D'Aubigné.*

"O DEATH, WHERE IS THY STING?"—When a bee hath fastened its sting in a man's flesh, and thereby lost it, it ever after, they say, turns a drone. Death once fastened its sting in Christ, and hath ever since, to them that are in Christ, been like a drone, that can hum and affright, but not sting and hurt them. Death now drives a poor trade amongst them: it may destroy the body; and when it hath played that prank, it hath done all its feats: as a fierce mastiff, whose teeth are broken out, it can bark, or rend and tear the tattered and threadbare coat; but it cannot bite to the bone. How feeble an enemy is death, since it travelled, and took a walk to the top of Mount Calvary!—*Meriton.*

Narratives and Anecdotes.

RIDICULOUS REPORTS.—The almost unprecedented success, at least in modern times, of Mr. Bareiro, at Barisal, in India, has excited the ire and rage of the brahmins, who have raised the most ridiculous reports respecting the baptism of the natives. In October last Mr. B. baptized 115 candidates, and in Nov. he baptized fifty-eight believers at Dhán-dobá. Mr. B. says:—"The bráhmans and landholders are fabricating ridiculous reports in reference to the late conversions, such as, that the Company Bahádúr was trying to convert these people only to send them to colonize settlements belonging to them, or to fight their battles. One of the converts said, 'What pretty soldiers we shall make!' Another report gives out that I baptized the 115 persons by putting them in water up to their waists, pouring the blood of fowls over

the head and giving each a piece of beef to eat! A gentleman observed that this was the most effectual way of converting them. Others give out that the converts will be shipped to the Sunderbunds to manufacture salt, and that they have been all branded with red hot iron in certain parts of the body. Immediately after the baptism, there was a report raised that the landholders had waylaid me, sunk my boat, and placed me in jail! I need not say that these reports are made up merely to deter people from embracing christianity, now that the landholders with the bráhmans have failed in their threats and ill usage."

WHO ARE THESE?—While residing at Bassorah, he (the converted Jew, Dr. Wolff) made the discovery of a singular people inhabiting the little towns near the Tigris and Euphrates, amongst whom

sayings and traditions exist, hitherto little known, and who claim relationship with Abraham. They baptize in rivers, speak much of John the Baptist, but seem to hold the rites, customs, and manners of the common Jews in utter contempt. They call themselves Mandayi Yahya, followers of St. John, and Mandayi Hayx, followers of the Living God. The Mussulmans call them Sabians. They have a religious book which they call Sedra Raba, which they assert was written by Adam, Seth, and Noah, and afterwards continued by John the Baptist, and other prophets. This strange people, when visited by Wolff, had a Rabbi, by name Adam, a man about fifty years of age, who was reputed a conjuror and astrologer, and even a raiser of the dead. Wolff procured from him a great many facts connected with the early

history and singular faith of this ancient people, who appear to have some knowledge of the christian religion, and even a species of belief in the atonement and divinity of its great author.—*Hogg's Weekly Instructor*.

READERS.—Coleridge divided readers into four classes; the first he compared to an hour-glass, their reading being as the sand, it runs in, and it runs out, and leaves not a vestige behind. A second class, he said, resembles a sponge, which imbibes everything, and returns it nearly in the same state, only a little dirtier. A third class he likened to a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class he compared to the diamond miners in Golconda, who, casting aside all that is worthless, preserve only the pure gem.

Correspondence.

SCRIPTURAL NAMES.

To the Editor of the Baptist Reporter.

DEAR SIR,—Your correspondent, E. B., appears to mistake the design of my communication on the above subject. I made no mention of *Baptists* as belonging to the "Nasmith genus," but simply referred to the fact of the many christians who have seen baptism by immersion to be right on scriptural authority, yet nevertheless could find *no such authority* for the appellation of a sectarian name. This was the difficulty expressed by me, which still remains unanswered. I envy not my baptist brethen their cognomen, nor have I any desire to share in the exclusive glory which E. B. implies they may take to themselves as such. I cannot deny there have been worthies among the baptists who have nobly maintained the principles of christian truth amidst much persecution. Yet I conceive it was the christianity for which they suffered which should excite our admiration, and not the peculiarities of their sect alone. It is enough for the faithful disciple to know that discipleship is recognized in the divine word by adherence to that name which is above every name, even that "of whom the whole family in heaven and earth is named."

My chief objection to the use of these "conventional" names of mere human

authority is that they tend to perpetuate divisions which are contrary to the mind and will of Christ (John xvii. 21; 1 Cor. i. 10) and to alienate the affections of the children of God from each other. In reference to Acts xi. 26, I would simply observe that whether the term as there used was by divine appointment or not, it is evidently nearer akin to the exalted name of the Redeemer, whom we profess to serve, than any in modern use, and was afterwards acknowledged by the apostle as that of which the followers of Christ were not to be ashamed. (See 1 Peter iv. 16.) Among the illustrious individuals referred to by your correspondent are those of two whose language I quote in reference to sectarian names. Bunyan says, "Since you would know by what name I would be distinguished from others, I tell you I would be, and hope I am, a *Christian*; and I choose, if God should count me worthy, to be called a christian, a believer, or any other such name which is *approved by the Holy Ghost*." "The first name of believers," says Robert Hall, used in their best and purest age, even before they were called christians, was the name of *brethren*." If E. B. thinks proper to account me among "*pseudo Baptists*," it will be with me a matter of no moment, while conscious of adherence to the "lively oracles" of

God, and encouraged as I am, by the unison of sentiment discovered in the language of those above quoted, and also by the words of the memorable Luther, who said, "Let us extirpate party names, and be called Christians, for it is the doctrine of Christ that we teach."

Poole, Dorset.

J. J.

ABRIDGED NOTICES.

PUNISHMENT OF DEATH.—R. H. says, "We should not sanction the murdering a man with law, because he has murdered a man against law. The man who advocates hanging should officiate. No christian would strangle a fellow-creature. He has not authority from Christ his master. The Holy Ghost condemns such conduct. "Render to no man evil for evil." "If thine enemy hunger feed him." "Dearly beloved, avenge not yourselves." "Forgive us as we forgive."

FIDDLING IN PLACES OF WORSHIP.—J. C. suggests that to get rid of this intolerable nuisance—for he regards it as one—the influential members should encourage the art of music in their own families. He also urges the selection of suitable tunes, and the abolition of sing-

ing pews, instead of which, he proposes a leader and congregational singing.

IMMEDIATE BAPTISMS.—E. M. contends for these, provided the candidate give satisfactory evidence of his faith in Jesus. And this was the practice of the apostles, he affirms, whether the scene was a jail or a desert, or the time midnight or noon-day. Paul waited three days, which, he says, is the longest on record in the New Testament. He protests that there is no scriptural authority for waiting for the sanction of a church, or for the Lord's-day.

[We have always on hand a considerable amount of Correspondence. We must dispose of a portion of it in brief, as above, in future. We have not heard from "George King," in reply to Mr. Harbottle. Is he now satisfied? If so, he should tell us. Perhaps when he does write, he will favour us with his address in full. "George King, Bath," not being very distinct. We have received several long papers animadverting on "The Millennium, &c." in our April number, which, as we had not space at command this month, have not yet been taken into consideration. We are anxious to oblige all our correspondents, but they must have some regard to our limits.]

Christian Activity.

Evangelistic Labours.

JOURNAL OF T. P. HENDERSON,
Missionary of the Baptist Union of Scotland,
From August, 1845, to August, 1846.

GALASHIELS.—In accordance with arrangements made at the Aberdeen meetings, I visited this place, and commenced preaching on Lord's-day, August 24, 1845. The second baptist church there being an infant one, it was my anxious desire that my labours might be instrumental in strengthening and establishing the brethren in the doctrines of Jesus, and the practice of his will, as well as that sinners might be saved and added to the church. For both these ends, I trust my humble labours have, through the divine blessing, been effective. With the exception of eight weeks spent at St. Andrews and Perth, I steadily preached at Galashiels, from August 1845 till June 1846. After entering on my work there, the congregations fluctuated considerably, but latterly assumed a more pleasing aspect—becoming larger,

and more steady. We had, on many occasions, large and attentive audiences—the large hall, where the church at present meets, being filled. During my stay at Galashiels, sixteen were added to the church by baptism, and three by letter, or profession—all of whom were in fellowship with the church when I left in June. One was dismissed to a sister church in Edinburgh, and three excluded. May the Head of the church give his people there a pastor after his own heart.

MELROSE.—In the town of Melrose, where two of the members of the second Baptist church, Galashiels, reside, I have frequently preached, as well as in the villages of Newstead and Gattonside, in its neighbourhood. In the latter place we have occasionally had many good meetings.

AT HAYMOUNT, near Kelso.—In the month of December, I preached two evenings in the chapel belonging to George Thomson, Esq., to good congregations; and on the forenoon of the 20th, after an address on baptism, immersed a young disciple.

IN JEDBURGH.—I have preached several

times in the hall occupied by the Congregationalists. The audiences have been, on some occasions, good; but owing, we believe, to mistaken views regarding our great object in travelling from place to place, there has been, generally, little encouragement in this way. There is a desire on the part of some of the friends, to have a preacher stationed at Jedburgh for a time: were this done, good results might be expected to follow.

HAWICK.—I visited the populous town of Hawick several times—preaching generally on two successive evenings. For this the Town Hall was generally granted. Afterwards, however, for increased comfort, the Odd-Fellows' Hall was procured. We have seldom had large, but always attentive congregations in Hawick. In the month of November, I baptized one young man from this place, who is now a member of the second baptist church, Galashiels, with which he has united, in the hope that, ere long, something will be done in the way of gathering together the scattered baptist brethren in his own locality into church fellowship. In December I baptized another, who remains in the fellowship of the Independent church. Many of the brethren in Hawick are anxious for the formation of a baptist church, and events now transpiring may tend to further this object, so desirable on many accounts.

AT LEITH, in accordance with instructions received, I entered on my labours on Lord's-day, June 14. Brother Johnston of Edinburgh, on several occasions, kindly aided in open-air services. The congregation, in the place of meeting, Dock-street, improved considerably; and we generally succeeded in getting large congregations in the open air. These services were held in the meeting-house on the Lord's-day; two or three sermons were preached as the weather permitted, in Leith and Newhaven during the week, and a prayer-meeting held on Tuesday evenings. I have enjoyed opportunities for tract distribution, and conversation on spiritual things among the seamen and others. At Leith, there are several baptist brethren connected with the churches in Edinburgh, and with the Congregational church. Some of these have attended our meetings, while others have kept aloof. Were a church formed in this populous, and, so far as baptists are concerned, much neglected town, it might prove an important means of promoting the comfort and usefulness of the brethren there, and a blessing to the souls of many now in darkness. There seems sufficient room in Leith for more churches, and for more active labourers in the gospel.

BAPTISMS.—The ordinance of baptism I have frequently administered in the open air. On such occasions, the spectators conducted themselves with great decorum.

The immersions, in some of the rivers of the south, were services of peculiar interest. When we baptized, as we sometimes did, in the Tweed, near to Abbotsford, the congregations were large, and the opportunities embraced of preaching "the things concerning the kingdom of God, and the name of Jesus," were not, we have reason to believe, without good effect. Total number baptized, eighteen.

In prosecuting the work entrusted to me, I have endeavoured to "commend the truth to men's consciences as in the sight of God." My great aim has been to preach in simplicity the doctrines of the cross; while I "have not shunned to declare the counsel of God" on those matters wherein we differ from our brethren of other denominations. Our duty in this we trust we have done, without violating the spirit of the gospel; and, not because we love our brethren less, but because we love the truth more. In travelling, as I often did on foot, from one place to another, I have embraced opportunities of sowing the good seed of the word. I have been called, time after time, to counsel the dying; and have lent my weak aid in advancing, in many ways, the present and eternal welfare of men. Known good has been accomplished, and, we trust, good that may remain unknown to us in time. For grace to fulfil our ministry, and fruit reaped unto life eternal, we give glory to Him "from whom cometh our aid."

Attempts to do Good.

DISTRIBUTION OF PERIODICALS.—Perhaps the following may be worth a corner in "Attempts to do Good."—When I first came to this place, three years and a half ago, only three families connected with the chapel took any magazine. I recommended one after another, circulated prospectuses, and took the trouble of obtaining the various magazines, at the least possible trouble to those whose religious intelligence I wished to promote, until I find my labour rewarded by a monthly circulation of 170 periodicals; which, as several join together in the larger ones, and others are introduced into large families, find 500 readers per month. This involves considerable trouble and no pecuniary profit, but I am amply rewarded in the growing intelligence of the people, the poor especially, always finding that the most intelligent are the least captious and carping hearers. It is the ignorant only who cavil and carp, and form the most troublesome hearers in every congregation.

Fenny Stratford.

T. C.

BAPTIST VILLAGE MISSION.—The second annual meeting of the Baptist Village Mission for Kirkstall and neighbourhood took

place on what is called Good Friday, in the Temperance Hall, Kirkstall, when upwards of eighty subscribers and friends sat down to tea. The report for the past year showed that the missionary had made 1,870 household visits, preached 207 sermons, distributed 7,300 tracts and handbills, and baptized five believers. That in connection with the mission there was a sabbath school in which fifty scholars were receiving religious instruction; that 253 Bibles and

Testaments had been sold, making above 1,200 sold within four years; that 180 cheap religious publications are purchased monthly by the inhabitants, and that a more convenient place for preaching and school purposes is about to be built. Interesting addresses were delivered, and the Treasurer's account showed an advance of £15 over the past year, and that in all £78 had been received for missionary purposes.

W. B. H.

Baptisms.

FOREIGN.

INDIA.—We have cheering intelligence from India of the progress of the gospel at the different stations of the Baptist Missionary Society in that land of idols. In all India the number recently baptized amounts to between four and five hundred persons. Of some of these baptisms we have already furnished accounts in recent numbers. The following pleasing details cannot fail deeply to interest our friends:—

Barisal.—That highly favoured and indefatigable missionary, Mr. S. Bareiro, has lately baptized, at one time, one hundred and ten converts, in addition to the one hundred and seventy-three reported in the February and April numbers of the *Reporter*. (See pages 75 and 158.) Much excitement and persecution prevails, but a cautious and judicious observer states, "that there is every reason to regard the whole movement as truly the work of God."

Jessore.—Eleven disciples were buried with Christ by baptism in December and January last, by Mr. Parry, who remarks, "The gospel is sapping the sandy foundations of heathenism and Mohammedanism. Many Hindoos, while listening to the way of salvation by Jesus, publicly confess that their shastras are unworthy of credit, and that idolatry and caste are founded on human inventions."

Delhi.—Mr. J. T. Thompson has lately immersed six believers, and restored one to the communion of the church who had been excluded. Present number of members twenty-one.

Birbhum.—Mr. J. Williamson writes, "We have recently baptized and added three converts from heathenism to our church; all three were not many years ago in the grossest darkness. We have also had the pleasure of restoring to christian fellowship two excluded members, and of receiving two others by letter from another station, so that the church now comprises thirty-three members."

Benares.—From Messrs. G. Small and W. Smith, who are labouring in this Hindoo holy city, very gratifying accounts have been received, both of their missionary labours and their schools. Four persons have lately put on Christ by baptism, so that the church now numbers twenty members. Four day schools are attended by 254 boys and eight girls.

Dacca.—One convert from heathenism to the faith of Christ has been lately added to the church here. The missionaries Robinson and Leonard say, "Light is spreading all around, and prejudice is diminishing, but conversions are few. Our present number of members is nineteen."

Agra.—Our brethren at this important station, Messrs. R. Williams, J. Makepeace, and J. C. A. Dannenberg, have recently baptized several persons; the whole number added to the church by baptism throughout the year amounts to forty. The church has to endure much persecution from their heathen neighbours. They preserve, however, a christian spirit in the midst of it all. The Gosain, a head-man of one of the villages, lately remarked to the native pastor of the church—"Ganpat, you are at liberty to make as many of the people christians as you can, because those who become such do not annoy me and others for money as formerly, neither are they accustomed to wrangle and quarrel among themselves as before, but they and their families are now properly clothed, and whenever they have a feast or party, they do not drink to excess, or use abusive language towards one another, as was their custom before they became christians!" Such a testimony to the transforming influence which christianity exerts upon those who embrace it, is one of the strongest proofs which can be furnished to the world of its divine origin; and this, coming from a heathen, deserves to be pondered by every disciple of Jesus.

Calcutta, Intally.—Four disciples have been immersed and added to the church at

initially, but from deaths, removals, and other causes, the church has not much increased. In the attention of the people however, our brethren have felt much encouraged.—At *Khari*, four believers were recently added by baptism. Our brethren also state the gratifying fact that a spirit of liberality has evinced itself of late, and that in consequence, collections for various objects have been made with readiness; this is the more pleasing, because this effort originated with themselves.

CEYLON, Colombo.—In a communication from Mr. Davies, he says he has many instances of encouragement. Twenty-nine persons have been baptized lately in the district of Colombo, and there are now fifty-four enquirers. The dissolution of the connexion of government with idolatry has caused the soldiers to be removed from the temples, so that idol property is no longer in the custody of government agents. On the other hand, however, he states that they have been a little annoyed by the tricks of some Puseyite Episcopalian catechists, who make it their business to represent our brethren as unauthorised teachers, (a most perplexing and incomprehensible notion to the mind of an heathen,) and further, that our missionaries are not apostolically descended as their ministers are. Nevertheless the work of the Lord prospers in Ceylon. Thirty-four persons have recently avowed their faith in the Saviour of sinners, by being publicly immersed in his name, at the different stations of the Baptist Mission throughout the island. £302 19s. 8d. have been contributed by the auxiliary missionary societies. The total number of members in church fellowship is 504; of scholars in the various schools 1,185, being 150 more than last year.

WEST INDIA ISLANDS, Jamaica.—Six hundred professed converts of the Lord Jesus Christ have lately been buried with him by immersion in connection with twenty of our churches in the island of Jamaica. These twenty societies contain 22,904 members, and 2,985 enquirers, and exhibit evident signs of revival and improvement.

Bahamas, Nassau.—From a letter lately received from Mr. Capern we quote the following, "Two hundred and one disciples have been baptized at Nassau and the out islands, exclusive of Turk's island. In all the Bahamas, the number baptized has been 271." Mr. C. describes the church at Nassau as in a healthy state; he also speaks with especial pleasure of the consistent and devoted labours of the native teachers in connection with Nassau station. Mr. Ryeroff has devoted himself during the greater part of the year to the out islands, where he has had the pleasure of immersing one hundred and forty-seven converts. Present number

of members in all the churches is nearly 2,900; clear increase about 200. Number of day scholars, 750; of Sunday scholars, 1,601. The sums contributed by the people for repairs of premises and incidental expenses amount to £355 19s. 4d., exclusive of £52 to the auxiliary society. His excellency the Governor, and also the Surveyor General, have both taken occasion to notice the devotedness of our brethren to the moral and religious improvement of the people, and the marked success of their labours.

Trinidad.—Our brethren have been privileged to baptize nineteen believers at this station since we last received accounts from them. The four churches now consist of seventy-six members; they have also four schools with 180 children, and five chapels and school-houses, although it is only four years since the station was commenced. In consequence of the lamented illness of Mrs. Cowen, Mr. C. contemplates revisiting this country.

EUROPE, Bremen.—We have been favoured with an extract of a letter from Mr. Oncken of Hamburg, by one of our friends, dated April 2, in which Mr. O. states that he had just then returned from Bremen, where he had spent some delightful days with the church, and where he also met three elders of the church in Oldenburg. Three converts with whom he lodged were baptized. The prospects at Bremen are encouraging. He says, "At Hamburg we continue to enjoy the power and presence of our risen Lord, and our position becomes every day more important. I preached this morning to a large assembly. God was among us. Nearly the whole church was in tears."

DOMESTIC.

IRELAND, Clonmel.—Mr. Wilson states that he lately baptized six persons, who have been added to the church. For some time after his removal there, he scarcely entertained any hope of success, but for the last four months he has laboured with much encouragement; one-third of the congregation are Romanists.

Cork.—Mr. Bentley, who has succeeded Mr. Watson, states, that since his settlement he has baptized four converts. The church is united and active, but owing to removals and other causes, the number of members has been reduced.

Kilbeggan.—In a recent letter, Mr. M'Carthy says, "In looking back, I have marked, with deep gratitude, the evident tokens of the divine blessing which have accompanied my efforts to extend the kingdom of Christ in this land of darkness. I recently immersed two disciples; these make a total of 204 persons baptized by me since my connection with the Baptist Irish Society, of which I am now the senior missionary."

Rahuc.—Of this station Mr. McCarthy says, "at Rahue, four have been added to the church by baptism; there are also some hopeful enquirers."

Conlig.—Mr. Dennis Mulhern, in a recent communication, states, "I lately baptized fourteen persons, all of whom have been added to our number. We have, however, as a church, suffered severely by the removal to other parts of twelve of our members. Our present number is seventy-three."

Coleraine.—Twelve disciples were recently baptized by Mr. Eccles and added to the church. Mr. E. writes, "The brethren are of good comfort, of one mind, and live in peace. We have five out stations, which were never more encouraging."

Ballina.—Five persons have been baptized lately by Mr. Hamilton, two others, he says, have been received by letter, and four have been restored; but against this increase he reports the loss of four members by removal, one by death, and one by exclusion. Present number, forty.

Easky.—Of this church Mr. Hamilton writes, "two have been lately added by baptism, but the church has also lost two members by removal."

ABERGAVERY, *Frogmore-street*.—Eleven candidates were immersed by Mr. Owen, after an excellent discourse by Mr. Thomas, April 18. Forty years ago, that day, Mr. T. baptized the first members of his church in a branch of the river Usk. Of those who then constituted the church, Mr. T. alone remains! Three of the candidates baptized on the 18th were old scholars, and afforded further evidence of good being imperceptibly done in sabbath-schools. Our school has been an honoured agency in the hands of the Head of the church. Edwards of Nottingham, Lewis of Diss, and Wyke of Hunmanby, all ministers, received sabbath education there. At the present crisis, when truthful principles are sought to be suppressed or undermined by means of state education, it is ardently to be hoped that this and all other schools will become increasingly effective for good. C.

LLANELLY, *Bethel*.—Mr. Hughes immersed four believers Feb. 28, and April 18, two more. One of the candidates had been a member with the Scotch Presbyterians.

BWLCHYSARNEU, *Radnorshire*.—April 21, one believer was baptized by Mr. Brunt, in the river Martig. S. P.

ATCH-LENCH, near *Evesham*.—Mr. Croampton baptized six disciples of the Saviour, May 2.

READING.—On the first sabbath in May we had a pleasing addition to our number. Ten females, mostly young, three being teachers and two scholars, were baptized by Mr. Page. We expect a similar addition in June. P. D.

LONDON, *Spencer-place*.—On Lord's-day, April 4, Mr. Peacock baptized three disciples of the Lord Jesus Christ, who were added to our number the same day. P. G.

Cumberland street, *Shoreditch*.—Mr. Hugh Killen immersed seven believers, in the presence of a crowded and very attentive congregation, on Lord's-day, April 11. Our number increases; thanks to our gracious God for the repeated tokens of his approval. May they be continued and multiplied exceedingly. G. J.

John-street, *Bedford Row*.—On sabbath morning, May 16, eleven believers were immersed by Mr. Sprigg of Ipswich. Three were from the sabbath-school, two were daughters of members, two young ladies, sisters, from a highly-connected family, and four from a Wesleyan congregation. It was an affecting and interesting season, with a customary characteristic of our baptisms—nearly all females in the bloom of youth. How is this? T. C.

Soho Chapel, *Oxford-street*.—Five believers were immersed on a profession of faith, May 16, by our pastor, Mr. Wyard. Two were teachers, and one a scholar. One a daughter of a deacon, and a young lady, whose parents and relatives are all Episcopalians. The solemn rite was observed with all due solemnity, and in perfect silence, although there was a crowded congregation. We have more inquirers. C. J. B.

Regent-street Lambeth.—Not having seen any account of the additions recently made to this church, I wish to inform you that in October last Mr. Frazer baptized nineteen candidates, and on April 29, twenty-six. Some of the latter were young persons—y younger than usual, but not unconscious babes; they knew in whom they had believed. T. S.

Salters Hall.—On sabbath evening, April 18, our pastor, Mr. S. J. Davis, baptized two candidates. J. C.

OUNDLÉ, *Northamptonshire*.—Mr. J. Clark immersed six friends of the Saviour, on March 7, on a profession of their faith in Him. And on the first sabbath in April, he had the pleasure of burying in the likeness of Christ's death, seven more disciples of Jesus. This intelligence will doubtless gladden the hearts of many, as it shews that He who is the head and hope of his church is about to revive us, after a long season of spiritual depression. The attendance on both occasions was numerous, and much of the presence of Christ was felt and enjoyed by many who were present.

BLUNTISHAM, *Hunts*.—Four females were immersed on a profession of faith in Christ by Mr. Simmons, April 8, after which Mr. Haycroft, jun., of Saffron Walden, delivered an address. G. P.

STONEY STRATFORD.—A most interesting meeting was held in the vestry of the baptist chapel, Stoney Stratford, on Friday afternoon, April 2, when a very profitable conversation took place upon the doctrine of reconciliation with God. The friends having taken tea together, retired to the chapel, where a sermon on the subject of baptism was preached by Mr. E. Syme, from Scotland, after which our pastor, Mr. E. L. Forster, immersed twelve persons upon a profession of their faith in Christ. The candidates were publicly received into the church on the following sabbath afternoon, and enjoyed the privilege of sitting down at the Lord's-table. We hope that many more will soon unite with us in church fellowship. May the Lord establish the work of our hands!

RIDDINGS, near Derby.—We have been favoured by the Head of the church with another refreshing season. On Lord's-day, May 2, six believers put on Christ by immersion, four of whom are heads of families, whose voluntary dedication to God, we hope, will beneficially influence their respective households. Ninety-eight have now been added to the church since Mr. Davies undertook the pastorate.

HALIFAX, Pellon Lane.—On Thursday evening, April 29, our pastor baptized two females, scholars in our sabbath-school, and one male, who has been a Wesleyan, and is also a town missionary. Others are inquiring for the old way, and we hope we shall soon see them breaking their fetters, and following the Saviour. J. C.

COTTENHAM.—On Wednesday, April 28, the ordinance of believers' baptism was administered at Lockspit Hall Ferry, to twelve persons, by Mr. Green, minister of the Old Meeting. Several hundred persons were present, all of whom behaved with the utmost propriety. Brethren Blinkhorne and Player assisted. Three of these are teachers, and three had previously been scholars. Special meetings for prayer had been held, and the christians present felt it good to be there. We hope others will soon follow in the same path.

DENBY, Duffield Road.—I beg to hand you a little good news respecting the work of the Lord here. Mr. Thos. Pulsford has been labouring amongst us during the last three months, and much good has followed his devoted labours. Six were baptized on April 5; on the 27th, seventeen. The greater part were young men and women, several from a bible class. Others are expecting in a few days to follow in the footsteps of their Lord and Saviour. W. F. P.

ONCOF, Herefordshire.—Still we are moving on. Mr. Predgen baptized four candidates in presence of a large audience, April 20. May they be faithful!

RISHANGLES, Suffolk.—On Lord's-day, April 18, eight persons were baptized on a public profession of their faith in the Lord Jesus Christ, by Mr. S. Collins, of Grundisburgh. It was computed that not less than fifteen hundred persons were present to witness the "Strange Sight." The service was marked by the greatest possible order on the part of the numerous auditory, who appeared to listen with deep interest to what was advanced. Rishangles has now become a flourishing station of Grundisburgh church. J. P. G.

SAFFRON WALDEN, Essex.—On Wednesday evening, April 28, Mr. Haycroft, immersed two females in the name of the Father, Son, and Holy Ghost, after an edifying discourse by Mr. Bliss, a student of Stepney College. These two friends were added to our number on the following sabbath. FRATER.

SHIFFNALL.—Our pastor, Mr. A. Cox, went down into the water and immersed three young men, May 9. Two are teachers. One met with much opposition from his parents, who are of the established sect. The congregation consisted chiefly of young persons, who were very orderly. Your tracts, many thanks for them, were given away. These friends were added at the Lord's-table in the afternoon, and in the evening we had a sermon to the young. May we have many such days! T. J. B. M.

NEATH.—On Thursday, April 8, after a sermon by Mr. Evans of Swansea, Mr. Owen baptized five believers. Two are teachers. One had been recovered from a course of intemperance, and when he thus "came to himself," sought and found mercy. May he have grace to persevere. A. C.

GREENWICH, Lewisham Road.—On Wednesday evening, March 31, six believers were immersed by Mr. Russell. One of the candidates, an aged man, is quite deaf. His conversion can only be attributed to the divine blessing on reading the Holy Scriptures, from which alone he gathered the doctrine of believers' baptism. One was a scholar from our sabbath-school. J. T.

EMSWORTH, Hampshire.—At Lake-lane chapel, Portsea, four candidates were baptized by Mr. Lemmon, who repaired thither, accompanied by several friends, a distance of eleven miles, for the purpose. Three of the candidates were females, who had been members of Independent churches more than twenty years. One said she was never easy about baby sprinkling, as she could not find it in her Testament. W. S. B.

NEWCASTLE ON-TYNE, New Court.—On Thursday evening, April 29, three candidates were immersed by Mr. Carrick of North Shields. Two of these were the venerable parents of Captain Milbourne, of the Missionary ship "Dove." I. P.

HOUGHTON, Hunts.—Four believers were buried with their Lord in baptism in the river Ouse, "because there was much water there," on the evening of the first sabbath in May, by Mr. Harcourt, who delivered a brief but clear address on the subject to a large and orderly concourse of spectators.

W. H. T.

TYDD ST. GILES, near Wisbech.—Nine candidates were immersed, on professing their faith in the Redeemer, on the first sabbath in May, by Mr. Harcourt. [Our correspondent, M. E., says, "there are some interesting particulars." She should have sent them.]

MELBOURNE, near Derby.—On Lord's-day, May 16, ten believers publicly put on Christ by baptism. Three of these were from our Ticknall branch. Five had been connected with our sabbath-school. The Lord is graciously visiting us with a season of refreshing.

W.

STANNINGLEY, Yorkshire.—Five young men, believers in Jesus, were baptized by Mr. Colcroft, May 2. Four were teachers, and one a scholar.

J. T.

LEAMINGTON.—On Lord's-day, May 2, three believers followed their Lord and Master through his liquid grave, after a sermon by Mr. Winslow. One had been an Independent.

J. H.

MILLWOOD, near Todmorden.—May 16, three believers were baptized. One had been joined to the Wesleyans, another had been a scholar, and the other had long delayed.

W. M.

SHEFFIELD, General Baptists.—On Lord's-day, April 4, two young men, and on the following sabbath, two females, put on Christ by baptism, in the presence of a large and attentive audience.

H.

WELLS, Somerset.—We have not had a baptism in this city for many years. On May 16, our pastor, Mr. J. Spasshott, immersed four believers. The services were solemn, and we hope good was done. Others have expressed a wish to unite with us.

J. M.

LEWANNICK, Cornwall.—Sabbath morning, May 16, one believer was immersed in a brook: the first who has been scripturally baptized here in the memory of any living. We hope he will not be the last.

J. K.

CASTLECRE, Norfolk.—The sacred ordinance of baptism was administered here to three persons, May 2. We had a crowded audience. One of the candidates had been a Wesleyan Methodist twenty years.

J. S.

TARPORLEY.—Three more friends followed the example of their Lord, by being buried with him in baptism, on the first sabbath in May.

C. B.

TAUNTON.—Four persons were publicly immersed by Mr. S. G. Green, of London, April 25. Each of these was the fruit of the labours of our late pastor, so that "he being dead yet speaketh."

HULL, Salthouse Lane.—Mr. Thomson baptized two believers, March 28. [Why is J. H. always so brief?]

[We have had a complaint that we have not given so many reports of baptisms recently as we did formerly. The fault is not ours. We always give all that arrive in due time. Several are again too late: among others, Birmingham, Toll End, and Galashiels, which will appear in July. Again we request to be furnished with any interesting facts in connection with the baptisms. Some reports are very bare.]

Baptism Facts and Anecdotes.

TRIUMPH OF TRUTH OVER PREJUDICE.—The late Mr. James Rutherford, formerly pastor of the baptist church, Dublin, Ireland, was born in the north of England, of parents who were Presbyterians. In his youth he was sent to an academy near Hexham, Northumberland, conducted by a Mr. Dryden, in which it was the custom for the more advanced pupils to repeat part of Vincent's Catechism, every Monday morning. On one occasion Mr. R. had a question to answer on baptism, and having previously had a contest with the baptist minister of Hexham, on infant baptism, (by whom he had been silenced, though not convinced of his error,) his mind was very naturally led seriously to investigate the subject. The course he pursued was to ascertain with the

greatest accuracy what were the statements of the "Confession of Faith, and of Mr. Vincent's and the Assembly's Catechism," but they failed to satisfy his mind. He says, I had often heard that the Church of England affirms, that an infant is made a member of Christ, &c., but the Church of Scotland says the very same thing as it defines baptism to be "a holy ordinance, wherein by sensible signs, Christ, and the benefits of the New Covenant, are represented, as sealed and applied to believers." Elsewhere it is said, "we are made partakers of Christ, by the effectual application of the Holy Spirit, working faith in us, thereby uniting us to Christ in our effectual calling." But these statements are contrary the one to the other. For if we be united to Christ by

baptism, it cannot be by faith, otherwise if it be by faith, it is not, neither can it be by baptism. The following scriptures solved the difficulty, and decided his mind, viz., John iv. 23, Heb. xi. 6, and 1 Peter iii. 21. He now read with much profit Wilson's Manual, and determined to visit some of the baptist churches during the vacation. Accordingly, the following midsummer, he visited first the baptist church at Hexham, the pastor of which was a Mr. David Fernie, a devoted minister of Jesus Christ, who, in piety, zeal, labours, and usefulness, was demonstrated to be, of the *true Apostolic Succession; and a real and worthy descendant of the Apostle of the Gentiles*.—It was on a Saturday evening when Mr. R. arrived: he received a glad welcome from the church, and was admitted to their assembly. The same evening two persons were to be baptized: they came forward and related to the church what God had done for their souls, in a manner that greatly affected Mr. R., and the impression was deepened by listening to the service, and witnessing the administration of the ordinance in the river. He says "the whole was so powerful and pertinent that I secretly wished all my acquaintance were present. I however did not wish to appear convinced, and when asked what I now thought, I endeavoured to assume an air of opposition, but was met by my baptist friends with some of the very arguments in defence of their views which I myself had learned from the scriptures at a distant place." This baptism, and the words, "why tarriest thou," wrought so powerfully on his mind, that he could now scarce refrain from

crying out "what doth hinder me to be baptized?" Happily on the next day, the sabbath, two persons applied for baptism, Mr. R. therefore presented himself with them. He remarks, "much of the morning was occupied by the relation of our experience. The people stood on each side of the river while Mr. Fernie immersed the candidates. This forcibly reminded me of the primitive baptisms in Jordan. Mr. F. afterwards preached twice from Isaiah xxv. 6, and administered the Lord's Supper. It was a feast to my soul; and I stood in much need of it; for having intimated to my father my intention to be baptized, I met with but a cool reception on my return home. His first question was, have you been baptized? I told him the truth, and he immediately desired me to leave the house; on which, I quietly walked out to lament my hard fate. After my father had gone to bed, my mother called me in; and the next morning his countenance was more towards me than at other times. In a short time a beloved cousin was made the happy instrument of turning my father's heart, which put an end to all my troubles from that quarter."

DUNHELM.

THE BAPTISMAL PICTURES.—When attending the Triennial Convention of the Anti-state Church Association, in London, last month, we went, at the close of its sittings, to inspect the baptismal pictures exhibited in the Chinese Rooms, Hyde Park Corner. It was our intention to make our report of them this month, but various reasons induce us to postpone it for the present.

Religious Tracts.

HAMPSHIRE.—If you have a few tracts to dispose of they would be very acceptable, as we frequently give about one hundred at the close of Lord's-day evening services. Some on Anti-state church principles would be preferred, as we have to grapple with the moustroous pretensions of Puseyism. It was but the other day that the schoolmaster of W——, a village one mile from hence, came in, and stoutly maintained baptismal regeneration, and the impossibility of ever entering heaven except one of "God's Priests" performed that ceremony. Also that the Lord's-supper is a sacrifice for sins every time it is offered. That the bible is a dangerous book to be put into the hands of illiterate persons: it is quite enough for them to believe as the Priest tells them, and that the Priest has power to forgive sins. Pretty much Roman Catholic this, I think you will say; and yet this is from a schoolmaster who has been obtained purposely to

instruct the children of the middle classes—the Puseyite rector boasting that he has got the poor under his thumbs, and the rich he can safely leave to Oxford and Cambridge.

W. S. B.

IRELAND.—A baptist minister observes—"This town contains 7,000 people. We have a good place of worship, but for many years the attendants have been very few. I have been here only a few weeks. The attendance is improving, and I hope it will improve. Now is the time for tracts. Can you spare a grant? The people seem to be breaking the bonds of the priests."

TRACT ON CHURCH CATECHISM.—We have received one copy for this tract. Others are promised. Our friends should lose no time. We will wait till the 20th of June, and then we must select the best of them for publication.

LIST OF GRANTS OF TRACTS in our next.

Sabbath Schools and Education.

ORIGINAL HYMNS SUNG AT SALTER'S-HILL BAPTIST CHAPEL, JAMAICA, on Friday, the 2nd April, 1847, being the Eleventh Anniversary.

OUR yearly tribute, Lord, we bring;
Assist us as thy praise we sing;
Whilst objects of unwearied care,
We meet thee in thine house of prayer.

Incessant change has marked our way
From month to month, from day to day,
Since last, our annual joys to share,
We gathered in this house of prayer.

Some in the dark cold grave are laid;
Some have the cause of Christ betrayed;
Tearful we ask, Where are they—Where?
They tread no more this house of prayer.

Yet are we here—a living band—
Upheld by God our Father's hand!
For grace that doth such rebels spare,
We bless thee in this house of prayer.

Again from sin, O Lord, we flee;
Again we yield ourselves to thee;
Thy glory and thy power declare,
As in thine ancient house of prayer.

And when our work is done below;
When to that house above we go;
May children's children own thy care,
And tread as we this house of prayer.

J. M.

THERE is a place—a cool retreat
From summer's noon tide sun—
Where saints sit down at Jesus' feet,
In heart and spirit one.

It is the temple of the Lord,
The christians great delight;
'Tis where the Spirit and the Word
In blessing souls unite.

Some worship 'neath the silent sky;
Some in the darksome cave;
And some send up their prayer on high
From ocean's swelling wave.

We know God hears his people's voice
Where'er they rest or roam;
But we within His courts rejoice,
So near our own lov'd home.

O Lord, thy goodness we adore,
So rich, and full, and free;
May we neglect thy house no more,
But closely walk with thee.

Long may this building far appear,
Jehovah's resting place;
And multitudes from year to year,
Here seek and find thy grace.

J. M.

SCHOOL ANNIVERSARY, SALTER'S-HILL, JAMAICA.

I SEND you two original hymns, composed by one of our missionaries for our school anniversary. The children connected with the Salter's-hill and Sudbury schools were collected together for examination. Mr. Cornford of Montego Bay, kindly presided, and at the conclusion of the examination, six children from each school were rewarded with a copy of "The Jubilee Memorial," with which they appeared highly delighted.

When Salter's-hill school was opened, eleven years ago, there was scarcely a school for the education of the peasantry open in the whole island, but now we have them in every direction, and although not attended so well as we could wish, yet they are perhaps as well as we could expect, when we remember that none of the parents enjoyed the advantages of the lowest elements of instruction. Connected with the Salter's-hill church there are three day schools, with 284 children on the books, who are taught reading, writing, ciphering, geography, English grammar, &c. We have also two children's Sunday schools, and two for adults, carried on by forty-six teachers, con-

taining four hundred and fifty-three scholars, one hundred and sixty-three of whom can read in the scriptures. How different this from the period when I first took charge of the church. I do not think that ten persons then in the whole congregation could have read a chapter in the New Testament, or that three persons could have been found that were able to write.

Ministers of different denominations have taken an interest in education, and have opened a number of schools, and have had to struggle with many difficulties to carry on their operations; but now it seems that government designs to take the work out of our hands. A circular has been sent to the Governor of this colony from the Colonial Office, and by his Excellency laid before the House of Assembly, recommending a compulsory system of education, to be enforced by fine and taxation. Connected with this scheme, labour in agriculture is to form a part of the education of the children; as if, after they leave our schools, they would not learn from their parents and others how to cultivate yams and plantains, or how to dig cane-holes. It is evidently a scheme that is intended to bring the mind into subjec-

tion, and to cripple freedom. It is in fact an additional Church and State movement to swamp dissenters. The plan, as proposed, will not do for Jamaica, but whatever the details of education may be, it is evident that the Church of England intends to make use of it as an instrument to advance its interest. Hence a Churchman, writing in one of the island papers, while deprecating the present plan, proposes a different class of schools to be supported by the government, that "the pupils for whose benefit these schools would mainly be established, should be elected annually by the Custos, Rector, and churchwardens of the parish in which the school was located."

After the examination, a public meeting was held, at which Israel Levy Lewin, Esq., a magistrate of the parish, presided. Resolutions were moved by Messrs. Cornford, Claydon, and myself, expressive of feelings of alarm at the circular, and protesting against government interference in educating the minds of the people, in a professedly free country, and that it is not within the province of the State to interfere with the secular instruction of its subjects, and deprecates every system of government education, as dangerous to national liberty.

At this time we have not only to oppose a system of government education, but we are burdened with parochial taxation for

ecclesiastical purposes. And it is now proposed to give a grant of £1000 to build, in a certain district, a new episcopal place of worship, a district in which we have hundreds connected with the baptist denomination, who, of course, erect without parochial aid their own places of worship. We have petitioned the vestry not to grant this request; whether we shall be successful, I cannot tell.

At *Maldon*, we are slowly progressing with our chapel. We have expended upon it £450, and have now nearly £100 more to lay out, and then the building must remain until we get the means, as we have laid it down as a principle in this erection, not to get into debt.

At our public school meeting, we collected about six pounds to assist in the flooring and fitting up of Sudbury school-room. I should be indeed thankful if some of our English christian friends would give a little aid in the erection of the chapel at Maldon, or in the completion of the Sudbury school-room.

It is hard work for the Salters Hill church to maintain one minister, and three day-schools, to build an additional chapel, and complete a school-room and master's house, upon which they have expended about £500. Cannot some of your numerous readers aid us in this work? WALTER DENDY.

Intelligence.

Baptist.

HACKNEY, Church-street.—A numerous assemblage of members and friends of the baptist church and congregation meeting for worship in Church-street, Hackney, took tea together on Tuesday evening, April 20, when Mr. Robinson, the pastor of the church, represented to the company then present, the urgent need there is that the congregation should have a more spacious and commodious place of worship than they at present possess—upon which various resolutions were passed, urging the desirableness of the object from the great increase of the church and congregation—from the valuable character of the labours of Mr. Robinson and his zealous people—and from the advantages the poor especially would derive from such a place of worship and school-rooms in connection with it, in which to educate their children, and hold various meetings. Any application to government for assistance in such efforts was disclaimed and deprecated. Several ministers and gentlemen took an active part in the proceedings.

IRELAND, Banbridge.—We are gratified in being able to furnish the following pleasing report, by one of his neighbours, of the labours and prospects of our beloved brother Bates, at the new station which he has been recently called to occupy:—"We are under a deep debt of gratitude to the Baptist Irish Society for sending such a faithful and devoted minister as Mr. Bates is, to labour in this much neglected locality. I have no doubt but that he is now laying the foundation, under the blessing of God, of great future success. Independent of the faithful oversight of his congregation and the establishment of a large Sunday school, he visits the poor of our town in their own houses, administering to their temporal and spiritual wants, and conducts worship and preaches at several country stations. Truly he is a workman that needeth not to be ashamed. He has succeeded, in a few months, to gain the respect and esteem of all classes and denominations of our townsmen. In fact I believe there is no minister in the town or neighbourhood that stands higher in public estimation. At first the

baptist cause met with considerable opposition. Slander, falsehood, and other unworthy weapons were freely used. But all that is over now, and they are quite willing to recognise us as brethren. There is scarcely one of them that will say a word in favour of infant sprinkling now. They appear quite ashamed of it. Many of them are turning it into complete ridicule and laughing at the absurdity of the practice. All we want is more piety and zeal to insure great denominational success. May the Spirit breathe on these dry bones that they may live! I trust that the people of God in England are offering prayers continually for this unhappy land."

BIRKENHEAD.—In order to remove any erroneous impressions that may have been made by a paragraph which appeared in the *May Reporter*, (204,) from one "recently settled" here, I beg to state that the friends at Liverpool earnestly desire to accomplish the object which your correspondent refers to. They only wait the time, and in proof of this, I would refer to what they have already done. They have commenced operations, and the cause is now in a flourishing condition, and bids fair to increase and become all that its most sanguine promoters can desire. The Town Hall is the present place of meeting, where the gospel is faithfully preached every sabbath to a full and attentive audience, principally by the Rev. J. Edwards, whose devotedness to the work of the Lord in this place is deserving of all encouragement. In addition to the preaching of the gospel, there is also a flourishing sabbath-school. We were more surprised at the paragraph in question, as the friends here are all hearty in their work, and have rather cause to be thankful to their Liverpool friends than complain of them. To any recently settled, who may be ignorant of what is doing, and to any who may be yet standing aloof, we give an earnest and cordial invitation to come and help us, and they will find plenty for their hands and hearts to do. I am perfectly satisfied that the friends at Liverpool are looking with an anxious eye to Birkenhead, where commerce and enterprise have made such gigantic strides as to excite the surprise of a nation, and, ere long, I trust they will take a fitting opportunity to shew that they are ready to make more permanent provision for the spiritual wants of this rising community. J.N.

P. S. Please give me the address of your Birkenhead correspondent, and I will wait upon him.

[We have also received, from the active and intelligent young friend who has furnished the above very gratifying information, a brief history of the sabbath-school at this station, which we purpose giving next month.]

EMSWORTH, Hampshire, is situated on the high road from Portsmouth to Chichester, eleven miles from the former place and seven from the latter. It stands on the confines of the county of Hants, being the last place before you enter the county of Sussex. The population of the whole parish is more than two thousand. The scenery around is beautiful, and is considered very healthy. The London and Brighton and South Coast Railway will pass close to the town, and we are to have a very commodious station here. It is said that the line will be opened all the way to Portsmouth in a few days, when it is expected the traffic will be very great. There are five places of worship—the parish church, which is situated at a very inconvenient distance; the district church, built within these last seven years; a proprietary chapel (episcopal); an Independent chapel; and though last, not least, a baptist congregation, which, for want of a chapel, meets in a large and commodious house. We have a church of forty members, 100 scholars, and good congregations; and when we consider what we have had to contend with, how few, how poor, and how feeble we were when we commenced, we are constrained to say, "The Lord hath done great things for us, whereof we are glad." We have secured a piece of freehold land, upon which we intend building a chapel, and are only waiting for the tenant to remove ere we commence building. We are thorough-going dissenters, and appointed two delegates to represent us at the recent meeting of the Anti-State Church Association. We think it right to be dissenters, not in name only, but in practice also. We are too poor to maintain a pastor, but oh, how it would gladden and cheer our hearts were, one of these fine days, some dear brother, who has the love of God in his heart, to come and preach among us the unsearchable riches of Christ; just to help us and cheer us onward. Sometimes we have been cast down a little at hearing that baptist ministers have been preaching for our Independent brethren, and yet never gave us a helping hand. But as good John Wesley said, "the best of all is, God is with us."

THE THREE DENOMINATIONS OF PROTESTANT DISSENTERS.—The office of Secretary to the three denominations of Protestant Dissenters, residing in and about the cities of London and Westminster, is filled for three years by the same individual. To this office each of the three denominations nominate in turn some member of its own body. This year, it being the turn of the baptist body to nominate, the Rev. William Groser, the able and judicious editor of the *Baptist Magazine*, was proposed and unanimously elected to the office.

STRICT BAPTIST CONVENTION.—The annual meetings of the convention was held this year in the baptist chapels Eagle-street, Holborn, and Cumberland-street, Shoreditch, April 27. *Morning Meeting.*—The meeting for business was in Eagle-street chapel, when sums amounting to upwards of £50 were received and promised. It was also unanimously resolved that the committee of the Convention should receive contributions to aid our continental baptist brethren. *Evening Meeting.*—The annual public meeting of the Convention was held in Cumberland-street chapel, when a most interesting and encouraging report was furnished of the ministering brethren who are now prosecuting their studies for the sacred work of the ministry, under the patronage of the Convention. It was also stated that one brother, now very usefully engaged, had formerly been a beneficiary of the Convention. As the grand object for which the Convention was originated is to educate young ministers in accordance with the principles of the Strict Baptists, a distinct and particular account was given of the kind of teaching and training given to the students supported by the Convention; this was listened to with marked interest, and elicited repeated marks of approbation. From the whole it was evident that the objects the Convention contemplates are awakening much sympathy among Strict Baptists.

HULL.—The church and congregation lately worshipping in Nile-street, under the pastoral care of Mr. John Pulsford, have purchased an excellent chapel, nearly new, situated in South-street. The chapel has a circular gallery, and will seat about one thousand persons, and was re-opened for worship on the first sabbath in April by Mr. P. The cost was £1950. The friends are making exertions to pay off the £950, and they have already got about £500. As this place was held formerly by Teetotal Methodists there was no baptistry. The friends have contracted for an elevated baptistry; the ground floor of the chapel being occupied as sabbath school-rooms. We have about thirty candidates for baptism, and I hope to report further progress in a few weeks. Things look remarkably cheering at present. F. M.

ROMFORD, Essex.—The infant baptist cause in the important town of Romford, now under the pastorate of the Rev. Ebenezer Davis, feeling much the need of a chapel in which to meet, have resolved to erect one as soon as they can raise sufficient funds. George Gould, Esq., of Soughton, has generously contributed £100, and is now benevolently engaged, in connection with the church and congregation, in raising the amount required.

BAPTIST UNION.—*The Thirty-fifth Annual Session* of the Baptist Union will be held at Norwich, on the 29th of June, 1847, and following days. The members of the Union are requested to assemble for business at the Norfolk Hotel, Norwich, on Tuesday evening, June 29, at five o'clock. On the same evening a sermon will be preached at the baptist chapel, St. Mary's, at seven o'clock. On Wednesday, June 30, the members of the Union to meet for business at the baptist chapel, Orford-hill, at ten o'clock. On the same evening a public meeting will be held at the baptist chapel, St. Clement's, at half-past six o'clock. Members of the Union intending to be present are requested to intimate the same either to the Rev. W. Brock, or to Thomas Bignold, Esq., as early as convenient, but not later than the 22nd of June, that arrangements may be made for their accommodation.—Edward Steane, J. H. Hinton, Secretaries.

HENDON, Middlesex.—A baptist church was formed in the village of Hendon, near London, on what superstition has designated Good Friday; several ministers were present, and took part in the services. The chapel at Hendon had been closed for some time, but was re-opened by the baptist church, Shouldham Street, Paddington, about a year and half ago. The Head of the Church has so abundantly succeeded the labours of our friends in that village, that in future they will be relieved from supporting the cause, the people themselves having engaged to defray the expences incident to their church-state. Such is the working of the voluntary principle that these brethren are anxious to be chargeable to no man for their spiritual instruction and edification.

B. P. D.

STUDLEY, Warwickshire.—A neat and commodious meeting-house was opened in this village, May 12, when sermons were preached by brethren Daniell and O'Neil of Birmingham. The ground was given by T. Boulton Esq., a resident, and an Episcopalian. Studley is a populous village, the principal seat of the needle manufactory. The station is a branch of the baptist church at Cook Hill.

J. E. S.

HIGH WYCOMBE, Union Chapel.—It affords us gratification to be able to state, that the clouds which recently gathered around the prospects of this new interest are clearing away, and brighter scenes are opening.

BRADFORD, Yorkshire.—Mr. Ingham informs us that the bazaar for the liquidation of the debt on the General Baptist meeting-house has already realized £300. They hope to secure £400.

WIRKSWORTH.—The General Baptists have purchased ground for a cemetery, which will be open to the public as well as their own members.

UNION OF TWO CHURCHES.—A union has been effected between the baptist churches of Grafton street, Soho, and Great Smith-street, Westminster. Mr. Hammond, the pastor of the latter church, to become the pastor of the now united churches; an invitation which he has felt it his duty to accept. Terms have also been agreed upon with the landlord of Grafton-street chapel, which it is intended to close for repairs. When reopened, a public recognition of the union of the two societies as one church will take place. Great Smith-street church originated in a secession from Romney-street church in 1846 of the pastor and about thirty members. Grafton-street church was deprived of its pastor by the death of Mr. Williams.

PONTYPOOL: English Baptist Chapel.—This beautiful edifice, erected at the cost of £2000, was opened, April 8, by Dr. Cox of Hackney, Thomas of Abergavenny, and Parsons of Ebley. Collections £120.

ORDINATIONS.—*Mr. G. Warne*, at Hendon, Middlesex, April 2; the ministers by whom the solemn services were conducted were Messrs. E. Smith (Independent) of Edgeware, Wallis, late of Risley, Blake of Shouldham-street, Paddington; Castledon of Hampstead, and Elliott of Shoreditch. *Mr. Rees Davies*, of the Pontypool college, over the baptist church at Penyuai, near Bridgend, May 4, when the following brethren engaged—*D. Davies*, Wauntrodau, read and prayed; *J. Evans*, Cowbridge, discoursed on a christian church; *J. James*, Bridgend, asked questions and offered prayer with laying on of hands; *J. Morgan*, Talyrin, gave the charge; and *E. Evans*, Penygarn, Pontypool, preached to the church. Several ministers preached in the evening.

REMOVALS.—*Mr. Ebenezer Davis* late of Lewes, Sussex, to Romford, Essex—*Mr. E. R. Hammond* of Great Smith-street, Westminster, to Grafton-street, Soho—*Mr. J. Smith* of Great Yarmouth, to Hundon, Suffolk—*Mr. Bentley* of Limerick, to Cork—*Mr. Wilson* of Belfast, to Clonmel—*Mr. Jesse Hobson* late of Barton Mills, to Union Church, High Wycombe, Bucks—*Mr. R. Brewer* of West-street, Brighton, Sussex, to South Parade, Leeds. *Mr. S. G. Green* of High Wycombe, Bucks, to Taunton, Somersetshire—*Mr. Benjamin Coombs* of Bridport, Dorset, to Thaxted (Park-street), Essex—*Mr. Eccles* of Coleraine, Londonderry, to Belfast, Antrim—*Mr. G. C. Moore*, of Carrickfergus, Antrim, to Coolaney, Sligo—*Mr. John Batey* of Paddington, to Burnley.

RESIGNATION.—We are concerned to hear that the Rev. Benjamin Davies, Ph.D., of Stepney college, from some causes strictly domestic and private, contemplates returning to Canada, and that, in consequence, he has resigned his office of Theological Tutor in the Stepney Institution.

Missionary.

WESTERN AFRICA.

EXTRACT of a letter from Captain Thomas Milbourn, of the "Dove," to Mrs. Thompson, Newcastle-upon-Tyne, widow of the late Mr. Thompson, of the African mission, dated—

"*Clarence, Fernando Po, Jan. 27, 1847.*

Your kind letter of July 6, 1846, has just come to hand. Thanks to our Heavenly Father for your safe arrival at canny Newcastle. The benefit you enjoyed from the home passage is what I anticipated. I hope your path through life will be made plain, and that you will ultimately see that you have been led by a right way to a city of habitation. Through much tribulation we must enter the kingdom. Look to the hills from whence cometh our help; and may the great I AM be better unto you than ten husbands. God is love—too wise to err, and too good to be unkind; roll your burden on the Lord, for he will sustain thee. He knows what is best for us. Trust in the Lord for ever!

I was glad to hear that your parrots were living, and also that little Willey was such an agreeable companion. Poor boy, he is now motherless. His poor father has written you at full length, which renders it unnecessary for any further remarks from me. Suffer me to say her latter end was all we could desire. She was like a ripe shock of corn, fit for the sickle. Mrs. Sturgeon hopes to leave in three or four weeks for England. Death, you see, is making sad inroads amongst us; three within twelve months have entered their rest; each has left a bright testimony behind, so that we do not sorrow as those that have no hope. Mrs. Sturgeon's health is very good. Mr. and Mrs. Clarke are much about the same as when you left. Mr. Merrick and family are in excellent health. He is busily engaged in translating the New Testament into the Isibu—he has also finished a hymn book and several lessons.

Captain Becroft has received recent dispatches from Spain, the purport of which is that no toleration can be allowed us, and that we must all be off the island by the end of March. Dr. P. is determined not to start, jack or sheet, till compelled. The Governor has manifested a very kind spirit towards us for some time. We expect from him, in a few days, a written permit to continue the worship of God at this station. Every day discovers to us something respecting the degradation and cruelty of the heathen. Only a few weeks ago, on a Lord's-day morning, old Mr. Williams went to visit a small town in the Bimbia district—an interment was about to take place—

Mr. W. stood to witness the ceremony; the corps of a woman was put into the grave, and, awful to say, a sucking infant belonging to the deceased, in good health, was to be buried in the same grave. An effort was made to find out the father of the child, but to no purpose; the people declared that the child had no father! Mr. Williams interposed, and succeeded in rescuing the child. He brought it to the mission house, where the child was received, and will be taken care of. It appears that there is an old custom of burying the child with the mother if the father does not own it.

Now, for myself, I am very well for Africa; able, I should think, to walk, upon a stretch, about three or four miles. From this you will be able to judge as to my strength. I have recently had a long spell of health. I suppose it continued about two months. Last week, however, I had an attack of fever, which pulled me down a little. Thanks to our Heavenly Father I am recovering."

In addition to the foregoing melancholy intelligence, we have to announce the return of others from the scene of their labours. The "Ethiopia" has just arrived, May 8, with our widowed sister Mrs. Sturgeon, who mourns the loss of her beloved partner, the late pastor of the church at Clarence; besides being separated from a people to whose welfare she was devotedly attached. Also Mrs. Saker and child, who return to recruit their health. Mrs. Saker has left her husband labouring almost single handed amongst the degraded Cameroons. We are happy to say that the sea voyage has been of considerable benefit to our sisters. We have received various communications from the brethren, but the limits of our pages render it necessary to defer further intelligence for a future number.

AMERICAN MISSIONARIES TO CHINA.—Messrs. Shuck, Johnson, and Tobey, missionaries of the Southern Baptist Convention to China, sailed recently in the ship Ashburton, for Canton, with the native Chinese preacher, Yong Seen Sang. Mr. and Mrs. Yates were prevented accompanying them by Mrs. Y's illness, and we regret to learn that Mr. Yates also is now ill. On account of the haste with which our friends were obliged to set sail, no religious services were held at the ship; many of the friends of missions, however, were present to give them the parting hand, and to see the ship leave the wharf. A season of prayer, also, was held immediately after, at the Mission Rooms, to commend the missionaries to the special care and protection of heaven.

TWENTY ADDITIONAL MISSIONARIES have been recently appointed and delegated by the American Board for Foreign Missions.

Religious.

TAHITI. It is now reported that this island, in whose welfare the religious public has been so deeply interested, has fallen into the hands of its ruthless invaders; the poor natives who had so long resisted the power of one of the mightiest nations in the world, having been compelled to surrender, partly by treachery, but chiefly through hunger.

WESLEYAN ASSOCIATION MISSIONS.—We rejoice to hear of the prosperity and success of this new and active body, which now employs as many as fifty missionaries, who labour in the West Indies, Germany, America, and various parts of the united kingdom. The funds of the Society were increased £500 last year.

FRANCE.—It is estimated that at least 20,000 persons have renounced popery in this kingdom within the past four years.

DR. HALLEY has published a reply to Mr. Stovell's book on baptism.

General.

AT THE TRIENNIAL CONFERENCE OF THE ANTI-STATE CHURCH ASSOCIATION, held at Crosby-hall, London, May 4, and following days, there was a very large attendance of delegates. We shall have some remarks to make hereafter on the proceedings.

MINUTES OF COUNCIL.—Against granting money for educational purposes—

Petitions	3,528	Signatures	479,938
For ditto, ditto	734	ditto	191,911
Majority	2,794		358,027

Votes in the House of Commons—

For ditto	372
Against ditto	47
Majority	325

BIBLE SOCIETY.—This noble institution has this year issued 1,419,283 volumes of the Holy Scriptures, being 473,223 copies more than it has issued in any former year. The total number issued by the society, since its formation, amounts to 19,741,770 volumes. Its income this year has been £117,440 9s. 3d., and its expenditure £128,525 5s. 3d.

MR. O'CONNEL has arrived in Italy. It is now stated that he is recovering his health and strength.

MR. COBDEN is also sojourning in Italy, where he has been noticed with much distinction. It is a singular fact that the two great agitators are seeking rest from their labours in a country where such agitators would not be allowed.

NOBLE!—The managers of the day school, Vicar-lane, Coventry, have returned £200 sent by government to aid in its erection.

D'AUBIGNE it is said is about to publish a volume on Oliver Cromwell.

Marriages.

March 4, at the baptist chapel, Atch-Lench, near Evesham, by Mr. Crumpton, Mr. T. Scroton, Bromsgrove, to Mary, second daughter of B. Boniford, Esq., of Atch-Lench.

April 8, at the baptist chapel, Wootton-under-Edge, by Mr. Watts, Mr. G. Fowlers, to Miss H. Allen.

April 15, at the General Baptist chapel, Wirksworth, by Mr. W. Underwood of Paddington, Mr. John Fryer, to Miss Mary Amatt.

April 19, at the G. B. chapel, Coningsby, Lincolnshire, by Mr. Judd, Mr. S. Cooke, officer in her Majesty's service, to Miss Jobson.

April 21, at the baptist chapel, Cowl-street, Evesham, by license, by Mr. Hockin, Mr. H. Stauley, to Miss Priscilla Morris, both of Broadway.

April 22, at the Registrar's office, Salford, by Mr. Morris, baptist minister, Manchester, Mr. John Entwistle, Accrington, to Miss Nancy Bury of Salford.

April 27, at the baptist chapel, Thames-street, Wallingford, by Mr. Hatch, Mr. R. Gammon of Cholsey, to Miss M. Cooper of Wallingford.

April 27, by license, at the baptist chapel, Windsor, by Mr. S. Lillycrop, Mr. T. L.

Tanner, of St. Neot's Hunts, to Miss Jane Neighbour, of Windsor.

April 28, at York-street chapel, Walworth, by Mr. Wm. Miall, baptist minister, Mr. E. Ellington of Walworth, to Emily, third daughter of C. Townley, Esq., of the Trinity House.

April 29, at the baptist chapel, Wootton-under-Edge, by Mr. John Watts, Mr. Uriah Stokes, to Miss Harriet Groves.

May 5, at the baptist chapel, Kensington, by the father of the bride, Mr. Edward Farmer, of Kensington, to Amelia Sophia, second daughter of Mr. Francis Wills, baptist minister, Ramsgate.

May 6, at the baptist chapel, Parley, by Mr. Alcock, Mr. C. Gaulton, to Miss C. French.

May 10, at the baptist chapel, Footscray, by Mr. Hamblin, Mr. H. Heath of High Wycombe, to Mrs. S. Rogers of Braisted.

May 12, at the Registrar's office, Chertsey, Mr. John Smith of Walton-on-Thames, to Miss C. Colebrook, of Chertsey, members of the baptist church, Addlestone.

May 12, at New Park-street baptist chapel, Southwark, by Mr. Smith, Mr. T. J. Cole, to Miss C. Warmington, members of the church.

May 12, at the Lower Meeting, Saffron Walden, by Mr. F. Pollard, Mr. Benjamin Camp, to Miss Mary Lucy Adams.

Deaths.

Jan. 16, at Clarence, Fernando Po, Mrs. Newbegg, wife of Mr. William Newbegg, baptist missionary. [We have received a letter from Mr. N., dated Bimbia, Jan. 31, describing the progress of the illness, and the last scene. For the sake of the numerous friends of the departed, we now state that "her spirit was sustained throughout by the consolations of pure religion." In our next we shall give the particulars.]

March 5, at Serampore, in the East Indies, aged 80, Mrs. Marshman, widow of the late Dr. Marshman, baptist missionary.

March 16, at Princes' Risborough, Bucks, in his 80th year, Mr. Christopher Bedford, for fifty-six years an honourable and consistent member of the baptist church, and twenty-three years a deacon. For upwards of half a century he preached the glorious gospel of the blessed God in the villages around, and occasionally supplied neighbouring churches.

March 21, in his 74th year, Mr. Andrew Williams, a worthy and consistent member of the baptist church, Penygurn, Pontypool,

Monmouthshire, of which, for forty years, he had been a useful deacon. The manner of his death beautifully illustrated the words of the prophet Isaiah,—"Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee."

March 25, at Tonbridge Wells, aged 60, Mr. Barcham, for upwards of thirty years a highly respected and consistent member of the baptist church at Seven Oaks; but at the time of his death, of that at Tonbridge Wells, whither he had removed in 1845. It was Mr. B.'s happiness to be born of eminently pious parents; his own conversion also took place when he was only thirteen years of age, so that for forty-seven years he was enabled, by the grace of God, to hold on his way, and at length finished his course in the possession of that peace which passeth understanding.

April 6, Mrs. E. A. J. Smith, of Deptford, a member of the baptist church, Lewisham Road, Greenwich, aged 67. Her last words were, "I am bought with a price—the precious blood of Jesus." Pious and useful in life, she was thus happy in death.

April 16, at Lyme Regis, of consumption, aged 28, Mr. H. Skinner, ten years a member of the baptist church. His amiable piety endeared him to all, and he met death with sweet composure.

April 16, at Welsbpool, Mr. Joseph Ashford, aged 83, senior deacon of the baptist church; a man of high integrity, an ornament and a pillar. Death, to him, had no terrors.

April 17, Charles James, son of Mr. G. W. Fishbourne, pastor of the baptist church, Bow, near London.

April 19, at South Brent, Somersetshire, in his 41st year, Mr. George Hoskins, twelve years pastor of the baptist church, Highbridge, in the same county. His health had been declining for several months past, but on Sunday, April 18, (the day before he died,) he preached twice at Burnham, and afterwards talked in a very impressive manner to several persons. He subsequently retired to rest much as usual, but about one o'clock his wife was awoken by his hard breathing, and found him speechless. Medical aid was instantly procured, but, alas! it was in vain. "The Master had come and called for him."

April 19, at Kegworth, Leicestershire, trusting in the Saviour of sinners for salvation and eternal life, Miss Pamela Scotton, niece of Mr. James Taylor, pastor of the General Baptist church in that place, at whose house she expired.

April 19, aged 79, Anne, wife of Mr. G. Ashley, nearly fifty years an honourable member of the baptist church, Somerset-street, Bath.

April 21, at Nottingham, Jane Catherine, daughter of Mr. James Edwards, baptist minister, aged 11 years.

April 21, at East Farleigh, Barbara, widow of the late William Wilberforce M. P., of Anti-Slavery celebrity.

April 22, at Saffron Walden, in her 40th year, Mrs. Harriet Gatward, a worthy member of the Upper Meeting baptist church. She was severely exercised with a long affliction, which ultimately terminated in consumption, throughout which she manifested in an eminent degree the meekness, patience, and resignation of the christian to her heavenly Father's will, feeling persuaded that all was well. A kind husband, and seven children, now mourn their bereavement.

April 30, at Vienna, the Arch-duke Charles, Uncle of the Emperor of Austria, who commanded the Austrians at the celebrated battle of Wagram, in 1809, with Napoleon.

April 30, at Brierly Hall, Yorkshire, of consumption, Mary Ann, eldest daughter of Mr. T. Grove. Her amiable qualities, and unaffected piety, endeared her to a numerous circle of friends.

May 1, at Grendon Hall, Northamptonshire, after only a few hours illness, B. L. Ward, Esq. Such was his zeal for the conversion of the world, that in his earlier years he was anxious to go as a missionary to India, or China, but as insurmountable obstacles prevented the accomplishment of his ardent wishes, he resigned himself to the will of God, and, in a private sphere at home, laboured to spread and adorn the doctrines of God his Saviour. He was an affectionate husband, a good master, and a kind benefactor to the poor. He was one of the friends of the late Andrew Fuller, and his support of the cause of God was characterized alike by benevolence and unostentation. A few weeks ago he generously gave £500 each to the General Baptist, the Particular Baptist, and the London Missionary, societies.

May 2, at Nottingham, in his eighty-fifth year, Mr. James Smith, son of the late venerable Francis Smith, of Melbourne, and brother of the late Robert Smith of Nottingham, both eminent General Baptist ministers in their day. Our departed friend, of whom we shall have more to say, was a man of great respectability, high integrity, and unquestionable piety.

May 2, at Hardbeach, Cambridgeshire, in peace, Mr. G. Cooper, aged 26, fifth son of Mr. Mark Cooper, deacon of the baptist church there.

May 9, at Worcester, after a very short illness, Henry, eldest son of Mr. H. Poole, baptist minister, Abergavenny, in his 21st year.

May 10, of consumption, Miss Mary Thomas, a member of the baptist church at Neath, aged 24, the first of our number who has been removed from earth to heaven. She was a sincere christian, and died in peace.

May 10, at Saffron Walden, of consumption, in his 18th year, John Turnwell, a pious youth, one of the teachers of the Upper Meeting baptist sabbath-school.

May 16, aged 68, His Excellency the Earl of Besborough, Lord Lieutenant of Ireland, better known as Lord Duncannon. His lordship was one of the framers of the Reform Bill. We are gratified to hear that his lordship was sustained in his last hours by faith in the Redeemer.

Recently, at Castle Camps, Cambridgeshire, after only a few days' illness, of brain fever, Mr. John Cooper, a useful and esteemed member of the baptist church, Ashdon, Essex. Mr. C. was accustomed to take great interest, and render active and valuable aid, in the religious services carried on at Camps, a village station of the church at Ashdon, to which his death is a serious loss, and also to the church of which he was an honourable member.

GENERAL ELECTION—TO DISSENTING ELECTORS.

A Crisis of vast importance to the interests of the Nonconformists of these realms is now fast approaching. We refer to the General Election, which will, in all probability, soon take place.

Recent Parliamentary proceedings must have convinced the most credulous and confiding amongst us that no dependence can now be placed upon merely political parties—whether Whig or Tory. Here they are one—to exalt the church and trample on Dissent. They do not understand us, and they do not wish. They treat our conscientious convictions with contempt, and regard us as a set of sneaking snivelling fanatics. And yet to us many of these men are chiefly indebted for the position they hold in the House of Commons or in the Government! Can we continue to support them?

However some may regret such an event, the Dissenters and Whigs must part company. True the Whigs have rendered us some service, but we have rendered them more. Their conduct on the Education question has cancelled all obligation.

But what can the Dissenters do? How can they help themselves? We echo "**HELP THEMSELVES.**" Thrown overboard by every party—Tory, Whig, or Radical—they must struggle for their lives as best they can—they must now "**help themselves**" or they will sink.

Just at this juncture then, the Dissenting electors who reside in the boroughs should meet each other, and draw up a protest or declaration to the effect that if their views of the non-interference of Government with Religion or Education are not regarded, they will not vote at all. Let this document be signed by the Dissenting Electors and others, and then let a deputation wait upon the Reformers' Committee with it, unroll it before their eyes, and say, "Set us at defiance if you dare." Dare to do that they may, but another thing they will not like to do—counting your number, they will reckon your *value* (your principles or your respectability are small dust in their balances) your *value* in bribes to the men they must buy to supply your places at the poll. Depend upon it they will soon come to terms—terms such as these, "Well: if you Dissenters will vote for both our candidates we will engage that one of them shall be an Anti-State Churchman." To which, provided you are satisfied with the candidate who is to represent your views, that he is sound in head and heart, you will do well to agree. Yes you will do well to agree to such an arrangement, for except you do in the present circumstances, it is not likely that you will be able to get a representative into the House of Commons at all. Such steps as these have been taken in Leicester.

At a Meeting of Dissenters convened and held in the Mayor's Parlour of the Town Hall, the following resolutions were passed.

"That the circumstances of the present times urgently demand at the hands of dissenters the most uncompromising fidelity in the vindication of their principles; and that, as those principles are now peculiarly affected by legislative enactments, it becomes the duty of all nonconformists to obtain for them an adequate and complete parliamentary representation."

"That the recent adoption of the 'Minutes of Council,' by an overwhelming majority in the House of Commons, demonstrates that the opinions of nonconformists are most inadequately, if at all, represented in that branch of the legislature. That this measure involves the most direct invasion alike of the principles and the rights of dissenters, and that it is therefore incumbent upon them as a sacred duty to secure, at the approaching election, representatives who will not only promote the due extension of the electoral franchise and the political equality of all denominations by the separation of Church and State, but also to use their most strenuous efforts to return to the House of Commons such men as will offer an earnest, high-principled, and persevering resistance to the recent measure of the government:—a measure calculated at once to augment the already exorbitant power of the Hierarchy, and to abridge and cripple the liberties of the people, both civil and religious."

A Committee was appointed, who met and adopted the following Declaration, to be signed by the Dissenting Electors of the Borough.

"We whose names are subscribed, being Electors for the borough of Leicester, view with the utmost alarm and reprobation the recent acts of the government and the legislature with relation to the proposed scheme of state education. We deem it an infraction of the principles of religious freedom, and calculated to inflict the most serious injury upon the interests of nonconformity and the progress of religious truth. We regard it as of the last importance to elect members to the House of Commons who will not only avow our principles as dissenters, opposing all grants of public money for religious purposes, whether educational or ecclesiastical, but who will especially declare and enforce our solemn protest against this insidious and most dangerous measure. We therefore resolve to use our utmost efforts to obtain at the ensuing election for this borough, a full representation of this principle, and to hold as subordinate to this determination all party and political ties."

Now, as there are many other Boroughs throughout the empire in a similar position, let them act upon this plan as a first step, and this, the first step, is all we need now point out. We have other advice to give in its season.

THE

BAPTIST REPORTER.

JULY, 1847.

Baptist Anniversary Meetings.

BAPTIST MISSIONARY SOCIETY.

THE Fifty-fifth Anniversary was held at Exeter-hall, on Thursday morning, April 29. The weather proved very favourable, and a large concourse of the friends of the society was present. The chair was taken by JOSEPH TRITTON, Esq., who, after singing and prayer, said—It would be unnecessary for me, seeing this is the Fifty-fifth Annual Meeting of the Society, to dwell at any length upon its objects and claims, with which doubtless you are all familiar. Its own history thus far is the best and most efficient exponent of these, an advocate whose practical eloquence is weightier and better than words. By the grace of God it has long been a part, a useful and honourable part, in the great work committed by the Head of the Church to the sanctified energies of its various members. Those who have gone forth in connexion with it have diffused in heathen lands the savour of the knowledge of Christ, and have set it forth in all its simple purity,—

the faith once delivered to the saints. By preaching, by translating, and by living the gospel, theirs has been an influence most beneficial to mankind; and who shall question its acceptableness to God? They have had a share, too, in advancing, we think materially, those great social changes in our colonies which have wiped out the fearful stain of oppression from our national escutcheon. They have helped to burst the bondsman's fetters, and in the name and strength of their Master have said to the oppressed, "Go free!" We say not these things boastfully. Our soul would make her boast in the Lord. The cause is glorious in its excellency, the openings providential in their development, the men striking in their adaptation, and the means voluntary; therefore, the more valuable in their bestowment, have all been of and from Him, and to Him alone be all the glory! And let it not be thought that I speak invidiously. There are other societies engaged in the same great work, to which God has been

"When unadorned adorned the best,"

pleased to give many and precious tokens of his approval and blessing. We have rejoiced in their joy—we wish them ten thousand-fold success, and we sigh for the day, God speed it onward! when both the citizens and the watchmen of Zion shall all see eye to eye. Assuming, however, that the things I have mentioned are so,—do they not constitute a legitimate ground of appeal for continued, and even increased support? And suffer me to say, though it should seem like a tale often told, that there have been few seasons, if any, in which the Society needed your support more than now. Let us all resolve, by the grace of God, with a diligence more intense, and an affection more glowing, to follow in his footsteps, who said, “It is more blessed to give than to receive,”—whose command is, “Go ye into all the world, and preach the gospel to every creature,” and who embodied them both in a course of sublime benevolence, which, while it is the happiest theme of thought, is the noblest study for action. There is another circumstance to which, as it bears upon the interests of the Mission, a reference will naturally be expected this morning. I allude to the many painful bereavements we have experienced during the year that has just closed. These visitations must command our sympathy. Debts, however pressing, may be paid, liabilities, however heavy, may be discharged; but who shall recall the high-minded, consistent, devoted labourers who have gone from amongst us. “Our fathers, where are they? and the prophets, do they live for ever?” It will be in the recollection of some present, that, scarcely had we retired from this hall, on the occasion of our last anniversary, and the words of well earned eulogy for some then deplored were still fresh upon our hearts, when another of our dear brethren, the early associate of the dead, and the honoured friend of the living, was called away. Others have followed in quick succession, and the places that once knew

them, now know them no more. We believe, however, that their work was done; they had fought the good fight, they had kept the faith; blessed they are, and their works do follow them; and, contemplating the usefulness of their lives, and the calmness, or rather the triumph of their departure, may we not adopt, concerning them, in spirit, if not in letter, the glowing language of the modern proverbialist?—

“As the aloe is green and well liking till the last,
 best summer of its age,
 And then hangeth out its golden bells to mingle
 glory with corruption;
 As the meteor travellet in splendour, but bursteth
 in dazzling light:
 Such was the end of the righteous—their death was
 the sun at its setting!”

Burchell, Francies, Sturgeon, and Dutton! may we die the death of the righteous, and may our last end be like yours! The fields of labour, however, with all their spiritual necessities, from which they have ceased, still claim the prayers, the efforts, and the offerings of the people of God. Others must now enter into the labours of those who are gone, to fill their vacant places and to carry on the work which they had commenced, to say nothing of the occupation of new ground—nothing, for instance, of China, with her benighted millions, though among these we hope soon to see the Society at work, seeking our Saviour's glory on the idol-loving shores of the land of Sinim. We would not forget—God grant we never may—that between us and those for whom we plead, there is a bond of relationship; for God has made us all of one blood. Seas may separate, deserts may divide us, but still we are one. The family tie may be stretched, but it is not severed; the likeness may be obscured, but it is not effaced. Soon may the spiritual separation—the spiritual distance be done away; soon may we be made one in Christ; soon may our privileges become their privileges—our hopes their hopes—our Saviour their Saviour—our God their God—thus casting around the brotherhood of

nature the bonds of the brotherhood of grace, and enrolling all in that blessed citizenship, whose destiny is so glorious, whose heritage is on high. If these be your sentiments, and I believe they are, give them this morning a real permanent embodiment—a permanent form, by renewing your support to a society which faithfully and laboriously seeks their fulfilment. That was a noble thought to which the great General of France gave utterance, when standing on the plains of Egypt, and pointing his followers to her wondrous monuments, he exclaimed as a motive for action, "Soldiers! from the summit of those pyramids forty centuries look down upon you." We also, brethren, soldiers of the Cross of Christ, are compassed about with a glorious cloud of witnesses—our great Leader, more than 3000 years ago, addressed his servant in that very land, "Speak unto the children of Israel that they go forward." What better motto could we adopt at a meeting like this? It is the motto of this age of the world; let it be also of this age of the church. It is written on the daily discoveries of science—on the tariffs and treaties of commerce—on the multiplying institutions of public benevolence, and the advancing tide of intelligence and knowledge; and surely the cause of Jesus, more worthy than they all, shall not want some such practical endorsement at the hands of its friends. That cause is not—blessed be God—the scheme of a wild enthusiasm, which to-morrow's stern realities shall scatter to the winds; it is not a baseless fabric which the coming storm of infidelity and idolatry shall level to the dust; but it is the cause of living, eternal, triumphant Truth—esteemed it may be, the foolishness of man, but gloriously manifest as the wisdom of God,—catholic in its nature, for it welcomes all—kindly in its ministrations, for through them the mourner finds his comfort—the captive his liberty—the dying his life—ennobling in its

relations, for beneath its influence the abject slave of yesterday is to-day the worshipper, the servant, the child of the Most High; and as to its perpetuity—the crown of all its excellence—while it baffles our conceptions, it shall elevate our hopes and animate our hearts, for "of His kingdom there shall be no end."

THE REV. J. ANGUS read the report. It commenced by recording the death of Messrs. Burchell and Dutton, in Jamaica; of Mr. Francies, in Hayti; and of Messrs. Thompson and Hudgrow, in Africa; and also the cessation from labour, through infirmity and sickness, of some others. Mr. and Mrs. Webley have been sent to Hayti. Mr. Lewis, who sailed in 1845 for Ceylon, has been directed to proceed to the continent of India, to strengthen the hands of the brethren there. Mr. Page, from Stepney College, is about to proceed to Madras. Another missionary has also been accepted for India, on condition that the funds of the society will allow of his being sent out. The mission in India was reported to be in a prosperous state. A larger number of volumes of Scripture have been printed than for several previous years:—3000 volumes in Sanscrit, 69,000 in Bengalee, and 12,000 in Hindu have been issued from the press; 79,549 tracts and 40,029 portions of Scripture have been distributed at eleven stations alone. The additions to the churches in India have amounted to 331,—a larger number in one year than the mission has ever known. The total number of members in India is 1842. The children in attendance 4390. The financial state of the churches is also encouraging. In Africa, the last year has been one of grievous trial. In addition to the death of Messrs. Thompson and Sturgeon, four of the teachers from Jamaica have returned, and all have suffered so seriously in health, that it is feared some must retire for a season. One of the most serious trials of the mission in Africa had arisen from the conduct of the Spanish Government, who, at the end of 1845, sent a Consul General to Clarence with instructions to send off the missionaries, unless they would consent to reside in a private capacity only, and without preaching. With this condition they declined to comply, and some of them have removed to Bimbia, on the main land. Since Mr. Sturgeon's death, Dr. Price has taken charge of the church at Clarence; the total number of members at Clarence is eighty. At Bimbia, a missionary settlement has been formed and houses erected; and Mr. Merrick has advanced in the translation of the New Testament into the Isubu tongue as far as

the end of Mark. At Cameroons, Mr. Saker has made a first and second-class book for the use of the young. A deputation has visited Jamaica during the year, and the expenses incurred by the visit and an additional sum of about £2000 to aid stations absolutely requiring relief, have been guaranteed by one of the treasurers of the Society,—no part of the funds of the Society being devoted to the object. The total number of stations is about seventy-five; of ministers, thirty; and members about 30,000,—600 have been added to the churches during the past year. The Sunday schools have an attendance of 10,000. The Theological Institution at Calabar is in a more promising condition than it has ever been. With regard to Honduras, the Committee have nothing very satisfactory to report. In Brittany, at Moravia, the chapel recently built has proved of great service. 8000 tracts in French and Breton, have been circulated during the year; and Mr. Jenkins has printed, in Breton, a Sunday-school Lesson-book. The Religious Tract Society have aided in printing the Breton tracts. Mr. Jenkins has finished his translation of the New Testament into Breton. The total number of members added to all the churches during the past year is 1207, the total number of members in all the churches, including Jamaica, being 36,463. There are 249 station and sub-stations, and 233 agents, not including Jamaica. The total number of day-schools is 156; of children taught in day schools, 8696; and of children taught in sabbath-schools, 12,481. The total receipts for all purposes are £28,223 11s. 7d., being an increase as compared with the last year of £1924 12s. 10d.; of this amount £1000 is a special contribution for Madras, and has been invested in the funds. The expenditure, including the above investment, has amounted to £26,399 2s.; the balance has been applied towards the reduction of the debt, which now amounts to £3711 9s. 11d.

REV. D. KATTERNS, in moving the adoption of the Report, referred to the recent visit of the deputation to the West Indies. I cannot but rejoice in the Mission which our respected brethren have accomplished, and having accomplished which, they stand among us to-day laden with the honey which they have collected from the gardens of the West, and which they are about presently to distil upon us, who, having been compelled to stay at home in the hive during a long and tedious winter, expect to be enriched with the spoils of that perpetual summer which they have enjoyed.

It cannot but be balm and honey to our hearts to have all our suspicions, all our doubts and apprehensions removed, and to learn, as I doubt not we shall learn from the representations of our brethren, that Jamaica, identified as its name and history ever must be with the name and history of this society—that Jamaica, over which our hearts have so often throbbled with holy exultation, watered as it has been with the tears and the tribulations of our beloved missionaries,—Jamaica, which has seen embarked in its own cause, the cause of justice and of humanity, more of the moral heroism of christianity than the modern world has elsewhere seen,—Jamaica, which is at once the abode of so much living piety, and the sepulchre of some of the dearest and most honoured dust that ever Britain consecrated to the service of religion,—I say, it cannot but be balm and honey to our hearts, to learn, as we are about to learn, that Jamaica is not yet to be surrendered as a dark and blighted field, destined to disappoint our cherished expectations, but that, redeemed from its present depression, the cloud which is now passing over it having cleared away, it will yet become, as it has been, the glory of our Mission, presenting to us and to the world a picture of a people redeemed from a double bondage, and acknowledging in our Knibbs and Burchells at once the founders of their liberties, and the apostles of their christianity. And then again, in reference to our Mission upon the coast of Africa, I cannot but rejoice, that our Mission even there wears, at least, in my judgment, a new and more encouraging aspect. It is true that the Spanish authorities have driven our brethren from the island of Fernando Po; it is true, that the Spanish authorities have put them to expense in the removal of their houses and their goods, which has seriously crippled their resources, and limited their exertions; it is certain that the Spanish authorities intend, by this movement to blast our rising hopes

in that portion of the world; and oh! when will the governments of this world cease to meddle with religion? And yet, of the two evils, give me their frowns rather than their smiles, their opposition, not their patronage. For what have they done for our brethren in Western Africa? Why, they have compelled them to exchange the narrow dimensions of an island for the broad continent itself; they have compelled them to take up a more commanding position and attitude than they themselves had ventured to assume; and now, as if to show how easily the good providence of God can baffle and confound their schemes of persecution, this little band of disciples stand in the very centre of a multitudinous group of villages and districts which already appear, to their delighted eyes, like fields white unto the harvest. But that which in connexion with these transactions I look upon with even yet more satisfaction than this is, the high tone of principle that our brethren have assumed in this matter. That which I look at with especial satisfaction is, their refusal, either by the slightest word or the slightest deed, to recognize the right of the Spanish government to interfere with their religious proceedings; so that, whilst they have pleaded for their rights, their civil rights, as British settlers in a Spanish colony, they have not asked any favour at their hands; and, if it had been possible for them to have gained any favour at the hands of such a government, I glory that they have scorned to ask for patronage or toleration. It is, I conceive, at the present moment, of the utmost importance that our missionaries should everywhere discriminate accurately the line of demarcation that separates the rights of Cæsar from the rights of God, and that whilst in all civil matters they pay deference to constituted authorities, yet in reference to religious authorities they should own no supremacy but that of God alone. So far do I carry that principle that I am

jealous, I am suspicious, I tremble when I read too much of princes and of potentates, and of chiefs and of sovereigns in the train of our victories. I would rather our missionaries should consent to instruct the masses of the people; I would rather they should keep on labouring to diffuse among the multitudes the saving knowledge of God,—the saving knowledge of Christ. I would rather see them thus engaged, than I would see them lending their influence, or giving their names and assistance in the business of legislation. Nothing but disaster can ensue from this blending of the secular with the spiritual. This servile hovering about thrones and dominions, about the flattering prerogatives of power, may indeed produce more dazzling, but not more substantial triumphs. I would not have the tree of life planted under the shadow of worldly power. I would have it planted in the open field, where it may strike its roots freely on every side, and where every breath and influence from heaven may bear upon it without obstruction, and then showers and sunshine will equally advance its growth, and even the storm that threatens to overthrow it will but make it strike its roots the deeper, and cleave with greater tenacity to the soil, thus leaving it more fixed, rooted, and vigorous than it was before. Mr. K. then referred to unprecedented success in the East. More than 300 had been added. But if you put these disciples out of sight,—say nothing of the churches that have been formed in India,—say nothing of the decline and evident weakness of its superstition,—say nothing of the cruel and abominable practices that have been, one by one annihilated, through the influence of the christian missionaries; give me leave to suppose for a moment, that if it were possible, all our churches in India could be swept away, and not a single convert remained as the memorial of our labours; yet the Bible, the Bible which you have only to diffuse abroad in the world, in order to eclipse

the dim philosophy of Confucius—to confound the lying fables of the Shasters, and give the followers of the Arabian impostor a miracle of mercy, that shall shame the absurdities of the Koran, and supplant the Crescent by the Cross,—the Bible introduced into so many languages and dialects of India, and even enhancing by its sublime poetry and its sublime morals the glory of the Sanscrit itself,—the Bible, scattered by thousands and ten thousands throughout India, and deposited in every library of the civilized world,—this is a trophy for us which no time, which no convulsions in India can impair and remove, and which will ever remain a ready instrument for future labourers, that can be taken up and employed at any time with irresistible effect, and is an imperishable monument for us, that we have not laboured in vain, nor spent our strength for nought. But to overthrow such a superstition as that found in India, deeply rooted in the national mind, covered and encrusted with the associations of many ages, its faith embodied in a lofty and magical poetry, clothed in the graces of language which scholars of every clime have eulogized as the most copious and harmonious that ever was spoken by man, all this teaches us that the overthrow of Hindoo superstition is not the work of a day or of a single age. A child may easily demolish the mud hovel of the barbarian, but it requires many a strong man to demolish a temple. I confess, notwithstanding all the fears, and all the doubts, and all the disappointments, which have been expressed at different times in relation to India, that I, for one, look upon India as the destined field of our greatest and most signal triumphs; and much as I have rejoiced in success elsewhere, and do still rejoice, yet I was never dazzled by the success of Jamaica to an oblivion of this truth, that God, who in his providence, wrought so marvellously, and contrary to the first intentions of our first missionaries, for their introduction to

India,—who opened in his own method a wide door and effectual for them in that region, who raised up to the wonder of the whole world, men marvellously qualified for the great business of translating the scriptures, who guided them when they were refused an asylum under our own authorities, so that, denied the help and sympathy of their own countrymen, they found protection and safety under a foreign power,—I must, I say, believe, that God had in all this a corresponding design in view. I cannot believe that all this preliminary work does not betoken some great thing yet to come. I judge, if this be the preface, what will be the work itself; if this be the portico, what will be the temple. Therefore I rejoice still more in the success which this year exhibits in reference to India, and would receive it (to use the language of the Report) as the first dropping of a copious shower, that shall water the whole land, and make the wastes of Hindostan bloom like Eden—its moral deserts rejoice and blossom as the rose.

The REV. J. STOCK, in seconding the resolution, after some valuable remarks on the East Indian Mission, said: We are prone to be backward in engaging in efforts which do not produce immediate results. We forget how many generations have been toiling for our spiritual good, how long a succession of priests officiated at Jewish altars; how many inspired prophets sung, in different ages, of Messiah, in order that we might be enlightened. And did these holy seers refuse to strike their prophetic lyres because it was distinctly revealed to them that not unto themselves, but to us, they did minister the things which are now reported unto us by them that have preached the gospel unto us with the Holy Ghost sent down from heaven? And shall we refuse to do our part in works the complete good of which shall be reaped by future generations? Shall we prove thus recreant, upon whom en-

phatically the ends of the world are come? Give me the man who simply asks, "Lord, what wilt thou have me to do?"—the man who is willing to do the humble work of laying the foundation of the spiritual edifice on which future generations may place the top stone—the man who is prepared to plant the acorn and nurse the sapling with unceasing care, that the people of a generation far remote may sit under the refreshing shade of the full-grown oak. We want more love to our work for its own sake, and if this principle should more extensively prevail in our churches, permit me to state, it would not be necessary for expensive deputations to visit our people, and deliver brilliant missionary orations, in order to insure the liberal contributions of the friends of Missions. The action of that artificial zeal that is moved only by exciting platform addresses is like the movements of a corpse when under galvanic influence, which are succeeded, ere long, by the torpor, the rigidity, the ghastliness of death; but the action of a heaven-born soul resembles the gentle and continuous energy of the vital principle implanted by the Almighty, and coming forth from heaven. The near approach of better days in India are observed on every hand. Never was the bible so eagerly sought for by the Hindoo; never were the people so prepared to be instructed by your missionaries in the great truths of our holy religion; never was education, and that, too, on the voluntary principle, so widely diffused as it is at the present moment; never was the preaching of the gospel by your missionaries so blessed to the conversion of souls as it has been during a recent period. But that gracious revival of the work of the Most High which has taken place at one of the stations in India, is to me invested with peculiar interest; and in that circumstance I see exhibited most strongly the marvellous sovereignty of Divine grace; and I love to see the manifestation of that principle wherever I may behold it. That descent of

Divine influence has taken place in one of the most obscure stations in India, in a region far remote, near the spot where the waters of the Ganges burst from their source in the everlasting hills. It has attended the efforts of a missionary whose name has hitherto attracted but little public attention, and it has come down upon the most degraded of India's population—men actually despised by the Hindoo's themselves, and the blessing has been most abundant. It has been unprecedented in its extent; for never in the annals of the East Indies have 112 converts from Paganism been received into one church at the same time. Yet our beloved brother has been thus highly honoured; and, a few days subsequently to the admission of these, he was permitted to receive nearly sixty more into the visible fold of Christ. Who shall tell how far this sacred fire, lit at the mouth of the Ganges, shall spread? May we not hope that it has ushered in the dawn of the day of India's conversion to God? To me there is something peculiarly interesting in the fact, that these pleasing appearances have taken place in India contemporaneously with gloom and depression in the Jamaica churches. If God has suffered our Missionary Society to be darkened in one quarter with overshadowing clouds, he has caused light to burst from another quarter from which we but little expected it. Perhaps it was, that our hearts were too much elated with the splendour of our triumphs in Jamaica; and perhaps God in his mercy has sent us this affliction to humble our pride; and perhaps he does intend, in his infinite mercy, in his all-wise sovereignty, to make India, the land where we have laboured long with so little success, the scene of our future most glorious victories. Be that as it may, I cannot but rejoice in the thought, that God will not suffer the agency and prayers which have ascended to his throne for more than fifty years for the conversion of India to himself, to return back unanswered. 1

cannot imagine that he will permit, in a country which has been honoured with the persevering self-denying labours of so many servants of the Redeemer, those prayers and efforts to go unrewarded. They are in the treasury of heaven; there they cannot be lost. The times of our success are in the hands of the Most High, but the certainty of our final and complete triumph is guaranteed. The gospel we preach is something like the light of yonder sun, which pours its radiance upon every region, and sheds its beams as cheerfully through the casement of the hovel as through the gorgeous window of the palace. So does the gospel our missionaries preach enlighten every eye and gladden every heart. The foundation of our hopes for ultimate and complete success are laid broad and deep in the everlasting purposes of Infinite Love; in the inexhaustible merits of the sacrifice of the Son; in the offices and power of the divine Spirit; in the irrevocable promises of a faithful God. God hath said it, and it shall come to pass, "The mountain of the Lord's house shall be established on the tops of the mountains, and all nations shall flow unto it."

The two brethren who had just returned from the West Indies, were now called up by the chairman.

The Rev. C. M. BIRRELL said—If I were to yield to the present impulse of my heart—and I do not know why I should repress it—it would be to give expression to the sincerest gratitude to those in this assembly who have aided the work to which you have just made allusion by their effectual prayers. I have been informed that we have signally enjoyed such supplications both in public and in private; and every one who has offered on our behalf but one petition ought to know that what he asked has been granted. I shall never cease to look upon it as one of the most remarkable proofs of divine goodness that during two voyages of 10,000 miles in extent, and journeys under tropical suns of about 2,000 miles more, we never were overtaken by the slightest accident, and never were prevented by indisposition from

pursuing our duties, which were sometimes most arduous and exhausting, for a single hour. Although the preliminary, the provisional, arrangements which we made still remain for the consideration of the new committee, I may perhaps take the liberty to add, that the assurance on the part of the brethren in all the islands which we visited, that our communications had served to remove misapprehensions, to compose some differences, to alleviate pecuniary embarrassments, and to be some comfort to themselves, to their families, and to their flocks, has been to us a rich reward, and I hope will put a new song into the lips of those who commissioned us, even praise to that God who alone could, through such instrumentality, convey blessings so seasonable and so great. And now it is very natural to expect that we should present, not only to the committee, but to the society itself, some account of our stewardship. Yet, I never felt any duty to be more difficult. I do not know that I have anything to communicate suitable to a general meeting, which is not already well known, or which may not be easily deduced from facts with which we have been long familiar. It is of course impossible for any sort of language to describe the material splendour of these countries. I have never met with either the tongue or the pen which has conveyed to me anything approaching to an idea of the glories which we beheld among the Antilles; it was hard enough, when they lay before us, to keep our minds steady enough to receive a just impression of the rapturous skies, the wooded mountains, the luxuriant valleys, to say nothing of the blue ocean, and the glittering rivers, and the midnight firmament. These are to be known only at the cost of two months of unrest on the hoarse Atlantic; and although, Mr. Chairman, I do not wish to deter you, whom my companion and myself often wished were present when we were crossing some inspiring landscape, from actually visiting those scenes, yet I must confess, in all honesty, that the horrors of the sea and the beauties of the land approach pretty near to the point of counterbalancing one another. But with respect to the moral condition of these countries, I do think that a pretty accurate idea may be formed of it without leaving our own island. It

is well known that the population of Jamaica,—to refer at once to the island to which the principal part of our attention was directed,—is now passing through an economical change of the deepest interest. There never was, perhaps, so remarkable an experiment performed on human society as that which is transpiring at present in that country. We are concerned in it at this meeting only so far as it affects the state of religion, and, even in that department, its consequences are not the least marked and momentous. It is, of course, well remembered, as I judge by the numerous references to it to-day, that both before and after the period of emancipation there was an unusual attention to personal religion, and vast accessions to the churches. Now, besides the influences of the Spirit of God, which were undoubtedly richly enjoyed in those days, it must be remembered that there were some external and secondary causes which considerably contributed to that result. Among these, perhaps, might be the mere love of excitement, which found gratification in large weekly assemblies, together with that tendency to imitate and to take the complexion of the society in which they happen to mingle, so characteristic of the negro race—and, I suppose, of all races precisely in their condition. But still more powerful was there in operation a desire to possess the approval and consequent protection and advice of the white man. They had no friend, no guardian, no counsellor, but the minister under whose banner they had ranged themselves; all their sorrows and difficulties—and these neither light nor imaginary—they came and spread at his feet, in the certainty of obtaining sympathy, and perhaps deliverance. Who can wonder that this consideration should have come to the help of their religious convictions, and perhaps, in some instances, should even be the only real impulse to a religious profession? And who is there prepared to say that the missionary was capable of so analyzing these motives as infallibly to determine upon the existence of the one class or the other, or to assign its proper strength to each, if both were acting in combination? The only thing a man could do after the most earnest prayer and diligence, was to proceed upon the principle which Mr. Knibb, in one of the letters included in his Memoir,

says was his own maxim, not to wait till he obtained all the evidence he could desire, but till he obtained so much that he dared not incur the responsibility of refusing the application. Now nothing but the lapse of time and the operation of new circumstances, could fairly test the character of the churches so formed. That test has come with greater rapidity, and perhaps in a severer form, than many anticipated. It is now acting in its full power, and the results are developing themselves every day. It is now no longer necessary for the black man to have a white protector, no longer necessary for the labourer to appeal from his employer to his spiritual teacher; and, consequently, one mighty impulse to a religious profession is removed. But, on the contrary, there is positive reason for reluctance in taking that step. There is not only the absence of an impulse, but the presence of an obstacle. A religious profession involves to some extent pecuniary liability. The funds which sustain the services of religion are drawn, with the most trifling exceptions, not from the general congregation, but from the inquirers and the church, and for these funds their new condition has opened up modes of application of which formerly they were ignorant. Clothed and fed, and guarded like children in the days of slavery, like children they spent all the money they had, and that the moment after they had obtained it, upon their favourite object, which then was the cause of religion. But now, required to clothe, to feed, to guard, and to elevate themselves, they find it necessary to ponder before they part with the pecuniary fruits of their industry. That a certain amount of such caution is right, will be granted; and that it should sometimes be carried to excess, we should be the last people to wonder at. There is, perhaps, no severer trial to the piety of our own churches than that which arises from this cause; and we cannot be surprised that, coming so suddenly and so powerfully on churches so young, so inexperienced, of such slender attainments, it should make a rapid separation between the chaff and the wheat. Accordingly, not only our own churches, but those of every other evangelical communion, mourn over a somewhat general languor. It must not be concealed, that multitudes who were formerly full of zeal, are now engrossed with the world;

and not a few, of whose piety they had the most decided conviction, they have been obliged to detach from their fellowship; while the numbers seeking to avow themselves soldiers of Christ, form a striking and touching contrast to the "exceeding great armies" of former times. It is undoubtedly a sad thing to contemplate this state of comparative depression; but who can be surprised that it should come; and now that it has come, who would give way to despondency? It is my decided conviction, that, with all the deductious which must be made, these churches have reached a state of religious feeling not far beneath our own. The attendance at public worship has not, on the average, very greatly diminished. They still travel many miles under their scorching skies to the house of God. Whenever, in the course of our tour, we fixed a public meeting, we met with a prompt response. In our own agricultural counties, under the best circumstances, it is hard to obtain a meeting, even in the evening, when all the labour of the day is over. But what would be thought of a proposal to give up a whole day, and to go, not only to lose that day's remuneration, but to contribute something to the object presented; yet this was done repeatedly in our journey. It signified not on what day of the week, or at what hour of the day we summoned the gathering,—it was there before us. The mountains poured down their torrents of independent settlers, and the plains contributed their companies of the humbler labourers, that still seek their sole subsistence on the estates. The ground around the chapel quickly shook with the trampling of a hundred horses, and the air with salutations which, if loudness be any index of cordiality, must have proceeded from the very abysses of the heart. But the moment the service began, all was unbroken silence, and a propriety of demeanour quite delightful; and he must have been an intolerable speaker who was not quickly greeted with flashes of the eyes and teeth, or with the deep "Amen," which bespoke devotional sympathy. And, although I have spoken of their pecuniary contributions, there is still left among them a degree of liberality not unworthy of imitation. Let us remember that all their ministers, and all their schools, are supported by themselves; and we did not hear, in any part

of the island, a single wish breathed to fall back again upon the pecuniary bounty of the British churches. Without at all pretending to distinguish between the donations which arise from principle, and those which spring from other causes, it deserves to be mentioned, that last year, which was on many accounts the least prosperous, twenty-four pastors, representing about 24,000 members, raised not less than £10,000 sterling, which, you perceive, is nearly, on an average, 10s. a-piece; and, at this moment, on all the property connected with the Mission, amounting to about £130,000 in value, the whole remaining debt amounts to a sum somewhat under £4,000. And, when we are able to announce such a fact with respect to England, I think we shall demand a jubilee. But not only has the present depression some mitigatory features; there are connected with it some things which mark a positive improvement. There is not only a greater searching of heart amongst all genuine christians, but also a deeper conviction, on the part of all the missionaries, of the necessity of a more accurate knowledge among the people. They now perceive more distinctly than they ever did, that the season for scattering the seed with a bold hand over hill and dale, has given place to that in which they must address themselves to the less exhilarating but essential toil of casting up the furrows, confirming the roots, and displacing the choking thorns, that they may have, not only the green blade and the tall stem, which they have long had, but the full corn in the ear. Many churches which had extended themselves beyond all possibility of pastoral superintendence, and even instruction, except of a most partial and unfrequent kind, are becoming divided into separate communities, each with its own minister. In most of these churches Bible classes are taught by the pastors and their wives; and I would say of the latter, that we found none of them in zeal, "a whit behind the chiefest of the apostles," and in some churches, the congregations have salaried scripture readers, who devote their whole time to the work which their names indicate. That important class of men, too, to whom a great amount of success is to be attributed, those called leaders, are now undergoing a steady improvement. I cannot pass by these good men without

giving expression to my conviction of their general faithfulness. The propriety of their very existence, as office-bearers, has been questioned; but nothing could indicate a greater want of acquaintance with the circumstances that called them forth. Nothing could have been done without them; and, accordingly, we found every denomination bringing them into requisition; Wesleyans, Independents, Presbyterians, Moravians, and evangelical clergymen, all employ them, although variously naming them helpers, rulers, elders, scripture readers. Nothing in the West Indies gave us greater pleasure than to witness these good men devoting so much of their time, and of the energies of their minds, to the superintendence, and, as far as they could, to the instruction of the people. If you were to enter the cottages of some of them, you would see stretched across the rafters, under the rude palm thatch, a number of forms, generally of their own construction, which are brought down and made to occupy the whole of the floor two evenings in the week, for the general meetings of the districts; and every morning before the sun is high enough to light their way or to chase the dew from the dripping trees, you would see the devout people all coming in to hear the scriptures read, to offer their morning praises, to supplicate help for the day's conflict, and then to issue forth to their labours on the estates and provision grounds. What could the missionaries do for these remote dwellers in the glens and on the rocks without such guardians? That these poor men are unlearned, except in that lore "which angels desire to look into," is no fault of their own. That not more (as I confess I was a little surprised to find) than one-third of their number can even read the scriptures, serves but as a memorial of that Egyptian darkness in which they spent their youth, and from which they were delivered only by "a mighty hand and an outstretched arm." These men, who sustained unshaken the first shock of persecution, receiving in their bodies the marks of the Lord Jesus, and who must always be regarded as the confessors of the first age of that sable church, are already assuming the signs of advanced life, and are passing to their reward; while the missionaries, with scrupulous regard to their feelings, and yet with a proper consideration of the

requirements of the new state of society, are assisting them, and gradually supplying their places with men of more varied qualifications, likely to secure a wider influence over the instructed youth; and if their most earnest endeavours for this purpose meet with success, one great essential stone is laid in the foundation of their second temple. Besides these, there are others on whom they are fixing their anxious attention, with a view to the duties of the ministry. The necessity of pastors for the people, of their own colour and lineage, is becoming every year more urgent. The missionaries have never neglected that work, although many in England have wondered that they should have made so little progress. I acknowledge myself to have been among that number. Never till I reached the spot, had I a just appreciation of the difficulties in the way; never till then did I so clearly perceive the extent to which the education of the people in civilized countries has been carried on in the persons of their ancestors,—the extent to which qualities, which we deem natural and innate, are the result of subtle influences in society, the operations of which we cannot detect, and of which we cannot tell whence they come or whither they go. Of all these hereditary advantages the people of those lands are destitute. The entire population stands intellectually at zero. Every man must rise in his own person from that point; a circumstance which not only renders the process of elevation more tedious, but has a tendency,—and he who wonders at that tendency is, I fear, but partially acquainted with himself,—to charge the individual so distinguished from the surrounding multitude with so much vanity, as materially to interrupt his usefulness. Until the standard of education be raised universally, there will always be great obstacles in the way of a highly qualified race of native pastors. Yet a beginning has been made, and well made. Upon the brow of a green mountain, surrounded by scenery lovelier, I should not wonder, than that Academus so celebrated in classic song, stands our college for the education of a native ministry. It is presided over by a highly qualified individual, our oldest missionary in the West Indies. Every year the class of young men improves. Those at present studying there—and some of them we ex-

amined previous to their admission—appeared to us in the highest degree hopeful. At the ordination of one who had finished his course we attended, and the confession which he read, in point of language, of consecutive statement, and of comprehensive thought, I have never heard surpassed at any similar service in this country. When I think of the good manners and intellectual aspect of these academicians, I cannot but say that the notions which most of us have derived from our nursery pictures, of the appearance of the negroes, is altogether erroneous. We figure them—I once did, and many still do—as men of no foreheads, of extravagant mouths, of preposterous nostrils,—when such cases are almost as rare as they are in England. A large majority are men of the noblest mould. But with respect, last of all, to that elementary, popular education, which in one sense lies at the basis of all permanent improvement, I regret to say that the missionaries appear to have considerably over-calculated the estimation in which the people would hold it. They thought that by building excellent school-rooms, and bringing over from England teachers, male and female, highly qualified, they would speedily spread the blessing. But in that they were mistaken, and now they find,—what I am afraid we, in this vexed England, are doomed to find—that a splendid educational apparatus is one thing, and the disposition of an ignorant population to avail themselves of it, quite another. They find, now that their school-rooms are miserably filled, and the great majority of their schoolmasters occupying the situation of pastors, that instead of relying upon one sudden stroke, they must call into operation an agency which no legislation can produce, of which the part shall be to enter the homes of the peasantry, and to track the footsteps of the children wherever they roam, perpetually and patiently endeavouring to awaken the desire of improvement, and alluring to habits of application. Of course, there is little in this to excite or bewitch the imagination, little that is akin to that magical rapidity with which we now aspire to accomplish everything. But it is the penalty which, in all countries, is exacted by centuries of neglect, and the only condition upon which ignorance will relax her death-grasp. That agency is rapidly coming into

operation; and in some years, perhaps in another generation, if we have reasonable patience to wait, we shall find the work accomplished. I must not detain the meeting from the more valuable statements of my esteemed friend, but I must express the conviction in which I know he will unite, that we have just reason for gratitude for the results of missions among this interesting people. When I compare them with what I saw of their own race in the republic of St. Domingo, during a deeply interesting visit to that island, which I dare not now ask the meeting to permit me to describe, and above all, when I compare them with those miserable captives whom we together saw in the capital city of Cuba, in the streets and squares of which our ears were for the first time assailed by the clanking of chains, and with what was, in some degree, even worse, for the chain is somehow associated with the decisions of justice—with the sound of the whip, that horrid symbol of the oppression and dehumanization of man, then no language could utter our estimate of that work of mercy, in which we have been permitted to take so large a part. I have not attempted to conceal the present state of religion, but to speak honestly, although not despondingly. For who can question that the churches have sunk under this wave of trial, only to emerge in greater purity? If the ministers are united in counsel, and in self-sacrifice,—and there never was greater union among all religious denominations in that island than at present—if the British churches continue their sympathy and their prayers,—now, if possible, more indispensable than ever,—it is not permitted us to doubt that the conflict now begun, and only begun, will end in conquest, and that the promise, that the gates of hell shall not prevail against the church, which has been already so nobly fulfilled in the past annals of the people, shall meet with a still more signal accomplishment.

The Rev. J. ANGUS then rose and said: I am sure I concur most heartily in the feelings of this meeting in welcoming me home again with my respected friend and brother who has just addressed you. I join in that feeling with more earnestness, perhaps, than you can do, from a knowledge of the peculiar kind of danger to which during our journey he was exposed. For my own part, I

confess I have a strong feeling that the church at Liverpool also owes to the Baptist Missionary Society a noble contribution, from the fact that he is here to-day. I never saw a man so strongly devoted, in interest and in feeling, to the condition of the people in Haiti; and more than one letter expressed to me, and wished me to express to the committee, their desire that our brother Birrell would return. I rejoice on our account that he is here, as I should have rejoiced on theirs had he remained. I rise to address this meeting, as may be supposed, under very peculiar feelings, and with a deep conviction of my need of divine help, that I may speak with all boldness and with all integrity, doing injustice neither to our brethren, nor to this meeting, nor, most of all, to the common cause of our Redeemer. Bear with me, and give me, whilst I speak, your sympathies and prayers. I need scarcely tell you that for the last nine or ten years at least, the Baptist Missionary Society has been anxious, sometimes on one ground, and sometimes on another, to send a deputation to Jamaica. They applied to my late honoured predecessor without success, and to not less than a dozen brethren, but their applications failed; and now, last of all, a deputation has gone forth on behalf of the committee, and of the churches connected with our body throughout this country; and I desire to acknowledge, in the face of this meeting, that that deputation is owing chiefly to the kind sympathies and the generous help of one of the Treasurers of our Society. I believe that, humanly speaking, that deputation would never have gone but for our friend, Mr. Peto; and I desire now, in the name of my brethren, and in my own name (and may I not add, in the name of this meeting?), to thank him, and to join in united prayer to God, that he would be pleased to enrich him in his own soul and to recompense to him again all that he has done, and given, and felt in connection with our mission. Independently of the successful or unsuccessful results of our mission, I cannot withhold the statement of my conviction that such deputations will confer, if they are repeated, a greater blessing upon our churches both at home and abroad than it is easy to conceive. I trust that this will be but the beginning of a system that will be continued in future years. The objects of our visit,

as set forth in the letter of instructions we received, are many of them of a business character. We were to assure our brethren of the deep interest taken in their labours by their English friends; we were to explain things which were misunderstood; we were to correct impressions which, as we thought, had been hastily and unjustly formed. We were to ascertain on the spot the state of property and deeds, to attend to various minor questions of business, and generally to make the fullest inquiry into the condition of the churches, and, so far as practicable, of the island. There are some things which, in going to Jamaica, we need to unlearn. If I were to say that we had turtle for dinner you might deem us extravagant; but if that we had bread and cheese, you might deem us economical. In truth, however, the economy would be exercised in the first case, and the extravagance in the second. If I were to say again, that the houses of our missionaries were floored with cedar, and had doors of solid mahogany, hinges of brass,—or, as one friend gravely reported, of gold,—they might be supposed on that account to live expensively. The expense, however, would really be, on the long run, in using common English woods instead of the hard, beautiful wood of the island: and if I were to say that every missionary has, at least, one horse—and that many have even horses and a chaise—they might be set down as gentlemen in some other sense than the one in which all christians aspire to that name. The fact is, that without horses they cannot attend their stations, or move a mile from home, or obtain the commonest comforts of life, or hold any intercourse for counsel or sympathy with their brethren or friends. Horses are not luxuries, but essentials; and if you will not allow your missionaries a horse, you may call them home. If, again, I were to say that there are many thousand members of the church who cannot read, you might suppose them disqualified for their position, and extremely ignorant both of truth and duty. But, however decisive against them such ignorance might be if they lived in our own country, in Jamaica it is found to consist with great shrewdness, intelligence, and considerable bible knowledge. Whether it be, that by doing God's will, according to the amount of their light, more light has been obtained, or whether it be that,

not able to read, their ears have become more sensitive, their minds more thoughtful, and their memory more retentive, the fact is, that there are many leaders and members who have accurate scriptural knowledge, are eminently qualified for their office, can repeat whole chapters, and even correct the younger members of the class in reading the scriptures, though not able to read themselves. The deputation were received by our churches and brethren with a cordiality and a degree of affection that I feel myself altogether unable to describe. I cannot conceal from this meeting that we had our fears whether there might not be some coldness, some indifference to our visit, some suspicion of its purpose, and I now desire to confess, that in these respects we were wrong. Everywhere the houses of our brethren were open to us. The church-meetings, the books, and the secrets, if they had any, were most freely disclosed, and a fuller exhibition I believe it is impossible to conceive. The respect and affection with which the churches in Jamaica regard the committee of the Baptist Missionary Society were most gratifying to us. It was imagined that the committee could do anything they pleased; and if Mr. Birrell and myself had remained in Jamaica till we had settled all the business, public and social, that was brought before us, we certainly should not have returned till another year. I have, however, in my own mind a most deep conviction of the responsibility resting upon the Baptist Missionary Society in consequence of this feeling. I believe, whether wisely or unwisely, justly or unjustly, this society has more power in the island of Jamaica than even the House of Assembly itself. One only fault did these friends find with your deputation. The only one, at least, of which I heard. They no doubt stated others, or would have done so, if they had known the imperfections of one of the deputation at all events, as I know them. "In one thing," said Mr. Finlayson, of Brown's Town—the man who was repeatedly flogged, in the days of slavery, because he would not give up praying—"in one thing you dissappoint us. We know the Baptist Missionary Committee have no earthly head, for they are all brethren: but we did expect to see old men with grey hairs," said he, "like mine. Your hair, however, is dark, and not grey: but

I see," he added, "how it is; you have got the grey hairs inside," a compliment I must personally disclaim, but which I believe to apply most accurately to my friend and colleague, Mr. Birrell. It is natural, on an occasion like this, to look back on the history of this Mission, and ask, are you satisfied with the results, and do they justify the large expenditure of funds and of strength you have devoted to it? Since the first missionary arrived in Jamaica, some thirty years ago, the society has spent on Jamaica more than £130,000. Upwards of fifty missionaries have been sent forth, eighteen of whom have fallen martyrs to our cause in the high places of the field. A large expenditure when viewed in the bulk; and yet but small. We gave six millions to redeem Jamaica from slavery, and we can hardly grudge £130,000 to bring her to God. Two hundred thousand pounds a-year for ever is the price of Jamaica emancipation, and £5000 a-year, for thirty years, is our gift to an object immeasurably nobler, and which has been attended with such blessed results. And let us mark these results. In 1830 there were in trust sixteen properties in Jamaica in connexion with our missions. In 1840 there were thirty more, or forty-six in all. Now, in 1847, there are forty-nine more, or ninety-five in all. These properties include sixty-three chapels, twenty-four school-houses, fifty-nine dwelling-houses for ministers, and 516 acres of land; and the whole has cost not less, certainly, than £130,000, exclusive of nearly £20,000 worth of property destroyed by the whites in the time of the rebellion. Here, then, is one result. If our missionaries had had no hand in emancipation, had conferred no blessings upon the people in the form of instruction or temporal comfort; if no souls had been converted to God, there is yet, at this moment, property set apart for the religious training of the people, and thus set apart through our instrumentality, that costs as much as all our contributions. If nothing spiritual had ensued, still it is there, to become in the hand of God the means of the future instruction and the salvation of the race. It must be confessed that the style of these buildings is not all we might wish. It is even difficult to name it. I am sure it is not Grecian. I think it is not Gothic; but whatever it be, it is full of interest, and highly characteristic of its

origin. It tells plainly who were the builders. The men who occupied the pulpits either handled the trowel and plummet, or at least spent their time among the workmen and planned the buildings. Coultart, and Knibb, and Burchell have all left behind them the proofs of their skill; and we learned to love the places the better where the impress of their genius was so frequent and visible. The engineering and architectural ability which their chapels often display, especially in effecting enlargements, is very striking. Additions to the back or front were obvious enough, but not always practicable. In some cases our brethren have added a lofty aisle to one side of a low-roofed building, in Eagle Street style (if our friends will forgive me coining a name). Sometimes you find fronting the pulpit a deep square cavity opening into a large room below, where you catch a glimpse of half your congregation. Sometimes the chapel was enlarged by increasing the height and adding a gallery; sometimes by removing part of the floor and forming a basement. In fact, the chapels have all the imperfections (and interest too) incident to the circumstances in which they were built. But they have qualities of sterling worth. They are admirably adapted for their purpose, and they are filled. They are nearly all large and substantial—they are erected where they ought to be, in towns, at the corners of the streets, not in courts and lanes, and on the hills, accessible and visible to all. As we watched the people on every side winding through the valleys to the place of meeting, the words of Dr. Watts struck us with fresh beauty:—

"Up to his courts with joys unknown,
The holy tribes repair."

So admirably are those localities chosen along the roads and coasts, that more than one military authority has said, that if the surveyor-general were commanded to select the best military posts in the island, either in the interior or on the coast, he would certainly fix upon the sites which have been purchased for chapels or houses by baptist missionaries. Nearly every chapel, let me add too, has its ministers house and school; many a minister's house has its ten acres of land. I say again that a nobler boon was never given to any island by any society in the missionary history of the church; and you are recompensed in chapels

alone for all you have given. You are aware that it was one object of our visit to place this property on a more satisfactory footing. According to most of the deeds, which were framed in the days of slavery, or before churches were formed, the appointment of the pastor was with the committee. This appointment will now be given to the people; while, at the same time, in all deeds, provision is made for securing the property for the general use of our body, and the object for which the chapels were built. When the deputation landed in Jamaica, fifty-six deeds had been recorded; thirty-nine more were prepared during our stay, including twenty-six chapels, eight schools, twenty-four mission-houses, and 295 acres of land. It has already been stated that we were empowered by a friend or two in this country to give aid to our brethren, if we found it necessary (as was expected) to aid them. On reaching Jamaica, we deemed it desirable to examine the accounts of the chapels before we proceeded to help them. We then formed our plans. The chapel-debts in the island amounted to about £8500—a small sum on so large an amount of property; but part of it was pressing severely upon our brethren, especially upon the widows of honoured missionaries who were personally responsible for it. We then appealed to the churches, and by giving £1800 we induced them to contribute or become responsible for another £1800; and we induced various friends to relinquish claims to the amount of nearly £1400 more; so that our £1800 diminished the chapel-debts by £5000, leaving the entire debts under £4000; a quarter part of which is not pressing at all. To complete chapels now in progress, we also gave about £400, on an equal amount at least being contributed by the people. Our £2200, therefore, has conferred on the island an advantage represented by £3800. The gratitude of the people, the relief to the minds of our brethren and the widows of the missionaries, cannot be represented by figures at all. But these are the material results of the labours of our society: of great value in themselves, and yet more valuable as the means of the future education and improvement of the people. Spiritually, the results are not less important. Thirty years ago, when our mission began, there were a few baptists in the island. Our

brethren laboured with zeal, though with but little success. At the end of thirteen years their churches numbered 5000 members; in fifteen years, or just before the rebellion of 1832, they numbered 10,000 members; and now they contain upwards of 30,000. Twenty thousand at least have passed into glory; and 30,000 remain. All the churches to which they belong have been formed and matured in thirty years; a result which, if it be as real and spiritual as it is apparently glorious and impressive, must fill all our hearts with gratitude and encouragement. The secondary causes of this success I cannot refrain from naming, because they are in themselves of interest, and also of great practical value. Everywhere in Jamaica the minister is known as the protector of the people. He stood by their side when, in the days of slavery, they were flogged for praying. He lifted up his voice against the iniquities of that system, till, by the religious feeling of British christians, it was swept away. He has aided them to make equitable arrangements with the planters. He has measured out with his own hand the sites of the negroes' cottages and gardens. He has recorded their titles. He is now sometimes their lawyer, sometimes their physician, and always their friend. No man will assert that this constant interposition, on the part of our brethren, has, in every instance, been wise,—that would be to claim for them superhuman prudence,—or that such interposition is generally desirable. Manly independence and self-sufficiency on the part of the people would obviously be preferable. The true defence is, that such interposition was necessary to the very being of our churches. Without it, the churches would have been scattered, the people robbed, and peeled, and oppressed, and the very name of emancipation would have proved a mockery, a delusion, and a snare. Not to have interposed when they alone could have interposed, would have been to side with the wrong-doer, and to alienate the affections of the people; and it has had, in the issue, some happy and important fruits. It has taught the people to honour our brethren, and then to honour the religion which, in the person of the missionary, had proved itself so friendly to their interests. Another secondary cause of success has been the union subsisting in the churches. There is no jealousy, no

quarrelling, no suspicions. At the very time when our brethren had differences between themselves, they concealed them from the people; and till recent unhappy disputes on one side of the island, quarrelling between sister churches was unknown. "We are all one concern," said one of the members of a church on the north side. "Falmouth, and Brown's Town, and St. Ann's Bay, never fear trenching one upon another. It's only one church, and we are all brothers." The last cause of success, which has often occurred to me, has been the simple evangelical character of the preaching of our missionaries,—like Andrew's preaching,—their message has been, "We have found the Messiah,"—and its great object, to bring their hearers to him. The spirit of discussion, so common and perhaps so necessary in the east, they have never allowed. The doctrine of the cross, especially in its aspect on the sinner, and in relation to his justification, was ever upon the lips of Burchell, and Knibb, and others. Christ was all their theme, and his doctrine proved the power of God, and the wisdom of God, in the conversion of thousands. Now that these thousands are converted, it is perhaps obvious enough that a more comprehensive exhibition of divine truth is required. I believe our brethren feel that—while Christ for us, is part of the gospel—it is but part; and that Christ for us and Christ in us, is the whole. I doubt not, however, they will adapt themselves to the wants of the people; and, in the meantime, we can but thank God that the one principle of salvation, by the blood of the Lamb, was so dear to the hearts of our brethren, and has become so mighty in their hands. I have but two remarks more to offer before I close these statements. In the first place, let me say that our brethren in the island of Jamaica would deplore, and every true friend of the Baptist Missionary Society and of these churches ought to deplore, if one single farthing more of the money of the Society were spent in that island. I will tell you the grounds of this declaration. Four and twenty churches raised for all purposes,—not, be it remembered, for salaries,—but the churches under four and twenty ministers raised for all purposes, in the worst year they have ever known, more than £10,000, which is more than £400 for each church. The income of these

churches varies from £150 a-year to £1200 a-year; and £400 is the average of each, be it remembered, for all purposes. Now, sir, I should venture to protest, in the name of three-fourths, nay, of nine-tenths, of the brethren connected with our churches at home, against the giving of a single farthing of money, contributed out of our poverty, to support the gospel amongst a people who are able to do so much. Look at the facts. Here is the church at Montego Bay. It is well known that the chapel cost £12,000, and it is without debt; and there is also a minister's house which cost £1000. I do not find fault with this outlay. The people raised the money themselves, and they had a right to spend it; but here they are free from debt, and able to raise from £600 to £900 a-year for all purposes. Their chapel roof needs to be repaired, and is coming down. The expense will be £500. There is not a man among them who could give any large amount. They have said to us, "Give us £200, and we will raise the rest." We exclaim, "Give you 200! Oh, no! we will lend you that sum, and we must have a bond to secure the repayment." The result is, that in one fortnight they raise £300, and they then claim the loan. There is no reason why other churches in that island should not do as much for themselves and their brethren. This I lay down as a first principle in all the future proceedings of the Baptist Missionary Society. But then, secondly, continue to give our brethren your sympathy, your counsel, and your prayers. Be it ever remembered, my dear friends, that Jamaica differs from this country essentially in this single particular: there is no public religious opinion in the island to sustain the ministry, or to shield ministers against misrepresentations. Christian ministers stand, so far as the island of Jamaica is concerned, nearly alone; and on this account they need your sympathies and your counsels all the more. We must be prepared most strenuously to make the people do their part, so far as pecuniary circumstances are concerned; but we must be prepared also to sympathize with our brethren, to advise them, to keep up written communications with them, and to do all that we can to help on their work and to cheer their hearts amid the toils and difficulties which they have to encounter. God grant that our

other fields of labour may have a share of the blessing which the island of Jamaica has received, and we shall then be repaid a hundred fold for all that we have done.

JOHN SHEPPARD, Esq., of Frome, said—
—I have great pleasure in proposing, and I am sure the meeting will feel equal pleasure in adopting, the following resolution:—

"That this meeting, on receiving their beloved brethren, the Rev. Joseph Angus, the Secretary of the Society, and the Rev. C. M. Birrell, after their visit to the churches and missionaries connected with the Baptist Missionary Society in the West Indies, takes occasion devoutly to express heartfelt gratitude to Almighty God, for the preservation of their lives, and of their health, for the protection afforded them in their various journeys and voyages, and for those valuable offices of christian sympathy and love, which he enabled them to discharge, so greatly to the comfort of those whom they visited. The meeting also would offer to their brethren the most affectionate congratulations, on their return to their native land, with the assurance of augmented esteem and love. Nor can the meeting omit to refer, with a deep sense of obligation to the generous munificence of that distinguished friend of the Society, by whom the deputation was entrusted with so large a sum, from which to minister to the pressing necessities of some of the Jamaica pastors, and by whom the expense of the deputation has been guaranteed. And, in conclusion, that this meeting reviews with satisfaction the steps taken by the committee in the appointment of the deputation; and ventures to express its earnest hope and belief that the benefits resulting from it, will, under the Divine blessing, continue to be experienced for many years to come."

Mr. Chairman, I feel sure it would rejoice a departed friend of mine, the venerable Mr. Hughes, the friend of your parents and of your forefathers, to see you in that position. I rejoice, sir, not merely that you occupy the chair, but that you are so well supported; that you have on your right hand so effective a friend (Mr. Peto)—I will say so eloquent a friend, of the cause, for, after all, elquence consists in deeds, and not in words. I rejoice that in this age of speculation and railway locomotion, there is apparently another kind of locomotion, at least in one individual heart; and that, together with the electrical movement to which the gentleman in question is so largely contributing, there is an enlarging of spirit on his part, and that though we

may have contractors in our day, they seem not to understand contractedness.

JOHN L. PHILLIPS, Esq., of Melksham, said—I heartily join in the gratulations expressed at seeing our friends who have returned amongst us in peace and safety this day. I am quite satisfied that we could not have sent two better men from this assembly, if indeed we could have sent two men equal to them. The description given of one of our friends,—the honoured Secretary of this Society, by his fellow-traveller,—is, that he was the best man of business he ever met with in his life. We were very fortunate in engaging this “best man of business” to go out to Jamaica; but he was accompanied by a friend, who, I have no doubt, was equal to himself. It becomes me to speak with delicacy of the other part of this motion; and I will, therefore, simply say, in reference to my excellent and esteemed friend Mr. Peto, that those who honour God, God will honour.

The resolution was then put and carried, and the collection afterwards made. Several munificent donations were announced.

The Rev. W. FRASER, of Lambeth, made many stirring remarks, and said; Besides the multitudes in India, there are 350,000,000 of perishing souls in China, and there is not yet a single agent of this Society in that vast territory. This will not do; it must not be allowed to continue. Yet is our position one of difficulty. If a man offer himself we have not money wherewith to send him out. Let us all view this matter as one which devolves upon us great responsibility. Let our people at large, of every class, be properly awakened on this question. Why not have a Juvenile Society in connexion with every church in England? I know a Juvenile Society in connexion with a certain church. Up to the first year of the Society's existence the church had raised annually the sum of ten or twelve pounds for the Mission. A Juvenile Society was then established, and in the first year it realized £60. “Oh,” said some of the prophets, “they will never get £60 again.” The next year came, and the sum realized was £95. “Oh,” said the prophets, “a pressure has been brought to bear upon them, and they will not raise it another year.” The following year came—the Society raised £146, and the prophets

prophesied no more. This year the subscriptions reached £157. And are the dear young friends themselves any the worse for it, think you? Quite the contrary. Many of these young people have themselves been blessed by the work in which they were engaged. Is it not a fact—I appeal to the pastors of churches—is it not a fact, that it is high time that our people should be taught to give? They cannot be taught too young. Will you excuse my reading a few lines written by a lady far advanced in life. Her son is an honoured agent of this Society.

“There's a voice upon the waters,
Deeper than the sounding sea:
'Zion, wake thy sons and daughters,
Heaven and earth are in the plea!”

‘Tis the King Messiah pleading
For the ransomed of his blood;
‘Tis the ransomed interceding
For thine help across the flood.

Bid the heralds of salvation
Hasten to the distant shore,
Visit every land and nation;
Let thy banner stoop no more.

There's a voice upon the waters,
Deeper than the sounding sea:
'Zion! wake thy sons and daughters,—
Heaven and earth are in the plea.”

W. H. BOND, Esq., of Truro, said—I shall return to Truro with no common sensation. I shall be able to tell that I have heard speeches here to-day which are well calculated to thrill the heart of every baptist in England. One expression fell from our excellent Secretary which especially deserves to be remembered and recorded: I refer to the observation, that the success of our missionaries in Jamaica has arisen from the preaching of the cross. Oh, that we may all of us bear this in mind, that the congregation may not expect anything better, and that the minister may provide nothing else, than the preaching of the Cross. I also feel thankful to our Secretary for having spoken so effectively of the scenes which he has witnessed. I have myself witnessed scenes of a different kind in Jamaica. I have heard the sound of the lash and the rattling of the chain; I have seen blood streaming from the backs not only of negro men, but of negro women also, the slaves of those who had no hearts to feel for them, no compassion to bestow upon them. I am thankful that the scene is now changed, and that the ministers of the gospel can go amongst the inhabitants of these islands preaching the un-

searchable riches of Christ, and not fearing what man may say unto them.

Mr. Peto, after a kind reference to the senior treasurer, Mr. Gurney, said—I regret that Mr. Birrell, did not dilate on what he saw and heard at Hayti, because I believe that had he done so you would have been more convinced than ever of the necessity of extending the operations of this Society. You will recollect that about eighteen months since, two missionaries were sent out—Mr. Flanders and Mr. Francies. The first returned on account of ill health, the second was removed to his reward, and our mission, therefore, might be supposed to be altogether in abeyance. But not so. In the good providence of God, while these two missionaries were in France, perfecting themselves in the language, with a view to their work in Hayti, they met at the house of a friend, a lady, who expressed great anxiety to accompany them; and as she had a perfect knowledge of the language, and other qualifications, the missionaries were induced to say to her, “Come with us!” But there was one obstacle,—she was not a baptist, but a member of the church of our beloved friend, Mr. Jay, of Bath. What was to be done? That good man, Mr. Francies, said to her, “You shall never want;” and upon that simple assurance did the lady go forth to aid in the mission. She is there now; and hear what was witnessed by our friend, Mr. Birrell. During the time that elapsed before the arrival of Mr. Birrell, she had herself constantly managed to carry on the services of the chapel. Not that she did this in an obtrusive way, for Mr. Birrell says, that he observed in her all that innate modesty and retiring grace which is the ornament of woman; but she had taken under her instruction a youth, who was able to read sermons, and she herself conducted the devotional part of the service. Ought we not to magnify the grace of God in her? I wish to state that our friend found the door open in that island in a most remarkable manner. He says, that wherever he went he was received with open arms by the people; wherever he had announced himself he was met by a large congregation. I will give you one instance. Notice was given in a village that, on Christmas-day, he would, assisted by Miss Harris, hold a public service under a large fig-tree. On pro-

ceeding to the place, he found the people pouring into a Roman Catholic cathedral, and he imagined that he should have no one to hear him. He soon found, however, that the people, in their simplicity, had gone to the cathedral expecting to hear him. On discovering their mistake, they nearly all came out again, the priest himself being of the number. Mr. Birrell had a most attentive congregation; books were asked for most eagerly; and everything seemed to indicate a people prepared for the reception of the gospel. In another place, the commandant of the district opened his house to him, and sent to the officers to announce a service. There was a full congregation; and he afterwards gave away a number of Testaments, including one bound in a peculiar manner for the commandant himself. On coming next morning to take his leave, Mr. Birrell found the commandant seated in the midst of his family, reading the New Testament to them and to his officers, altogether a goodly company of twenty-five or thirty. When such is the state of things, we must not be content until we have sent to occupy this field. On the subject of India, the minds of your treasurers, secretary, and committee, are most anxiously occupied. There is a missionary accepted, but we do not know how to send him out. The band there is weakened, and calls are made upon us every month for assistance. It will be useless to hold these meetings if we do not take steps for aiding our brethren in the work. I cannot take leave of you, my brethren, without asking you to bear us constantly on your hearts during the ensuing year. It is my happiness to be associated with a treasurer, with whom I am one in heart. We have a secretary whom I love as much as I can love any one; and although we work him far too hard, yet I am happy to say that nothing is at any time left undone. I am happy to say, too, that we are exceedingly happy in committee. We are there all of one mind and one heart. We are in a state of the most friendly alliance with kindred societies; there is, in fact, a constant interchange of a kind fraternal feeling. What, then, wait we for?—the blessing of the Lord; and that will be vouchsafed if it be only sought for earnestly by you.

A verse of the lines read by Mr. Fraser in his speech was then sung, the Rev. Dr. Steane pronounced the benediction.

RELIGIOUS AND BENEVOLENT SOCIETIES.

The limits of the *Baptist Reporter* will not admit of our giving even an abridged report of the meetings of the numerous societies for pious and charitable purposes, whose anniversaries are held in London, during the months of May and June; yet being anxious to interest our readers, we have compiled with much care and pains a Tabular Statement of the Income and Expenditure of the following Religious and Benevolent Societies of great Britain for 1847.

SOCIETIES.	INCOME.			EXPENDITURE.		
BIBLE SOCIETIES.						
	£.	s.	d.	£.	s.	d.
Bible Translation	2125	16	1	2050		
British and Foreign Bible.....	117,440	9	3	128,525	5	3
Naval and Military	2559					
MISSIONARY SOCIETIES.						
Baptist Foreign Missionary	28,223	11	7	26,399	2	0
Baptist Home Missionary.....	5119	1	0	5118	2	6
Baptist Irish	2283	11	7	3913	3	10
British and Foreign Sailor's	2128	0	0	2044	19	8
British society for the Propagation of the Gospel among the Jews	2286	0	11	2255	18	8
Christian Instruction	715	18	0	779	4	0
Church Missionary.....	116,827	18	11	92,000		
Colonial Missionary	2500	2	3	2752	17	11
General Baptist Missionary	2133	6	10	2315	7	1½
Irish Evangelical	2679	19	3	3277	4	5
London City Mission	13,934	7	0			
London Missionary.....	76,319	7	1	75,724	6	11
London society for Promoting Christianity among the Jews	29,046	0	6			
Wesleyan Missionary	115,762	3	2	111,534	8	8
SCHOOL SOCIETIES.						
British and Foreign School	14,742	11	10	14,463	19	0
Foreigners Evangelical	362	8	2	288	9	4
Irish Society of London.....	9681	6	9	8420	0	2
Ragged School Union	824	6	10	651	7	11
Society for Teaching the Blind	1197			1138		
Sunday School Union	1575	10	4	1372		
MISCELLANEOUS SOCIETIES.						
Aged Pilgrim's Friend society	1101			1808		
British Anti-State-Church Association	1429	7	0	1368	6	8
British and Foreign Anti-Slavery society....	1715	13	6	1426	6	4
Domestic Servant's Benevolent Institution ..	1189	3	0			
Indigent Blind Visiting society.....	723	1	0	826	6	6
National Temperance	2973	11	9			
Peace society	2147	19	10			
Religious Tract	59,416	3	9			
Scripture Readers society	3385			3182		
Society for Promoting Christian Knowledge (contributions)	23,080	8	2			

Poetry.

SHEFFIELD CEMETERY.

Two summers ago I paid a passing visit to this very populous and interesting town. What a change in five and twenty years! I visited the splendid Botanical Gardens, and then walked down the valley and ascended the Cemetery on the opposite hill. For, like Jerusalem, Sheffield is built on a hill, surrounded by higher hills on nearly all sides of it, so that in walking its streets you have a pleasant view of them. There, in that Cemetery, I wandered for a long time. Many whose mortal remains rest there I knew, and I sought for their resting-places with intense interest. It was at the fall of the year—a fitful morning of showers and sunshine—the leaves were changing their hues—some had begun to fall—the flowers were fading away—many were already dead. All this conspired to aid contemplation, and render the visit mournfully pleasing. I cannot forget it, for it made a strong, perhaps an indelible impression on my mind. One glorious scene I well remember. I could have fain called the venerable Poet from his “Mount” of retirement and repose to witness it, and give it permanence in poesy. A heavy shower had passed by, and the dark cloud was now on its way over the town and the park hills beyond, when suddenly the sun burst forth in blazing power and formed one of the finest rainbows I ever beheld, spanning with its “triumphant arch” the whole of the hill on which Sheffield stands. I never saw a more magnificent spectacle! But it soon passed away and left me among the tombs, from which I could fancy I heard a voice saying, “Such is your life! It is even a vapour, that appeareth for a little time, and then vanisheth away.” I copied from two of the tombs the following:—

George Bennett,

BORN 1775—DIED 1841,

Who in company with Dr. Tyerman circumnavigated the globe on behalf of Christian Missions. Voyaging and travelling, in eight years, ninety thousand miles. On various parts of the monument are the following inscriptions. The first is a noble declaration made by himself. The verses we need hardly say are by his bosom friend, James Montgomery.

“After an honest comparison of multitudes of persons, of nearly all climes, colours, and characters, I am enabled and by a love of truth constrained to bear this humble and sincere testimony to the paramount worth of the gospel of God our Saviour.”

That having traced the Globe around,
And searched from Britain to Japan,
I still have no religion found
So just to God so safe to man.

One prayer I have, all prayers in one,
When I am wholly thine;
Thy will, my God, thy will be done,
And let that will be mine.

All-wise, Almighty, and All-good,
In thee I firmly trust;
Thy ways unknown or understood,
Are merciful and just.

A pilgrim through the earth I roam,
Of nothing long possess,
And all must fail when I go home,
For this is not my rest.

Write but my name upon the roll
Of thy redeemed above,
Then heart, and mind, and strength, and soul,
I'll love thee for thy love.

Rev. xxii. 3, 4.

What meet memorial to his name
Shall love and friendship raise,
That which was once his dearest aim,
That which is still his praise.
Let this enduring stone record,
“He was a servant of the Lord;”
And now we humbly trust, through grace,
Dwells where his servants see his face;
His name upon their foreheads bear,
And his eternal kingdom share.

William Parker,

A benevolent christian gentleman, to whose memory a monument was erected by the merchants of Sheffield. These lines are also by Sheffield's venerable Poet.

To kindred, friends, and townsmen dear,
A christian merchant slumbers here,
Who found, while goodly pearls he sought,
One pearl of price—surpassing thought.
Reader, do likewise: He who finds and buys
That pearl, though he sell all he hath, is wise.

Reviews.

A CONDENSED HISTORY OF THE GENERAL BAPTISTS OF THE NEW CONNEXION,

Preceded by
Historical Sketches of the Early Baptists,

BY J. H. WOOD,

With a Recommendatory Preface,

BY J. G. PIKE.

London: Simpkin and Co.; Leicester: Winks.

THE History of a people who have ever regarded the commandments of God in preference to the traditions of men, and who have held fast, with a tenacity that no earthly power could wrench from them, their right to perfect liberty, must be interesting and instructive—the philosopher will peruse it with interest, and the christian with advantage.

The records of this sect, everywhere spoken against, are obscure and rare. For many centuries the historian must gather them, not so much from their own writings, as from those of their adversaries and persecutors. In nearly every century, from the times of the apostles down to the German and English Reformatiions, as they have been called, the baptists are thus to be traced by their own blood, which they willingly shed in defence and support of christian freedom.

Their history in England becomes more distinct after the expulsion of popery and the establishment of protestantism, but yet, being a proscribed sect, their records are imperfect. It was not until the Revolution, or rather until the full recognition and settlement of the "Brunswicks" that the dissenters of England found safety or peace, and even then, for more than a hundred years, it was only of a partial character, and by sufferance rather than right—an act of indemnity being passed by parliament annually for their protection.

And yet, notwithstanding these unfavourable circumstances, much information respecting the baptist dissenters has from time to time been gathered together. This was collected about forty years ago, by the late Mr. Ivimey, into a History of the Particular Baptists, and by the late Mr. Adam Taylor into a History of the General Baptists, their researches being published respectively in two octavo

volumes, and at a high price. A "Condensed History" of either or both these sections of the baptist body was, therefore, for the sake of the rising generation, a thing to be desired. As far as regards the General baptists of England, this has been done—and very efficiently done in the small volume before us: and the Historical Sketches, together with the Notices of English Particular Baptists, which are introduced, will entitle the work to a wider circulation than it might otherwise have been expected to obtain.

For obvious reasons we have said little that is recommendatory of this volume, though we could honestly say much. We prefer, rather, to introduce a brief recommendation of it from a venerable servant of Christ, in whose decided piety, and sound judgment, we are persuaded all our readers will have perfect confidence.

RECOMMENDATORY PREFACE.

"My esteemed brother, the Author of this volume, requested an introductory essay from me. A multiplicity of imperative duties, and feeble health, prevented my complying with his request. But I cheerfully offer my humble testimony to the value of his little work. Though small in size and low in price, it must have cost him much time and great labour. An abundant mass of interesting details and of statistical information is included in comparatively a narrow space. There is much in this volume to interest as well as to instruct, and much that is useful for occasional reference. For baptists generally, it is a compendium of valuable information; and especially should it be welcomed by that branch of the baptist body for whose benefit it is particularly intended. Their ancestors had the honour of being the first, in modern times, to advocate the sacred rights of conscience. They did this almost a century before Locke advocated the views they had asserted. The honour of publishing the pamphlet entitled "Persecution of Religion judged and condemned," has been claimed by our Independent brethren, but the claim is unfounded in truth—it belongs to the General Baptists. This volume records the sufferings and faithfulness of these servants of our God.

I take the liberty of cordially recom-

mending it to christians,—to baptists, and more especially to the members of the New Connexion of General Baptists. Let the younger members of that body learn from this volume what their predecessors endured, in support of the principles they maintain, and to secure the privileges they enjoy; and let them learn to be followers of them who through faith and patience are inheriting the promises.

J. G. PIKE.

Derby, May 21, 1847.

ON SCHOOL TRAINING,

A Teacher's Qualifications, a State-paid Education, and an Elector's Momentous Duty.

BY PETER PROBE.

London: Ward and Co.; Manchester: Fletcher and Tubbs.

THIS is a stirring, stinging, stimulating thing. We furnish a sample from the introduction. The pamphlet may be had for a very small silver coin, and our friends who purchase it will not begrudge their pennies. Just some such spur as this was needed to move certain sluggish souls to action.

"The present is a momentous crisis in the life of nonconformity. It will henceforward become sickly and impotent, or robust, energetic and manly, in the ratio of constancy to principles.

Nonconformists—the government has tendered a bribe, which you have nobly repudiated—and both government and parliament have scoffed at your scruples—falsified your motives, and treated your remonstrances contemptuously. 4124 Petitions to the House of Commons, with 550,531 signatures, moved forty-seven only of its 656 members to hearken to their prayers! Such insult was never before offered by representatives to so large a body of constituents—but retribution is at hand, if you are faithful to your pledges. The approaching elections will place you in a position that will alarm your contemners by the manifestations of your power—so opportune a conjuncture never happened before; it will be an epocha in your history.

Be virtuous—be firm—be united, and the boroughs will yield to your sway—Bedford—Norwich—Leicester—and Wakefield, have already bowed to your decision. Your very passiveness is potent. Threats will not intimidate you; but beware of the seductive force of cajolery, and the bending influence of bias. What now, as far as concerns you, is the difference betwixt whig and tory?

The whigs have forsaken you, and are led on now, not by Charles James Fox, but by Charles James Blomfield. Do not then pusillanimously cling to their skirts. The conservatives, Lord Sidmouth and Sir James Graham, paid more deference to your will than the present premier of the House of Russell.

This address shall close with the truthful words of Dr. Campbell—"The Free Church, Methodism, Popery, Prelacy, all are duly represented; the neglect, the contempt, the insult of serfdom are the sole patrimony of the nonconformists."

'With the badge of freedom we walk in chains.'

BRIEF NOTICES.

AN ADDRESS ON THE RIGHT FORMATION OF CHARACTER, was delivered by Mr. Swan, pastor of the baptist church, Cannon-street, Birmingham, and is now printed for the benefit of the "Mental Improvement Society" connected with that place of worship. We hope every copy will find a ready sale, that two good objects may be secured—the advantage of the reader, and the benefit of the institution. Mr. Showell, of Birmingham, is the Printer and Publisher.

THE REPORT OF THE COMMITTEE ON LORD LINCOLN'S HEALTH OF TOWNS BILL, has been published by Charles Knight, London, and contains much valuable information. We notice this Report, and call the attention of our influential friends to its contents, from a conviction that the filthy and wretched condition of many in populous places, not only engenders vice, but presents one of the most formidable obstacles to the introduction of religion amongst them.

TRACTS ON BAPTISM.

A LETTER to the Rev. James Pringle, Newcastle-on-Tyne, by Mr. Robertson, late Presbyterian Minister, is intended to set forth the reasons which have induced him to leave his former friends, and adopt the principles and practise of the baptists. Published in Newcastle.

REMARKS ON INFANT BAPTISM, occasioned by an article in the Churchman's Penny Magazine, by Joshua Russell, minister of Lewisham Road chapel, Greenwich, is written in a calm and temperate style, but replete with sound argument and scriptural proof. Houlston and Stoneman, London, Publishers.

Christian Experience.

J. CHANNING PEARCE.

THE following brief particulars of one who was eminent as a devout christian of the baptist denomination, and also, as a distinguished member of the scientific world, cannot fail to be interesting to our readers.

J. C. Pearce, Esq., F. G. S., was born in 1812, and was educated for the medical profession. He afterwards settled at Bradford, Wilts., where he practised as a surgeon. While there he united with the baptist church in that town. In 1845, however, he removed to Bath, with the design of occupying his time chiefly in geological studies; which, from his early boyhood, he had prosecuted with passionate zest, and eminent success. His health had been declining for many months before his friends were willing to believe him past recovery. During his affliction, his mind, from first to last, was sweetly resigned to the will of God; excepting a brief period of hallucination, incident to the disease of which he died, (pulmonary consumption.) To the fear of death he appears to have been a stranger; nor did his usual cheerful interest in the concerns of his family and friends at all subside. He rebuked every temptation to murmur, by referring to the wisdom and benevolence of Jehovah, and every temptation to distrust the salvation of his soul, by appealing to the virtue of the cross. His entire and most happy reliance on the atoning sacrifice of Jesus was conspicuous throughout his affliction, and his last words were such as these, "Christ is with me.—He is always with me.—Christ is all in all." Thus did this estimable christian fall asleep in Jesus, May 11, 1847, in the 35th year of his age. By his premature decease his excellent parents are left childless, and his beloved wife and children widowed and fatherless; while numerous relatives and friends tenderly sympathize with these chief mourners, in sorrowing that they shall see his face no more.

Mr Pearce was a man of much general information, but by no means an indiscriminate reader. Indeed his habit was to read few books, except within the range of his favourite science. This was not so much the result of an exclusive taste, as

of necessary decision; for his mind was so tenacious of whatever it grasped, that he found exceeding difficulty in disengaging his thoughts from the topics of even a casual volume. Any work which he set himself down to in earnest he would fairly appropriate the whole.

His valuable museum has long been an object of attraction in the west of England. It has been repeatedly visited by the chiefs of geological science, who have uniformly expressed their admiration, alike of the specimens themselves, and of the masterly skill and unvaried patience with which Mr. Pearce had developed them from the clay or stone in which they were found imbedded. The Editor of the *Geological Journal*, in recent comments on a letter from Mr. Pearce, pronounces his collection to be one of the best in the kingdom, and further states, that Mr. Murchison, many years since, designated Mr. Pearce "the Mantell of the west of England." Professor Sedgewick, in April last, while inspecting the specimens, declared there were no others in existence comparable with some of these.

ZETA.

MRS. RACHAEL BURY.

On the morning of Saturday, May 15, 1847, at the age of 50, Rachael, the beloved wife of Mr. Henry Bury, of Salford, entered into the rest which remaineth for the people of God. On the 7th of December, 1840, she and a beloved son were baptized, and united to the baptist church, in Salford; this being the first addition to that church after its formation. The relation of her experience to the church was of a very interesting character. She had always been in the constant habit of attending the means of grace, and was often the subject of religious impressions, but a reservedness of disposition, or an unwillingness to rashly hazard her character for consistency, prevented her for a time from making a profession of Christ before men. That which led her to decision of character was a sermon preached by the Rev. J. Harbottle, of Accrington, from the words,—
"Make me to hear joy and gladness, that the bones which thou hast broken may

rejoice,"—Psalm li. 8, the sentiments of which appear to have been "a word in season" to her soul. From this period she cheerfully followed the footsteps of Jesus, and though of modest and retiring habits, was a living witness of the truth, and a bright ornament of the christian religion. Two things especially distinguished her character,—her unaffected humility and benevolence. She shone brightest in her own family—it was her peculiar sphere—and by a meekness, which secured respect and love, she made it a scene of comfort and delight. Her acts of generosity were always without ostentation and show; and several instances have come to light, in which they were perfectly unknown except to the benefactor and the blest. She showed mercy with cheerfulness, and in every deed of benevolence, seemed to act in the spirit of the injunction,—“When thou doest alms, let not thy left hand know what thy right hand doeth.” Her attachment to the cause of Christ in the church of which she was a member, was very great; and though physically unable to discharge any arduous duty, her liberal hand was always open to advance its interests.

For the last few years she was generally, more or less, subject to bodily affliction, but more so than usual during the last severe winter. She was thus prevented attending the means of grace, which was to her a great privation, but the realized consolations of God's word, and the evident tokens of the Saviour's presence, cheered and sustained her soul. As the closing scene approached, she was eminently prepared for it. Amidst her sufferings her chief desire was, to possess christian fortitude and patience, and to endure *all his will* without murmuring. No gloomy doubts and fears were permitted to disturb her mind. She knew in whom she had believed, and committed her soul into his hands, with a full and blessed assurance that she was safe for eternity. Her friends who waited round her dying bed say, it was a privilege to attend to one who was so happily weaned from the attractions of earth, and meetened for the bliss of heaven. Her concern for the welfare of her immediate relatives was intense, and, clasping her hands, she would often, in language peculiarly appropriate, implore the divine blessing to attend them through the journey of life. Her last end was emphatically peace,—the sting of death was taken

away, and with the serenity of the summer's sun, when sinking below the horizon, she took her leave of this imperfect and transitory world. May her memory be blessed to those who lament her loss, and all follow her as she followed Christ!

J. B.

WILLIAM STORER.

On the 27th of April, after a very short illness, Mr. Wm Storer, of Ibstock, departed this life in peace, aged 75, for more than forty years a regular and consistent member of the General Baptist church, Hugglescote, Leicestershire. Until the death of his first wife he had been a rigid churchman; but while the corpse was entering the church-yard, the clergyman was observed riding off from the sphere of his duty to a neighbouring village, where the festivities of the season would be found more congenial to his feelings. After remaining for some time in the church, the clerk proposed that the body should be taken home again till the next day, but a member of the Hugglescote church being present, our departed brother proposed that he should officiate. He gave out a hymn, the corpse was lowered, a fervent prayer was offered up, and the procession moved homeward, under the conviction that the service was quite as acceptably performed as if read from the accustomed document. The clergyman came down the next day to apologize, and offered to go to the grave and read the appointed services of the Church of England, but was informed that our friend was perfectly satisfied with the ceremony as performed by the baptist brother. These circumstances led the widower to reflection, and ultimately to attendance at the baptist preaching-room. Faith came by hearing, and he was at last induced to give himself to the Lord and to his people.

On the 7th of June, Hannah, relict of our departed brother, who had long been the subject of severe afflictions, followed him to that world where the inhabitants never say, "I am sick," aged 68 years, forty-seven of which she had been a worthy member of the baptist church, at Hugglescote. It is worthy of remark that the brother who officiated at the funeral of Mr. Storer's first wife is still living—the senior elder of the church—and took part at the funerals of our departed friends.

H. S. C.

The Spiritual Cabinet.

GOD WAS MANIFEST IN THE FLESH.—The manifestation of God in the person and work of Christ, and we are herefrom to learn what our God is, and what we may expect him to do for us. What Jesus was to those about him, such Jehovah is; what Jesus did and was willing to do, that our God is willing to do for us. In Jesus we see tender love, melting compassion, and gracious forbearance: mercy and power, rectitude and pity, holiness and long-suffering, justice and harmlessness united. Such is our God. Fury is not in him. Love is his name, and his nature. And can you slavishly fear such a God? Can you wilfully sin against and grieve such a being. Cannot you believe his word, depend upon his veracity, rejoice in his name, and expect from him every promised good? for this purpose his word was written, his name published, and Jesus died. Always look at God in Christ: attempt not to learn God from nature. "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him." "I have manifested thy name."

NO MYSTERY IN FAITH.—Faith, Belief, and Believing, are synonymous terms. They have just the same meaning in the bible that they have in the language of ordinary life; and as you know what you mean by these terms when you use them in common conversation, so you know what they mean in the bible. None of the inspired writers have given any explanation of what faith is; as soon would they have thought of explaining what it is to see, to hear, or

to walk. They did not teach men *how* but *what* they were to believe. "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

RIGHT FAITH.—Search the scriptures that you may know what you are required to believe; and there is no fear but you will believe it in a *right* way, for there are not two ways of believing. Do not think that there is anything meritorious in Faith. It is not *for*, but *by* Believing, salvation is obtained. "By grace are ye saved through faith." Faith is not the Saviour, but the eye that looks to Him; or the hand that receives Him. "We are justified by Faith," and the apostle expressly tells us that "a man is justified by Faith without the deeds of the Law."—Rom. iii. 8.

FAITH AND SALVATION.—What we are required to believe in order to be saved is the gospel—the glad tidings that Jesus is the Saviour of the lost and guilty—that "he DIED, the just for the unjust to bring us to God"—that "God has raised him up and given him glory, that our faith and hope might be in God." With this testimony which God has given of the person and work of his Son—he has also connected the promise of remission of sins and eternal life to those who believe on Him. Reliance therefore on the work of Jesus brings the sinner into the enjoyment of the benefits of his death. "Faith cometh by hearing, and hearing by the word of God." "Believe on the Lord Jesus Christ and thou shalt be saved."

Narratives and Anecdotes.

FROM WOOD'S HISTORY OF THE BAPTISTS.

BAPTISM.—It has already been observed that many parts of the east were visited by the apostles and primitive disciples: Peter preached in Pontus, Galatia, and Asia; and Paul carried the gospel from Jerusalem to Illyricum. The doctrine and discipline of the churches soon

awakened the enmity of the enemies of the gospel: Nero was the first emperor who enacted laws against the disciples of Christ, and his cruel policy was followed by Domitian and others in after periods, so that the number of martyrs in the east during the first ages, was very great. It was in the eastern churches that almost

all the disputes on doctrines originated. Attached to philosophical speculations, the preaching of the cross was to many foolishness; and attempts were made to corrupt the simplicity of the gospel by mixing up with it the dogmas of the philosophers. But amid all the diversity of speculative opinions all the eastern churches agreed in administering baptism by immersion. The New Testament was written in the Greek language: the Greeks have, in all ages, understood the Greek verb *baptizo* to mean immerse, and the testimony of the Greek church and nation is sufficient alone to overthrow the conjectures of those who sustain a contrary opinion.

ABSENCE OF PÆDOBAPTISM.—From this rapid sketch, (down to the year 150,) it will be manifest that these churches were, what at the present day would be termed, “evangelical baptist churches.” It must be conceded that, among all the prevailing denominations, there is no body that presents so close an assimilation to these primitive societies as the baptists do. During this period, there is not the slightest allusion to infant baptism: in unison with the silence of the scripture, it is not once referred to by the fathers of the first two centuries. Equally expressive is the silence of these ages respecting sprinkling: there is not a trace of its use by any of the churches. The weight of this argument is not generally estimated. That a practice, professedly based on scripture precept and apostolic example, forming the constitutive act of the christian community, should have no example, either in the precept of the Lawgiver, or in the practice of his followers so clearly laid open to us in their extant writings, for one hundred and fifty years after his ascension, is indeed a marvel. No analogical or inferential reasoning can be permitted to outweigh this simple fact. If the want of evidence *can* be conclusive on any subject we have it here.

FIRST RECORD OF A CHILD’S BAPTISM.—During the first three centuries christian congregations all over the east subsisted in separate, independent bodies, unsupported by government, and, consequently, without any secular power over each other. All this time they were baptist churches; and though most of the fathers of the first four ages, down to Jerome, were of Greece, Syria, and Africa,

—and though they give many histories of the baptism of adults, yet there is not one record of the baptism of a child till the year 370, when Galetes, the dying son of the emperor Valens, was baptized by order of a monarch who swore that he would not be contradicted.

EARLIEST ALLUSION TO POURING.—The spiritual instructors of Irenæus were Papias and Polycarp, both of whom had been disciples of the apostle John. Irenæus retained through life deep impressions from Polycarp’s teaching; and has recorded, in a feeling manner, how Polycarp delighted to repeat conversations of the apostle John. “I can describe,” he says, “the very spot on which Polycarp sat and expounded . . . how he related to us his converse with John and with the rest of those who had seen the Lord, how he mentioned their particular expressions, and what things he had heard from them concerning the Lord, and concerning his miracles and doctrine. *As Polycarp had received from the eye-witnesses of the Word of Life, he told us all things agreeably to the scripture.* These things, then, through the mercy of God visiting me, I heard with seriousness; I wrote them not on paper, but on my heart; and ever since, through the grace of God, I sincerely remembered them.” It has been already observed that Irenæus wrote against the errors of the Gnostics: he also mentions, with expressions of regret, the conduct of some in his time “who thought it needless to bring the person (for baptism) to the water at all; but mixing oil and water together, they pour it on the candidates head.”* How interesting is this fact! The adoption of pouring, instead of conducting the candidate to the water, is alluded to as a matter of regret by one who had heard from Polycarp what he had received immediately “from the eye-witnesses of the Word of Life . . . all things agreeably to the scripture.” This fact, and Justin Martyr’s description of “the manner of dedicating ourselves to God, through Christ, upon our conversion,”† clearly prove what was *not*, and what *was* the “manner” of baptizing among the churches, in the age next to the apostolic era.

* Wall’s History. † See p. 6.

Correspondence.

BAPTISMAL SCENES.

To the Editor of the Baptist Reporter.

DEAR SIR,—In the course of my tract distribution, yesterday, I came in contact with a respectable man, a professing christian of another denomination, who attacked me on the subject of our immersing converts in water, questioning its decency, and evidently having a notion that the candidates were almost, if not quite, in a state of nudity.

Now, as you have engaged to supply a plate, illustrative of our practice, in the pages of your valuable *Reporter*, it has occurred to me that a sketch of a baptismal scene in the present day, as witnessed in our meeting-houses, with the male and female candidates neatly and decently clad at the water side; and perhaps one in the act of immersion, might go far, very far, to disabuse prejudice, and convince those who have never taken the trouble to witness for themselves the interesting scene, that there is nothing in it to offend the most fastidious. To a representation of the baptism of the eunuch, for instance, they will say, "Ah, that's your version of it, but we won't believe he was baptized thus," and bring perverted scripture to prove their position. Of course I merely throw this out as a hint, which appears to my own mind, now I think of it, to be a useful one, though, of course, you may put a more experienced construction upon it, and consequently decline to adopt it.

H. W.

WEEKLY COLLECTIONS—A HINT OF USEFULNESS.

To the Editor of the Baptist Reporter.

DEAR SIR,—There is an article on the "Financial Economy of Churches" in the *Christian Witness*, for May, which speaks of what appears to me to be the scriptural system for the upholding of our christian churches, with regard to money matters. It is an Independent church which is spoken of, in Staffordshire. Some few of the members were convinced that the scriptural "financial law of the churches" was contained in

1 Cor. xvi. 2; after prayer and discussion they adopted this system in January 1846. Public collections were given up—a box was put in each seat to receive the contributions as God had prospered them, the deacons going round and fetching the money contributed, after each service. The consequence was, that, with a church comprising about sixty members, and a congregation of 150 persons, they have paid the minister's salary, the chapel-keeper's salary, incidental expenses, &c. The interest of a debt of £900, also the sum of £30 per annum, as subscription for five £120 shares in a building fund, with a view to the liquidation of the debt. In addition to this, contributions have been sent to the London Missionary Society, Sailor's Society, and the County Union, besides local and congregational aid for the poor. The sabbath schools are supported by the proceeds of an annual tea party.

The advantages of this system over the one previously adopted, are many and important.

1. A larger amount of money, by nearly one third, is raised, and raised without difficulty.
2. The debt which has long pressed on the people, is in course of liquidation.
3. The pecuniary liabilities of the church are met more punctually.
4. The heavy expense of securing the services of ministers, from a distance, in aid of the various institutions of the church, and of advertizing and placarding religious services, are saved.
5. The anxiety of depending on periodical excitements, instead of relying on the steady operation of christian principles, is done away with.
6. The objectionable practice of periodically forcing religion on public notice, as a suppliant for public alms, is abolished.
7. The ministers of Christ appear before the church and the world in their proper character—as the messengers of divine mercy to men.

I would conclude in the words of this pastor,—“If you consider the above particulars adapted to be useful to those churches generally, and especially to those churches who find it difficult to

support their pastors in comfort, and to meet their pecuniary liabilities, perhaps you will be so good as give them a place in your valuable magazine." H.

"GEORGE KING, BATH."—We have a serious question to ask the person who writes under this signature. Is that really your name? If not, why did you

adopt such a common name as a signature to your pieces, and why did you use it in your private notes to the Editor?

[We are in arrears with many of our esteemed correspondents, whose papers are approved. Having now given the principal "Anniversary Meetings," we shall return to our regular course next month.]

Hints of Usefulness.

PAYING AND PRAYING.

"How do you do, Deacon," said his friend, as he met him in the street, "and how is your church prospering?"

"I am well sir," rejoined the deacon, "and so are our people. But we are in miserable condition. We are cold and lifeless, and what is worse, our minister seems to be discouraged."

"Perhaps your difficulties," replied his friend, "have their origin in the fact that you do not pray enough."

"That may be," added the deacon, "but I fear the greater difficulty is that we do not PAY, as well as pray."

They were in debt to their minister

the salary of nearly a whole year, and how could it be expected that he could be otherwise than discouraged? Could he expect a people to be profited by the gospel, when they would not pay for it?

And there are other congregations besides that of which this good deacon formed a part, which are labouring under similar trials for the same cause. No church can expect their minister to be a benefit to them, unless they properly remunerate him for his services. "The labourer is worthy of his hire," and it will be ill with those who withhold it.—*Religious Recorder.*

Christian Activity.

Attempts to do Good.

CHRISTIAN EFFORTS AT STEPNEY FAIR. —The usual Whitsuntide fair was held at Stepney, on the 24th, 25th, and 26th May, and was attended by many thousands who crowded to its follies and vanities. But some friends connected with Stepney meeting resolved to make an effort to mix some good with the evil, and for this purpose, invited the co-operation of ministers of different denominations in the neighbourhood. On the 24th, preaching was begun in the open air by Mr. Kennedy, at two o'clock p.m., and was continued by a succession of ministers till eight o'clock. On the 25th, open-air preaching was resumed by Mr. Mummery, of Queen-street chapel, at one o'clock, and was continued till eight in the evening, when a goodly number accompanied Mr. Kennedy (who had preached the last sermon) into a

prayer-meeting in the school-room adjoining Stepney meeting. On the evening of the 26th, Mr. Kennedy preached again and held another prayer-meeting. There were fourteen or fifteen sermons preached in all to very considerable congregations. In addition to these efforts there were 20,000 tracts, including handbill tracts, distributed on that day and the preceding Lord's day, exclusive of 15,000 distributed at the fair by city missionaries. A stall was erected for the sale of Bibles, and 141 Bibles, and 286 New Testaments were sold. In all 427 volumes of the Holy Scriptures. This simple statement is made public to encourage others to go and do likewise. Duty does not depend on results, but circumstances are known which more than repay all the toil and anxiety connected with the effort, while no interruption or inconvenience worth recording occurred throughout the three day's labour.

Rebivals.

AMERICA, *Brown University*.—The power of Divine Grace has recently been displayed here. Twenty-four young men have been renewed in the spirit of their minds, among whom are many of the most promising and influential members of the institution. For more than twelve long years there had been no special out-pouring of God's Spirit upon this college. In view of this fact the pious students had on several occasions held extra meetings for prayer and supplication, but the time to favour Zion had not yet come. It was near the close of the summer term of 1846, that a member of the junior class, unable longer to resist the influences of the Spirit, which, unknown to all save himself, had been striving with him for many months, called upon President Wayland and freely disclosed to him his feelings. The president conversed with him, and endeavoured to direct his mind to Christ as an almighty and

all-sufficient Saviour. A few weeks since, he was enabled to say in the fulness of his heart, "Lord I believe; help thou mine unbelief." Then, for the first time, he felt that inward "peace which passeth understanding." He related his experience before his class-mates and fellow-students. There was scarcely a dry eye in the chapel. Soon another and another testified what God had done for their souls. The work now became general, and a seriousness appeared to pervade the minds of all. God was indeed in our very midst, converting sinners unto himself. A pleasing feature in this revival has been the absence of all noise and unnatural excitement. Few extra meetings have been held—God's Holy Spirit has been the prominent and effectual agent in the work. Men have thought upon the subject of personal religion—have read their bibles, and have prayed, and they have become believers in Jesus.—*New York Recorder*.

Baptisms.

FOREIGN.

EUROPE, *Mecklenburg*.—An esteemed friend has favoured us with an extract of a letter from Mr. Oncken, of Hamburg, bearing date May 11, in which Mr. O. states, "Last Lord's-day, May 9, I was at Boetzenburg, in the principality of Mecklenburg, where I immersed three believers. Throughout the day I was obliged to keep within doors to prevent being detected. One of the sisters baptized has been, or still is, most cruelly treated by her father; but the Lord has made a poor girl, naturally timid, sufficiently strong to break through every difficulty. Should her father become acquainted with her obedience to the command of Christ she may then expect the worst. In the evening of the sabbath I broke bread with the little band, now composed of six believers, five of whom are members of one family."

Hamburg.—From a letter lately come to hand, written by a gentleman who has just left Hamburg, we extract the following. "Last Sunday week six persons were pronounced by the baptist church at Hamburg fit subjects for baptism—one of them was seventeen, and two others were about thirteen years old. One of the latter gave such a glorious testimony, that Mr. Oncken was quite surprised and delighted; her faith seemed firm as a rock, and her decision remarkable for one so young. She has not yet been baptized, for she does not live with

her parents, and it is feared they will not give their consent to her baptism, as they are not christians. When shewn the trials and persecutions she would have to pass through, she replied, with the greatest firmness, that she hoped to be enabled to hold on her way whatever she might have to endure. On the following Thursday evening eight disciples were baptized, and I was present; it was a delightful evening, we met together at eight o'clock, when the brethren Oncken and Kobner gave suitable addresses to the candidates, after which we walked to a beautiful piece of water, about half-a-mile distant. All had to be performed in the most secret manner—no loud talking. Two brethren were stationed near the road to watch lest we should be disturbed in the service. After a short prayer, Mr. Oncken went down into the water, followed by the candidates, four men and four women, and he baptized them; the whole service did not exceed five minutes; the moon shone brilliantly upon the scene. On Friday evening a man, a gaoler, was immersed—his wife had been baptized on the previous evening, but he was unable to attend that night. Last sabbath the church accepted one candidate for baptism and membership, and some of the brethren were appointed to speak with two other applicants."

BURMAH, *Ahyal*.—Mr. Burpe states that five youths from the mission school, and four other persons, have been baptized.

DOMESTIC.

GALASHIELS.—On Tuesday, May 4, brother T. P. Henderson, Evangelist of the Baptist Union of Scotland, immersed two disciples in the river Tweed, nearly opposite to Abbotsford, the celebrated mansion of the late Sir Walter Scott, Bart. The interest awakened on this occasion was manifested by the number of spectators who assembled to witness the so called "novel scene." Before going down into the water, Mr. H. delivered an address, to which the spectators listened with becoming attention. This is the third occasion on which brother H. has administered the ordinance at this place, for although we have a baptistry, still there are some candidates who prefer the river and the open air; and truly, when the ordinance is administered in this manner, it calls up remembrances which are both pleasing and profitable. When we look to the river gliding smoothly past, the sloping banks on either side, the people assembled listening to the Word of Life, and the disciples going down into the water, and there buried with their Lord by baptism—when we see such a scene as this, it carries our imagination back to the time when great multitudes came from Jerusalem, and from all the country round about, and were baptized of John in Jordan, confessing their sins; and to that solemn scene when the stamp of divinity was placed upon this ordinance by the example of our Lord himself, who came from Galilee to Jordan, unto John, and was baptized of him, in order that he might thus fulfil all righteousness. Oh that men would be more ready to follow his blessed example! Oh that they would listen to his voice, when he says, "Follow me."

R. S.

IRELAND, Ballina.—Mr. Hamilton says, April 27, "Yesterday I baptized Thomas Cooke, of Mountain River. He is a relative of our reader there, and is an excellent man. Our chapel has been quite full at the noon service for some time past. I also get many of the poor people together privately to talk with them about their souls." Again, in a letter of May 17, he writes, "Last Thursday, May 13, I baptized William Gray at Mountain River; he seems to be an intelligent and steady man. His wife will soon follow. The church at Easky has accepted another candidate for baptism and fellowship, who will be baptized at Ballina on account of the opposition of his wife. We have now fifty inquirers at Ballina whom I meet in three separate classes. Brethren pray for them."

MILE END, Herts.—Mr. Carter, of Fenny Stratford, baptized two young females from the sabbath school, May 23. Several more are enquiring, and the prospects here are pleasing.

LONDON, Little Wild-street.—Five disciples were immersed on Lord's-day evening, April 25, by Mr. C. Woollacot, and on the following sabbath they were welcomed to the communion of the church.

Pimlico, Westbourne-street.—On Lord's-day evening, April 25, Mr. John Stenson, pastor, immersed three believers. One of the baptized is a young female about twenty years of age, who has been totally blind for upwards of six years, three of which she has spent in that valuable institution the "School for the Indigent Blind, St. George's Fields." While there, God was graciously pleased to open the eyes of her understanding, and by his Spirit to lead her to the Lamb of God as a broken hearted penitent, for pardon and eternal life. Her case has been rendered peculiarly interesting from the fact that her connections are all Roman Catholics, and that she herself had been brought up in the darkness and superstition of popery. About ten months ago Mr. Stenson received from her the following note pricked with a needle on half a sheet of foolscap paper:—"Rev. Sir,—I hope you will pardon the liberty I take in writing to you. You will perceive I am without sight, but I trust not without spiritual sight. I have lately left the blind school, and am in need of a guide to take me to the house of God. My friends are all in the error of the Romish Church, which I trust the Lord has, by his grace, brought me out of; and as I profit under your ministry, I shall be glad if you can send me one of the sabbath school children, or any friend that may be passing by. Hoping your labours will be much blessed, I subscribe myself, yours in gospel bonds,
M — B —."

New Park-street.—On the last sabbath in May, Mr. Smith baptized five believers, after a discourse from "They did not confess him."

NORTHAMPTON, College-street.—Seven believers have been added to our number by baptism. One of these has been a minister of the Methodist New Connexion, who stated that he was convinced by an impartial perusal of the New Testament. Another had been for many years a member amongst the Wesleyans. Two were from our sabbath school. May these examples encourage others.
T. S.

BIRMINGHAM, Cannon street.—Thirteen believers were baptized on the 1st sabbath in May. One, the first-fruit of our new station at Shirley-street; another was from King's Norton. Three were from the sabbath school, in which we have had great encouragement of this kind. Above fifty pounds were collected for our school this year, after sermons by our pastor. J. M. H.

GREENWICH, Lewisham-road.—Mr. Russell baptized six believers on Friday evening, May 23.
J. T.

READING, Kings Road.—We had a most interesting meeting in our spacious Town Hall, on Thursday evening, June 3, when about 200 sat down to tea. The object was to give an affectionate expression of christian love to our brother Page, and to present to him a Bible, and Dr. Watts's Psalms and Hymns, the gift of the young friends to whom he had been made useful, and who were baptized by him. The arrangements were excellent, and the spirit that pervaded the meeting was truly christian. Yet we were sorrowful on account of the anticipated departure of our justly esteemed friends, Mr. and Mrs. Page, who are expected to sail by the "Borham" to Madras, in the course of this month (June). On Lord's-day, June 6, we had another refreshing season. Twelve young persons were baptized by Mr. Page, three of whom were children of one of our deacons. It was a time of deep conviction and solemnity. Truly this ordinance is of divine appointment. How often is its administration blessed to the conversion of beholders.

QUORNDON, Leicestershire.—On the first Lord's-day in June, after a discourse by our pastor on baptism, brother Bailey of Woodhouse Eaves baptized eight believers, who were all added. The congregations were large and attentive. T. T.

TOLL END, near Birmingham.—Mr. Evans, our pastor, baptized three candidates, May 12. One of these was a daughter of the late Mr. Skidmore, many years a useful minister at Darkhouse.

HUGGLESCOTE, Leicestershire.—After a sermon by brother Bailey of Woodhouse, brother Smith baptized two candidates, husband and wife, May 16. The husband had been a Wesleyan.

CARMARTHEN, Tabernacle.—On sabbath evening, May 30, five young females from the sabbath school were immersed by Mr. Jones on a profession of faith in Jesus, and added to the church.

PENUEL.—On Thursday, May 20, two females were immersed by Mr. Price, and on the following sabbath he baptized eight candidates in an open pool. These were all added. D. W.

PUDSEY, Yorkshire.—On the last Lord's-day in May, Mr. Earle, from Horton College, baptized three females. Two are sisters. We very much need a better place of worship. In other respects we are going on pleasantly. J. H.

HEMEL HEMPSTEAD.—On Tuesday, June 1, four believers were baptized by Mr. Finch, making up twenty during the association year. Others, we hope, will soon decide for the Lord and his people.

HARTLEPOOL.—Mr. Charles Smith, of Horton College, immersed three candidates in the sea, June 5.

SUTTON-IN-ASHFIELD, Notts.—*General Baptists.*—It is a long time since we reported any good news. Now we have some to communicate. On the last sabbath in April we had a happy day. Ten believers were then baptized into Christ, and added to the church. One delightful fact must be mentioned; eight of them are teachers in our sabbath school. Brother Wood, of Mansfield, preached, and brother Mee baptized. We have more candidates. J. E.

WAKEFIELD.—Three disciples of the Lord Jesus were buried with him by baptism on Lord's-day, May 3, by Mr. Howieson. These make the number added to us by baptism since the commencement of the year ten persons. Oh that they may be but as the droppings before a plentiful shower!

WINDSOR, Victoria street.—Three persons were baptized on Lord's-day, May 23, by Mr. S. Lillycrop, pastor, one of whom was the daughter of a deacon of the church, and an active teacher in the Sunday school. Baptism, as "the answer of a good conscience towards God," in opposition to the compulsory system of baby christening, was the subject of discourse.

SHORE, near Todmorden.—On Tuesday morning, May 25, fourteen persons—seven males and seven females—were publicly baptized. Two of the females had been methodists. It was computed that upwards of a thousand spectators were present. May they all be faithful! R. I.

MARGATE.—On Wednesday, June 2, four disciples of the holy Saviour were buried with him by baptism. Two are the fruits of sabbath school instruction, and one had been a member of Lady Huntingdon's Connexion. Mr. Sprigg administered the ordinance. W. A. H.

GLOUCESTER, Parker's-row.—The ordinance of christian immersion was administered on the morning of Lord's-day, June 6, to seven persons, after a sermon which was heard with apparently deep interest by a crowded congregation. We understand that the chapel is about to be taken down and a more commodious building erected to accommodate the baptists in this city.

BATH, Somerset-street.—Seven believers were baptized by Mr. Wassell, and received into the church, April 11. The attendance was good, and a favourable impression appeared to be produced. Since the above service five young persons have offered themselves as candidates. B. A.

PORTSEA, Lake lane.—On May 2, when the four candidates from Emsworth, mentioned in June (p. 241), were baptized, three other candidates were also immersed.

NEWCASTLE-ON-TYNE, Tuthill stairs.—Mr. Sample immersed three candidates on a profession of their faith in the Redeemer, May 19.

CONGLETON, *Zion*.—On sabbath morning, May 23, two believers were baptized, and several others seem disposed thus to follow the Lamb. We circulated tracts at the close of the service. A. C.

UPPINGHAM.—Two females from this town were baptized at the old G. B. meeting-house, Morcott, by Mr. Whitlock, May 9. J. B.

PETERBORO'.—Two believers were baptized, June 6, at the old G. B. meeting-house in this city. One of these was a Wesleyan local preacher, and many efforts were used to induce him to forego his resolution.

DOWLAIS, *Glamorgan*.—Brother Davies baptized six believers, April 5; and on May 2, six more. Several of these were Welsh Methodists and Independents.

HOUGHTON, *Hants*.—After a discourse by Mr. Harcourt from "Whatsoever is commanded by the God of heaven, let it be diligently done," three believers were baptized on the first Lord's-day in June. W. H. T.

DEVONPORT, *Pembroke-street*.—One believer was baptized on the fourth of April by Mr. Rogers of Torquay. J. W.

STONEHOUSE, *Ebenezer*.—Two disciples were buried with their Lord in baptism, April 11. J. W.

LEWES.—On May 31, one female was baptized by Mr. Lawrence. Our friend had been an Independent, and had been taught her duty in this matter by reading the New Testament.

BRISTOL, *Counterslip*.—Mr. Winter immersed fourteen believers, May 2. This church now numbers upwards of 700 members. J. E. H.

BOSTON—*General Baptists*.—We had a baptism of five persons on May 30.

HULL.—Mr. Pulsford baptized nine candidates in our new baptistry, June 6, when much interest was excited. Five of the candidates had been methodists. Tracts were distributed. F. M.

RIPLEY, *near Derby*.—We had a baptism of four candidates, June 13. Our place of worship was crowded.

HENLEY-IN-ARDEEN.—Two young men, formerly Wesleyans, were baptized by our pastor, Mr. Bottomley, on sabbath evening, June 6. On the next Lord's-day morning he also immersed two females. These were all added. B. S.

Baptism Facts and Anecdotes.

THE FOURTH MODE OF BAPTISM.—A lady whose opinions on the subject of baptism accorded with the practice of Philip and the eunuch, feeling desirous of joining the Independent church of which her husband was a member, applied to the minister for immersion. The minister agreed to perform the ceremony providing she would be immersed in a large tub, he himself standing at the side. But she did not like this new mode, and accordingly applied for baptism in a church where "both" go down into the water. T. J. B. M.

A CAUTIOUS STEP.—A clergyman of the Church of England residing a few miles from the town of L—, D—, was lately convinced that his child ought to be baptized by immersion, and consequently, while on a visit at the above place a few weeks since, repaired to the sacred edifice for that purpose, and after a little warm water had been added to what was already in the font, he immersed the little one three times, —first, in the name of the Father; secondly, in the name of the Son; and thirdly, in the name of the Holy Ghost. There is something new and remarkable in this Rev. gentleman's ideas, and credit is due to him for acting them out. Why he preferred a neighbouring font to his own is not known; perhaps

he was afraid he should set some of his flock a thinking. As you deal in facts I thought this a suitable scrap for your *Reporter*. O. P. Q.

CHRISTENING EXTRAORDINARY.—This neighbourhood has lately been visited with fever of a very malignant character. Several cases have been fatal, and children especially have suffered severely. One family connected with the General Baptists in this village, having lost three of its younger branches in the short space of ten days, the afflictive dispensation was improved in a sermon by the minister from "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." But amongst the church-goers the excitement has been tremendous. So alarmed were some of the heads of families lest their infants should die before being made christians, that no fewer than nine were brought and christened! i.e. sprinkled, in one day, an event unprecedented in the history of the Church of England in this village. I am informed that to obviate any difficulty which might have arisen in obtaining sponsors for so large a number, one charitably disposed individual kindly offered to stand god-father for as many as were brought to the font. W. N.

Religious Tracts.

SOMERSETSHIRE.—The population of the village in which I reside numbers nearly 3000, and not more than 300 ever attend a place of worship. Three are always open on the sabbath—Baptist, Independent, and Wesleyan. We (the baptists) have a pastor, but he has been here only a few weeks, and appears quite disheartened at our small congregation. I have thought if we could have a few of your tracts to distribute, some might be induced to attend the means of grace. The men of our village are nearly all sailors, and are consequently on the water a great deal, but are at home on the sabbath, when the doors of God's houses are open, had they but the inclination to attend.

WEST OF ENGLAND.—This place is situate on the Bristol Channel, and is a respectable watering place, continually growing in improvements and interest. It appears almost wonderful to me that a baptist church has never been formed here, as all other sections of christians have formed churches. I wonder our Bristol brethren have overlooked this place. However, having been in the providence of God removed here, I found a few brethren who had opened a room and begun to meet, but a church has not yet been formed. Very little is known of our principles, and therefore I thought that a grant of your valuable tracts would

be very acceptable, and very likely you will hear from this place again as the cause progresses. J. W.

HUNTS—STRANGE INCONSISTENCY.—I saw in your *Reporter* for May, a hint for some copies of tracts "against the Church Catechism." I think that one on the inconsistency of dissenters sending their children to church schools to be initiated into the errors of that catechism, would be the means of doing some good. Many of the friends, and some members too, of the baptist churches in this neighbourhood, send their children to the church schools for no other reason than that they can have them educated for a penny, and in some cases twopence, per week cheaper, than at the British School. P.

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

Isleham	500	..	25	
Emsworth	500	..	25	
Hull.....	500	..	25	
Bath	1000	..	25	
Fernando Po, to				
Dr. Prince ..	1000	..	50	.. 50
Kirkstall.....	1000	..	25	.. 20
Mill End.....	500	..	25	
Loscoe.....	500	..	25	
Reading	500	..	25	
Weston-supr-Mare	500	..	25	

Sabbath Schools and Education.

SHEFFIELD SUNDAY-SCHOOL UNION.—Whit-Monday was, as usual, at Sheffield; the "Poor Children's Jubilee." This Union comprehends the schools belonging to the Independent, Baptist, Association, and New Connexion Methodists; the Wesleyans having a Union of their own, and so has the established church. The scholars and teachers of eighteen schools, including one from Rotherham, met to the number of at least 5000 in the open-air, and after singing verses to the "old hundred" tune, proceeded to five different chapels, where sermons were preached to them, and the hymns composed for the occasion were sung. The day was very fine and propitious. In the afternoon the annual meeting was held in Queen-street school, (Ind.,) when about 400, teachers chiefly, sat down to tea, under the presidency of the venerable J. Montgomery, after which the Reports from the various schools in the Union were read, and the

meeting was afterwards addressed by Messrs. Larom, Muir, Horsfield, Giles, and four students from the Masbro' college. Altogether, it was a very delightful and edifying meeting, rendered so in a great measure by the presence of the aged chairman, and another friend—two out of the only three now living who took part in the first meeting in 1813, to which the chairman alluded, and detailed the origin and progress of the Union. OBSERVER.

HYMN, BY JAMES MONTGOMERY,
Sung at the 35th Anniversary of the Sheffield Union, 1847.

COME to the throne of Grace:—It stands,
At all times, everywhere;
With humble hearts and holy hands,
Let us assemble there.

On the whole earth's expanded face,
'Tis best to tarry there,
For nearest heaven must be the place,
Where God meets man in prayer.

In the same moment, at that throne,
Were all who breathe the air,
In multitude, or each alone,
Found offering faithful prayer :—

No thought, no word, no sigh in vain,
Concealed or uttered there,
Could miss the mark ; like genial rain
Blessings would fall on prayer.

When field and forest, plant and flower
The dews of morning share,
Blade, bud, leaf, blossom, in one hour,
Alike, are water'd there.

To-day, while countless Sabbath-bands
Are gathering everywhere,
Let us with them lift hearts and hands,
And all unite in prayer.

LANGLEY, *Essex*.—We had an interesting anniversary, April 2. We had a sermon by Mr. Player, and after the children had been addressed by Mr. Haycroft, they were regaled with tea and cake. Then nearly one hundred teachers and friends took tea, and a delightful meeting, with addresses, was afterwards held.

IVINGHOE, *Bucks*.—At the school tea-meeting, May 26, the teachers and scholars presented their pastor, Mr. Collyer, with a handsome bible and hymn-book. These schools now contain 200 children ; our teachers are active, and good is doing, though there is much opposition.

MALTON.—We formed a sabbath school at this place a few weeks ago, and it already numbers forty-eight scholars, and six teachers. We have just had sermons, and a delightful tea-meeting.

SABBATH SCHOOL SERMONS.

Date.	Place.	Preacher.	Collec.
May 9.	Hngglescote,	Mr. Staddon,	17 3 0
May 16,	Quorndon,	Dr. Burns,	20 0 0
Ditto,	Leicester, Friar-In.,	J. Stevenson	
May 30,	Lineholm,	Mr. Crook,	23 0 0

If we are to publish these, monthly, our friends should take care to furnish us with the necessary information. We should like to give a longer list next month.

Intelligence.

THE ASSOCIATIONS.—We have received several Reports of baptist Associations. We wait the arrival of others in order to form our annual table, which is found by our friends much more useful for reference than the insertion of each separately. In order that the whole may appear as early as possible, we shall be greatly obliged if the secretaries, or any minister, or friend, would furnish us with the necessary statistics. They will find the particulars we need by referring to our October number for 1846, pages 416 and 417. And we further respectfully suggest the propriety of promptitude, that we may complete our table earlier than we did last year.

DEPTFORD.—A neat and commodious chapel was opened on June 8, in Florence Place, near the Broadway, for the use of the baptist church and congregation lately meeting in Giffin-street. The preachers on the occasion were Messrs. J. Stevens, J. Wells, and J. Foreman, all of London. This church which is under the pastoral charge of Mr. W. Felton, and was formed in 1842, now numbers about one hundred members.

CLIFTON, *Bristol*.—An elegant structure, in the gothic style, having been erected in Buckingham-place, by several gentlemen connected with the baptist churches in Bristol, it was opened for divine worship May 2, when sermons were preached by Dr. Cox, of Hackney, and J. H. Hinton of London. One of our friends describes this new place as a "Cathedral in miniature !"

ADDESTONE, *Surrey*.—Mr. Worley, baptist minister at this place, has furnished us with a curious piece of information. He says, "It has often been asserted that the Church of England is the most tolerant church in the world, and I wish to give an illustration. A few years since, an inclosure took place in this parish, when an allotment of enclosed land was given to the church in lieu of tithes, which of course exempted the whole of the enclosed allotments from tithe for ever. The vicar is, notwithstanding, enforcing the tithes again from the same property. He has already taken the goods of several, and in one case where there were not goods sufficient to meet the expenses, the goods of the party were put out of the house, the inhabitants turned out, and the agents of the vicar took possession of the estate, and hold it at the moment I am writing. Well : this is not all, the baptist chapel at Addlestone is built upon an enclosed allotment, and therefore free from tithe. The Vicar is, however, demanding it again. We of course refuse. I am trustee in possession, and I never paid an Ecclesiastical demand in my life, and will not. Consequently we are threatened with legal proceedings, and it is more than probable that the vicar will soon be in possession of the chapel in the name of the *most tolerant church in the world*. DISSENTERS! BAPTISTS! We must be no longer satisfied with defence."

P.S. We shall be thankful for any advice that can be given in this case.

RAYLEIGH, Essex.—Deeply interesting services were held at the village of Rayleigh, on May 19, in connexion with the annual meetings of the Essex Baptist Association, which were held this year at Rayleigh. The object of these services was to commemorate the jubilee of Mr. Pilkington's ministry, who fifty years ago, as the first agent employed by the association, commenced his labours in that then dark and benighted locality, and where he was soon afterwards instrumental in forming the baptist church at Rayleigh, which has ever since continued to flourish under his pastoral care. After an eloquent sermon in the morning, from Daniel xii. 3, by Mr. Hayeroft, of Saffron Walden, that gentleman presented to his venerable friend Mr. Pilkington, in the name of the church at Rayleigh and other attached friends, a purse containing fifty sovereigns, and a splendid bound copy of Dr. Kitto's *Cyclopædia of Biblical Literature*, as an expression of their affection, gratitude, and estimation of his valuable services. Mr. J. Garrington, of Burnham, then presented Mr. Pilkington with the lives of Dr. Yates and William Knibb, from the teachers of the sabbath school connected with the baptist church at Rayleigh. Mr. C. T. Rust, of Colchester, followed with the Congregational Lecture for 1847, by Dr. Hamilton of Leeds, the subject of which is the "Revealed Doctrine of Rewards and Punishments," as a present to Mr. Pilkington from the children of the sabbath school. Such substantial tokens of kindly feeling and esteem deeply affected this aged minister of Christ, who with much emotion and appropriateness replied to the addresses of his ministering brethren and friends. Twelve baptist and five Independent ministers were present, besides many wealthy and influential friends of other denominations, to testify their esteem for, and attachment to, this aged and devoted veteran minister, who is now in his 78th year, and continues to discharge his ministerial duties among his attached people with increasing acceptableness. For an interesting sketch of the history of the baptist church at Rayleigh, see *Reporter* for 1846, page 336, written by our esteemed correspondent Mr. P. G. Johnson, of Saffron Walden.

RYDE, Isle of Wight.—It affords us gratification to be able to state that the few baptists who remain firm to their avowed principles in this town, continue to conduct public worship on the Lord's-day at one of the friend's houses. They are supplied chiefly from Newport—two of their own members occasionally conducting the services. They respectfully invite baptist ministers or friends visiting the island this summer to remember them. Inquire for Mr. Anthony Young, 50, Union-street.

THE PRIZE OF ONE THOUSAND POUNDS for the best picture of the baptism of Jesus Christ by John in Jordan, has been awarded, we have just heard, to John Wood, for picture No. 7, in the catalogue. Now we shall be at liberty to give our description of the whole, which we propose doing next month.

SHEERNESS, Kent.—The baptist church at Sheerness, have lately presented their pastor, Mr. Cornelius Slim, with a handsomely bound pulpit Bible; purchased by subscription from the members, as a token of their affection for him, and their appreciation of his ministry.

MR. ALEXANDER CAMPBELL, of Bethany, Virginia, United States, is now in this country, delivering lectures on what he calls "Original Christianity." Mr. C. arrived on May 29, and is now visiting various places in England, and proposes to visit Scotland and Ireland. He is accompanied by Mr. James Henshall, evangelist, of Richmond, Virginia.

SKENFRITH, Monmouth.—A new meeting-house was opened here on Wednesday, May 19th, with sermons by Messrs. Thomas of Abergavenny, Blowe (Ind.) of Monmouth, and Penny of Coleford. The services were interesting and profitable. The zealous clergyman contrived to have a religious service at the same times! A new Roman Catholic chapel has lately been erected here, but very few attend it.

WESTON-SUPER-MARE.—A correspondent informs us that the assembly-rooms were engaged at this improving watering place, on the 25th of March, for baptist preaching.

COALVILLE, Leicestershire.—We have lately enclosed our burial ground, and painted our chapel. We had sermons and a tea-meeting, and obtained £20. W. Stenson, Esq. kindly gave stone for the wall.

CONGLETON.—A General Baptist church was formed here, May 16, under promising circumstances.

REMOVALS.—Mr. A. G. Fuller, late of Bow, to Mill-street, Evesham.—Mr. J. Austen, of Pentside, Dover, to Zoar Chapel, Ipswich.—Mr. C. Rogers, of Torquay, to Pembroke-street, Devonport.—Mr. T. Carter, of Fenny Stratford, to Ebenezer chapel, Mile End, Herts.—Mr. I. Lord, of Norwich, to Turret Green, Ipswich.—Mr. Hugh Jones, of Llanfachreth, Anglesea, to Ruthin.

RESIGNATIONS.—Mr. C. E. Pratt, has resigned the pastorate of the ancient baptist church, Bampton, Devon.

[Mr. Reynolds, of Colne, informs us that the intimation of his resignation in May (205) was premature. Mr. S. G. Green, also, of his removal in June, (248). We received the information in the usual course from a well-known correspondent.

Religious.

METHODIST NEW CONNEXION ANNUAL CONFERENCE.—The fifty-first annual conference of the methodist New Connexion held its sittings this year, at Hanley, in the Potteries. The conference consists of about eighty persons, representing about forty circuits—ministers and laymen in nearly equal proportions. The Rev Thomas Allin, ex-President, took the chair *pro tem*. The credentials of the representatives were received, and the conference regularly constituted. The Rev. William Burrows was then chosen President; Mr. E. W. Mackinnon, B.A., Secretary; and the Rev. S. Hulme, Corresponding Secretary. The conference held two stated meetings for business during the week, at which the statistical and financial reports were received. At the fiftieth annual meeting, held in Manchester last year, it was proposed to raise a jubilee fund of £20,000, in token of thankfulness to Almighty God. Several thousand pounds had just before been raised to pay off the liabilities which encumbered some of the connexional funds. Nevertheless, upwards of £12,000 of the jubilee fund has been subscribed during the year, and the remaining £8000 are expected to be realized. £8000 are to be applied to the relief of chapel trusts; £6000 to the establishment of a theological institution for young ministers; £2000 to Home Missionary operations; £1000 to the liquidation of the Irish and Canadian Missionary Society's debt; £1000 to the establishment of a foreign mission; and £2000 in aid of the fund for assisting aged ministers, their widows, and orphans. Of the business proceedings of the conference we are unable to say much; they take place with closed doors.—*Manchester Times*.

WESLEYANS IN SOUTH AUSTRALIA AND GOVERNMENT EDUCATION.—At a quarterly meeting of the Wesleyan Methodists in Gawler-place chapel, it was put to the vote whether the proposed government grant for education or religious purposes should or should not be accepted by the Wesleyan body, when the question was decided in the affirmative by a majority, fourteen voting for the measure, and eight against it.—*Adelaide Observer*.

CIVIL AUTHORITY IN RELIGION.—The police of Königsberg have just prohibited the Jews of that town from changing the celebration of their sabbath from Saturday to Sunday, a ministerial rescript having expressly forbidden all alteration in the exercise of the Jewish religion. The Jews of Königsberg are about to appeal against this decision, alleging, in their favour, that at Berlin the reformed Jewish religion is tolerated.

RELIGIOUS UNIFORMITY UNATTAINABLE.

—Charles the Fifth, when he abdicated a throne, and retired to the monastery of St. Juste, amused himself with the mechanical arts, and particularly with that of watch-making. He one day exclaimed, "What an egregious fool must I have been to have squandered so much blood and treasure, in an absurd attempt to make men think alike, when I cannot even make a few watches keep time together."—*LACON*.

FROZEN TOGETHER.—During a period of great religious declension, an aged deacon was asked whether the church to which he belonged were united. "Ah, yes," replied the good man with emotion, "we are all frozen together!"—*American Presbyterian Herald*.

"THE BISHOP OF LONDON has already decided no longer to insist on the Catechism being taught in (church) schools including dissenters."—*Patriot*. [Can this be true?]

CHURCH LIVINGS.—In the House of Commons 101 members have the gift of 232 Church livings, and in the House of Lords there are 255 Peers who have the gift of 3804 livings.

General.

TEA.—Sir G. Larpent, chairman of the East India association, stated before a parliamentary committee, that there is not a pound of tea brought from China which does not undergo a *colouring process*.

MISS MARTINEAU, who has recently visited Egypt and Syria, is on her way back to England.

ARMY AND NAVY.—From a carefully compiled statistical return, it appears that there are 140 naval and military officers in the House of Commons, and 118 in the House of Lords, who are receiving pay from the country.

INCOME-TAX.—Mr. W. Ray Smee estimates the annual income of Great Britain at £488,000,000, of which amount only £185,000,000, or rather more than one-third, is charged with Income-tax.

A GREAT FACT.—There are 1,300,000 horses in England, each of which consumes the produce of as much land as would feed eight men.

INTEMPERANCE is a great architect—it it builds goals, hospitals, lunatic asylums, workhouses, and hulks!

PAUPERISM IN ENGLAND.—Since 1840, the number of paupers relieved under the New Poor Law administration increased from 1,199,529 to 1,470,970, in 1845, or nearly 23 per cent in five years, notwithstanding the great demand for labourers on railways. In sixteen of the agricultural counties of England, the proportion of pauperism is 13 per cent, or about one in every eight persons, and is double that of the manufacturing counties.—*Hansard*.

QUAKERS AND EDUCATION.—Mr. Sturge says, "When a despised poor society, 200 years ago, they resolved to educate their own people voluntarily. It would be very difficult now to find a Quaker grown up who cannot read and write."

TWO RAILWAY ACCIDENTS have lately taken place, attended by most serious results. One near the city of Chester. A train of carriages, when crossing the new iron bridge over the Dee, was precipitated into the river, and several persons were killed or drowned. A train from London was turned upon a wrong line at Wolverton, and the concussion caused the immediate death of seven persons, and the serious injury of several. One of the persons killed was Mr. Miller, a London city missionary, and Honorary Secretary of the South London Ragged Schools. He had been singing the "evening hymn" a few minutes before.

NARROW ESCAPE.—The celebrated Dr. Philpotts, Bishop of Exeter, has had a narrow escape from being burned to death in a railway carriage which had taken fire by friction.

CANTON. It is proposed to erect a monument in Westminster in memory of this distinguished man, who first introduced the art of printing into England.

A COLOURED COLONY of about 15,000 self-emancipated—that is, runaway—slaves exists in Canada, spread over a region of a hundred miles by sixty.

MONSTROUS!—The public papers state that a slave owner in Kentucky, America, lately bartered a worn-out old female slave for an ass!

FOREIGNERS.—It appears from the report of the Foreigner's Evangelical Society, that there are now in London upwards of 100,000 foreigners; of whom 40,000 were Germans, 25,000 French, and 5000 Italians.

AMERICAN SOLDIERS.—At Baltimore, two clergymen, Drs. Morris and Roberts, offered bibles to all the recruits who would accept them. About 150 were paraded for the purpose, and marched off with the book of life under one arm and an instrument of death in the other.

Marriages.

Nov. 26, at the baptist chapel, Melbourne, South Australia, by the Rev. J. Ham, Mr. T. Clowes, of Mount Macedon, late of Great Yarmouth, England, to Louisa, daughter of Joseph Tubbs, Esq., of Herringswell Hall, Newmarket, Suffolk, and sister of the Rev. R. Tubbs, of Ashdon, Essex, and G. J. Tubbs, of Warminster, Wilts.

May 12, at the baptist chapel, Mare-street, Hackney, by Dr. Cox, J. F. Smith, Esq., of Melksham, Wilts, to Elizabeth, second daughter of J. J. Luntley, Esq., of the Triangle, Hackney. Also, at the same time and place, the Rev. W. Goodman, B.A., pastor of the baptist church, Andover, Hants, to Mary, third daughter of the above J. J. Luntley, Esq.

May 15, at the baptist chapel, Ruthin, by Mr. J. G. Owen, Mr. R. Edwards to Miss S. Hughes; and on May 20, Mr. J. Hughes to Miss Jones.

May 18, at the Lower Meeting, Saffron Walden, by Mr. F. Pollard, Mr. James Bacon, a member of the London Road baptist church in that town, to Miss Housden.

May 19, at Port Mahon baptist chapel, Sheffield, by Mr. Giles, Mr. F. C. Cavalier, of Attercliffe, to Miss Catherine Arnold, of Sheffield.

May 20, at the baptist chapel, Towcester, by Mr. J. Davies, Mr. G. Henson, to Miss A. A. Kirby.

May 20, at Newark, by Mr. Norgrove, baptist minister, Mr. G. Hall to Miss E. Southern; and June 6, Mr. T. Gurnsley to Miss M. Foster.

May 27, at the baptist chapel, Belvoir-street, Leicester, by Mr. J. P. Mursell, Mr. T. Beales, to Miss E. Breward; and June 1, Mr. Charles Stanford, pastor of the second baptist church Devizes, to Jane, youngest daughter of Mr. W. Johnson, of Newtown Linford, Leicestershire.

May 29, at Bramley near, Leeds, by Mr. McPherson, Mr. Jno. Trickett, Isle of dogs, London, Son of the late Mr. J. Trickett, baptist minister, Bramley, to Miss Holdsworth of Bramley; and at the same time, Mr. Samuel Trickett, of Kinghorn, near Chipping-Norton, to Miss Husler, Heddingly, near Leeds.

June 2, at Shotleyfield, by Mr. Fyfe, baptist minister, Mr. H. Murton, to Miss I. Marshall.

June 5, at the baptist chapel, Bishop Stortford, by Mr. Hodgkins, Mr. T. Jackson, to Miss E. Philips; and June 8, Mr. G. Faircloth, to Miss B. Carter.

June 8, at the baptist chapel, St. Ives, Hunts., by Mr. Davis, Mr. W. Pratt to Miss M. Harrup; and June 11, Mr. G. Ellis of Cris-hall to Miss M. W. Lambert, of Fenstanton.

June 10, at the Adelphi chapel, Hackney Road, by Mr. Smith, Mr. W. Ravens to Miss S. Maxwell, both members of the baptist church, New Park Street.

June 10, at the weekly meeting of the Friends in Wakefield, John Bright, Esq., M.P., to Margaret Elizabeth Leatham. The whole ceremony lasted an hour and a half.

[In our last (250) for "Mr. T. L. Tanner," read Mr. Thomas Lovell.]

Deaths.

Jan. 18, aged 46, Mr. Ford, formerly of Crockerton, near Frome, Wilts, and his son, aged 14 years. Mr. F. settled in Africa in 1820, and was many years a deacon of the baptist church in Graham's Town. He was engaged in the Caffre trade, and suffered materially from the late outbreak of the natives. On seeking to commence operations in business with a more distant and friendly tribe the boat capsized as they were entering the mouth of a river, when Mr. Ford and his son Edward, with several others, found a watery grave within sight of the vessel which brought them from their home. He has left a wife and family to lament his loss.

April 14, at Speen, Berks, aged 59, Mr. John Green, one of the first members of the baptist church in that village, in 1813, and in which he had honourably filled the office of deacon thirty-one years. The faith and hope of that gospel, which he had for so many years publicly professed, sustained and cheered his dying hours.

April 16, at Over Darwen, near Blackburn, John Wardley, Esq., aged 70, of the firm of John Wardley and Sons, calico-printers. A gentleman who through a long series of years has evinced his ardent attachment to the principles and interests of the baptist denomination.

April 20, at Dundee, Mrs. Martha Blair, wife of James Blair, Evangelist of the Baptist Union of Scotland. She lived in the faith and hope of the gospel for the last fourteen years, and died longing to be with her Saviour in glory. She bore her long and severe sufferings with much patience and christian resignation; was a most exemplary mother, and has left a husband and five children to mourn her loss. But they rejoice that they are not called to sorrow as those who have no hope.

April 26, Mary Ann, the beloved wife of Mr. J. Dunnill, aged 46, formerly a member of the baptist church, Wakefield. She knew whom she had believed, and throughout a long and painful illness, was sustained by the hope of eternal life through Him.

May 7, at Langley, Essex, Mrs. Hannah Rumble, aged 73, many years a regular hearer of the gospel at the baptist chapel.

May 9, at Barnston, Canada, Susan Sutton, aged 93 years. The deceased, together with her husband, were among the first settlers in the wilderness, and both being consistent members of the baptist church at home, and, we trust, among that number who carry their religion with them wherever they go, their influence contributed much to the cause of Christ in this place in the day of small things.

May 10, aged 30, Mr. John Riley of Burnley Moor, Lancashire. He bore a long affliction with exemplary patience and resignation, and died in the full anticipation of eternal life through the atonement and righteousness of the Lord Jesus.

May 11, at his residence near Bath, in his 35th year, J. C. Pearce, Esq., F.G.S., a distinguished member of the baptist denomination, an eminent geologist, and a decided christian.

May 15, at Genoa, whilst on his way to pay his homage to his Holiness the Pope, at Rome, Daniel O'Connell, Esq., M.P., aged 73. Before he died he directed that his heart should be sent to Rome, and his body to Ireland.

May 17, at Coleford, Mrs. S. Harris, aged 82, relict of Mr. George Harris, who was one of the founders of the baptist church there, and a deacon from its formation till his death. Mrs. H. knew the Holy Scriptures from her childhood, adorned her profession, and died in peace.

May 19, at Morriston, near Swansea, Jane, the beloved wife of Mr. Maurice Jones, pastor of the baptist church, Leominster.

May 23, at Trowbridge, Mrs. E. Naish, a member of the Bethesda baptist church, and wife of Mr. George Naish, one of the deacons.

May 28, at Bishops Stortford, Herts, in the faith and hope of the gospel of Christ, aged 19, Louisa, youngest daughter of Mr. Hunt, deacon of the baptist church.

May 31, at Edinburgh, suddenly, Dr. Thomas Chalmers, aged 67, for many years highly distinguished for his talents, eloquence, and piety.

Lately, at Cloughbottom, Lancashire, after a long and distressing affliction, borne with exemplary patience, Hannah, the beloved wife of Mr. J. Wilkinson of that place, aged 35. She maintained a consistent and honourable profession for ten years, amidst many difficulties and much personal affliction, and sweetly fell asleep in Jesus. She was among the first fruits of Mr. Nichols's ministry at Goodshaw.

Lately, at Great Missenden, Bucks, after an illness of only four weeks, Mr. Charles Barton, jun., in his 29th year. Patience and resignation strikingly characterized him during his affliction. His early removal is sincerely deplored, and his loss severely felt, by a deeply mourning circle of friends, especially in the neighbourhood where he laboured as superintendent of the sabbath school, and also in other works of Christian benevolence and usefulness.

GENERAL ELECTION—TO DISSENTING ELECTORS.

WE have the satisfaction of knowing that the hints which we ventured to throw before our readers in our last number have been well received and appreciated, and in some instances acted upon.

But we are anxious, very anxious, that we may not be misunderstood. We are not about to make a religious periodical a vehicle for political discussion. That is not our intention. We are only stepping out of our usual course at this juncture, because we have been compelled to do so in self-defence. Government, sanctioned by parliament, has made a fresh inroad upon our liberties in their new Education scheme. We cannot be faithful to ourselves or our posterity—to the truth or Him we serve—if we are passive whilst such things are going forward. As upright dissenters then, necessity is now laid upon us, yea, woe unto us if we be not faithful!

What is required at this crisis is courage—christian courage. The honest and fearless avowal of our principles, and unflinching courage in supporting them. Men who dare not avow their principles and act them out in days like these, in England, for fear of being thought singular, or for the sake of keeping certain customers, would have cut a sorry figure as companions of Paul, or Luther, or Bunyan.

Unbaptily for our noble cause there are many in our ranks who willingly allow themselves to be persuaded by designing men, that to be quiet is more respectable and pious. Such men will talk largely of the evils of political agitation, and the mischief that is often done by attending to *politics*. They have only to mention the ugly word and it is enough. It is the bugbear by which they frighten weak minds. But a man of sound understanding and comprehensive mind will not thus be made the slave of conventional customs. He will think for himself and act for himself, and directed by the Word of God, he will plant his foot on the everlasting principles of truth, as on a rock of adamant, and defy the powers of earth or hell to move him.

We find the following excellent remarks on this subject, in the *Toronto Banner*. They will suit the meridian of England as well as that of Canada.

"It is a melancholy fact, that many religious men regard it as their duty to stand aloof from an examination of those great public principles on which civil government is founded. The men who profess to treat this subject with indifference, or contempt, generally lend themselves as tools and ready instruments to those in power. It is a convenient mode of getting free from all those obligations which every good citizen owes to his country, to say 'they never meddle with politics,' while at the time they cast in their whole weight with the enemies of just and liberal government. When we hear a man allege he is 'of no politics,' we see in him a foe to freedom and to the British constitution. We speak not of politics, in the narrow sense, as a pursuit for the possession of place, or for the triumph of party, or for the promotion of personal interests. We speak of it on the broad basis of civil liberty, on which the happiness and well-being of society so much depends. He must have very false notions of religion, who would make it a ground for despising the blessing of freedom, on which our very liberty to read the Word of God, to worship him according to conscience, and to propagate the gospel to others, are founded.

That there are men who consciously believe it to be a christian duty to abstain from all interference in public matters is certain. That their consciences are enlightened, or their views enlarged, we utterly deny. This class think little and examine less for themselves, but take as their guides men who often inculcate such principles to make them the more ready instruments of their own selfish purposes. If they can persuade their deluded adherents that subjects have nothing to do but to obey civil magistrates, it follows, as a matter of course, that ecclesiastical rulers have in like manner a claim to unlimited and passive obedience; and thus is the glorious freedom of the christian changed to the most abject slavery to those whose judgments are no less fallible than those of other men, and whose rule must become tyrannical, as a matter of course, when unrestrained by the watchful jealousy of the community, for whose benefit all power is held. If the people can only be got to believe that there is a class of men who hold the Divine commission to rule them in all things, civil and ecclesiastical, the object is accomplished, the reign of intelligence is over, and is succeeded by the dark night of civil oppression or priestcraft. It is the duty of every man to watch over the political interests of his country. True it is that politics in some cases becomes so engrossing a pursuit, that other duties are neglected. But this only proves that everything, however good in itself, is apt to be perverted by man.

Strange that in this age it should be sought to dis-unite religion and freedom. Ought they not ever to be inseparable? The image most frequently employed to express the happiness of believers is *freedom*, and what is good as an analogy, must be good in the original. It was not so that the fathers of the reformed churches acted. Well they knew that without free government the faith of the gospel would have been suppressed."

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WHAT WOULD CONSTITUTE A REVIVED MINISTRY.

PIETY is "obeying from the heart the form of doctrine delivered" to us in the gospel. It is the impress of the truth on the understanding, the affections, and the conduct. It is the moral salvation which the scriptures ascribe to the "sanctification of the Spirit, and the belief of the truth,"—spreading itself over every faculty and passion of the soul, insinuating into the most retired springs of thought and feeling, and moulding every external act and habit. It follows, then, that, to be thus felt and exemplified, the truth must first be known. And that piety may be of a superior order, the perception of the truth must be proportionately clear, and the sense of it proportionately vivid.

And of all the things ever presented to the soul of man, there is nothing so calculated to stir it to its lowest depths, and to call forth all its energies, as the truth exhibited in the pages of scripture. It speaks of God—the infinite possessor of all glorious attributes, the fountain of all life, intelligence, holiness, and joy, governing all worlds by the most perfect laws, doing

only good, forbidding only evil, shielding and blessing the obedient, chastising only the disobedient, and sending forth the beams of his favour to the humblest and most distant spirit which sin has not shut against him.—It tells us of man's having received from him the priceless endowment of a rational and immortal soul, bearing the Divine image, and capable of an endless progression in knowledge, obedience, and joy: of his subsequent fall, guilt, depravity, and misery, his utter inability to restore and befriend himself, and his desert of eternal condemnation.—It tells us of the method of restoration devised by God himself, in which we see his wisdom providing for the display of boundless grace in harmony with unbending justice,—the divine and compassionate Mediator, his generously humbling himself to our mortal nature for purposes of reconciliation, his spotless and all-sufficient sacrifice, and mercy, triumphing in it, freely proclaimed to the whole family of man, and shedding its blessings on every sinner who humbly yields to it.—It unveils the everlasting future,

scattering all doubts as to its existence, and showing a heaven of bliss for the penitent and believing, and a hell of torment for the impenitent and unbelieving.—It admonishes man of the shortness and uncertainty of this present life, and its being his only opportunity of rising to that bliss and escaping that torment; long enough, if he will use it wisely, for securing all that is most blessed in existence,—yet so brief as to arouse him to incessant and trembling vigilance,—so precarious, that it may slip from him the next moment,—so inestimable, that, once gone, it can never be retrieved.—It teaches us that sin is the deadliest of all evils, polluting, degrading, and ruining every being who touches it; that holiness is the highest beauty and glory, the brightest of all God's attributes, the perfection of Christ's humanity, and God's likeness in every creature possessed of it; and that man's duty is, by all the means with which he is furnished, to purge himself from and avoid the one, and to cultivate and adorn himself with the other.—It speaks of all the dealings of God with man in the present world as rich in means and opportunities of resisting the one, and of gaining and cherishing the other,—that, if he be really intent on the utmost sanctification and perfection of his nature, not only will the lesson of inspiration, the atoning sacrifice of Christ, and the sanctifying influences of the Holy Spirit, befriend and succour him to the utmost degree, but all the events of providence, however chequered and afflictive, concur with them in speeding his way to the summit of his hallowed purpose, and that it is not possible that God should interpose any obstacle to it.—It foretells a final and awful judgment, in which God will infallibly decide the destiny of all men, eternal bliss or eternal woe, according to the righteous and merciful principles here announced.—It declares that the knowledge of these principles constitutes man's highest privilege and accountableness, exalting him to

heaven or sinking him into perdition; and that God has no happier course on earth, and no higher glory hereafter, than for the man who transcribes them into his own spirit and life, and labours to give them the widest dissemination.—And that no one, who seriously enters upon this vocation, may be discouraged, it tells him that it is the chosen undertaking of infinite wisdom and love, that therein he is one with God, the Saviour, and the Divine Spirit; and that purity of motive, sanctity of life, ardent zeal, unfainting labour, trust, and prayer, shall ensure him their three-fold blessing, and make him the means of salvation to others.

Such is an outline of the truth contained in scripture; and the mind fully possessed by it perceives and feels that the idea of God, as thus disclosed, is the noblest and happiest which the creature can receive,—that to know and love Him is the creature's highest honour and joy,—that man's fall from such knowledge and love is his deepest woe,—that the plan of restoration devised for him is the brightest display of all God's moral perfections,—that to embrace it is to regain the Divine image and favour, and that to commend it to others is to "save souls from death, and hide a multitude of sins."

The foundation of piety, then, must be laid in the knowledge of the truth; and the more accurately every fact, doctrine, precept, exhortation, promise, invitation, and warning of scripture is transferred to the mind, and kept in due relation and dependence, the more confidently may it be expected that all the elements of true piety will be there, and in true proportion and harmony. The want of a single truth, or its being seen in an exaggerated form, or in a wrong connexion, could not but be prejudicial.—But the truth must also be believed. Knowledge must ripen into deep and solemn conviction, so that the things with which it is conversant may be regarded as so many momentous verities, stamped

with the Divine authority, and designed to have rule in the mind as the sole and awful guides of faith, motive, and action.—And, next, the truth must be felt; the emotions must ever wait on faith, and swell or subside, be joyous or sad, take the form of hope or fear, love or aversion, sublimest awe or tranquil delight, according to the character of the objects which faith contemplates. A mind largely furnished with the truth, but void of emotion,—familiar with the most inspiring topics, yet frozen with apathy, would be a fearful phenomenon.—And thus felt, the truth would gradually mould the soul to its own likeness, presiding alike in the understanding and the affections, controlling every moment of time, and directing every faculty and possession to the worthiest employment and end.

And it is this establishment of the dominion of the truth over the soul which is required for the thorough and vigorous renovation of the ministry. The truth must fully possess and irradiate the mind of every one whose office it is to illumine the minds of others. In proportion as he knows it but partially, or holds it disjoined from its proper connexions, he will present it to others maimed or distorted. He can be like the faultless mirror, reflecting it in all its completeness and symmetry, only by having the fair and vivid impression of it in his own mind. And his faith in it must be suited to its own nature: strong and implicit, for it is the voice of God; cordial, for it demands his belief only that it may bless him. He must not dispute with the highest authority; he must not repel infinite goodness. Once known, the truth is thenceforth to be treasured up in his mind as the compendium of principles never to be forgotten or departed from in any future purpose or act. And thus believing and holding it fast, what should he not feel? Opening his mind to its genuine influences, he needs not envy angels their station and bliss, nor ask any addition to his inheritance.

Seeing in God the most gracious and merciful, as well as the purest and most awful of beings,—that his favour is an inexhaustible spring of joy, and his glory the noblest end for which the creature can live,—that his provision of atonement and sanctifying influence is tenderly urged on all men, and removes every impediment to the restoration of the most guilty,—that it has already proved its efficacy in numberless instances, and brought glory to its Author, and salvation to men,—that it is still upheld by the same merciful appointment, and has lost none of its healing virtue,—and that, as for himself, he has only to subject his own spirit to its benignant operation, and then, having felt its power to transform and bless, be instrumental in its winning new trophies in the healing of others,—he feels that to have been born to the knowledge of such a Being, and to live under his rule, place all honour and happiness within his reach, and leave him nothing to do but to wonder, adore, and obey. What gratitude to the Father, what love and submission to the Son, what reliance on the Spirit, what contrition for the past and hope for the future, what resolution against sin, what aspiration after holiness, what benevolence to men, what purposes of devotedness, may then be expected to rise up within him! Is this visionary? Is it not rather the simple effect of the truth believed and felt? And that it may be thus felt, the truth should be dwelt upon and pondered till the mind kindles in its presence. Who has not felt, in some favoured hours of clear and vivid perception, when the grand verities of the christian faith have been steadily kept in view and reflected upon, his sensibilities quickened into strong emotion, and wondered that he had not always been so affected? In seasons of comparative apathy, those solemn verities were not so distinctly present to the mind, nor so intently meditated upon; and for constantly refreshing the sensibilities, and supplying

the mind with those impulses necessary to sustain it at an elevated pitch, and to confirm it in holy habits, the whole domain of truth must come under frequent review, and the rapid glances of the mind be ever recurring to those grand portions of it which are the prime stimulus of all holy emotion and effort.

And such a clearer perception and stronger feeling of the truth would have the happiest effect on the spirit, life, and labours of the minister of Christ. The truth, in its living and sanctifying power, would pervade them all. How pure, elevated, and unearthly would be his views and aims! Beholding God, himself, his office, and the highest interests of men in the light of scripture, he would cleave to the Being whom he saw to be so great and glorious, live in habitual communion with him, and feel that, whatever the choice and occupation of others, his own work is exclusively conversant with the Divine glory and human salvation—that he is to realize in himself the utmost power of the truth to enoble and sanctify, and to give it a living existence in the breasts of others, and that for anything foreign from this he must not have a single moment or sympathy. Wealth must not tempt him, pleasure must not allure him, grandeur must not dazzle him; nay, the delights of literature and science—his greatest temptation—must be tasted only in jealous subserviency to his appropriate work. God, in his unutterable awfulness and glory, the soul, in its immortality and accountability, eternity, with its solemn and unalterable decisions, would be continually before him; and, in their presence, he would feel that time is momentary, its most solid advantages but fleeting shadows, and that he must make haste to fill his narrow span of opportunity with the largest measure of exertion and sacrifice. And, hence, how would he be sequestered from every other object, and his most retired hours, on which none but Omniscience looks, bear witness that nothing can

disengage him from the devotion and studies which shall most richly furnish him as the servant of God and men.

And when he went forth among his flock, what would be the impression of his intercourse? Whatever they had heard and known of the truth before, they would not fail to see it delineated then; for it would live and breathe in his every word and act. They could not mistake either his spirit or his purpose. They would feel that he sought their highest good; that nothing within the widest range of earthly prosperity could satisfy his solicitude for them; that he was intent on their gaining an imperishable treasure; and that whatever human benevolence and effort could do for conducting them to it, he was ready to perform with the eagerness and joy of one who coveted only their salvation. He would converse, and counsel, and pray with the grace and unction which only an ever-present and urgent sense of eternal things can give; and, when he had taken his departure, they would be constrained to say—"That is a servant of God!" Had they mines of wealth, what could they offer to the disinterestedness of a man who sought not theirs, but them; or how enrich one who already felt that he possessed everything in the favour of God and the means of doing his will? Could they entertain him ever so sumptuously, or feast his sense of the beautiful with the most tasteful specimens of form, or regale his ear with harmony, and his intellect with all the pleasures of knowledge, how could he answer for it to God and his own heart, when he remembered in his privacy that he had lost an opportunity of promoting their eternal interests? They would feel that his "conversation was in heaven," and that frequent contact with him must elevate them to the same sphere.

And what would be his coming forth into the public assembly? Fresh from communion with God and intense meditation on divine things, humble, solemn, and full of faith, the depository

of truths instinct with energy to rouse the careless, or breathing mercy for the contrite, thinking of death, judgment, and eternity, he sees in that assembly only a concourse of immortal spirits whom he may save or edify, and in the passing hour an opportunity for it which may never be repeated. He, therefore, ministers accordingly—leaning on Omnipotence, while yearning for men. Who is not impressed? Those prayers are not the eloquence of words, but the utterance of a tender and believing spirit which feels that God is nigh. And when he delivers his message, it is not the profundity of his thoughts, the brilliance of his imagination, the elegance of his diction, the gracefulness of his gesture that arrest attention, but that simple, pungent, and irresistible style of address which nothing but a soul on fire for God can create. It is the weighty sentiments, the language, the tones, the manner of a man eminently in earnest, who has felt the truth and power of what he utters in the deliverance which he himself has found, and who has lost all fear of men in the strength of his love for them, and the depths of his reverence for God. They who know him bear testimony that his instructions there are well sustained by his spirit and deportment in every other place, and hear with the happy advantage of veneration for his exalted piety. They who know him not are struck with all the signs of profound sincerity, and cannot be unmoved.

And when he had the opportunity of converse with a brother minister, what would be their theme? Their lips would not be sealed on the service in which they professedly "live, and move, and have their being;" but the joy of success, or the sadness of disappointment, sympathy with each other's trials, and the mutual unobscuring of "the inward man," the acknowledgment of God in prayer or mutual encouragement to new devotedness and effort, would mark their intercourse, and each separate from the other with the happy feeling of

having been refreshed by it for new labours.

And the infusion of such a spirit into the ministry at large, would unquestionably be a revival of the most auspicious kind. In some, it would be little less than "life from the dead;" and the majority, in whom confessedly there is life, it would raise to the vitality and strength of those distinguished few whose names are associated with the conversion and spiritual prosperity of numbers. It is already extensively felt that the ministry is not what it should be; and, among the suggestions for rendering it more efficient, it has been recommended that it should possess a higher mental culture, and be more amply enriched with profound and various learning. This is well, so far as it goes. A mind thoroughly disciplined, and stored with acquisitions from every part of the field of knowledge, human and divine, must be much better qualified for acting beneficially on others than one of scantier resources, supposing it to be equally well sustained by religious principle. And it would be unjust to the character of the present times, as one of increasing knowledge and enterprise, not to aim at securing the ablest as well as the holiest ministry. But were the question asked, which would be of the most cheering omen—that the ministry should be suddenly gifted with all the tongues, literature, and science within human attainment, without any invigoration of its piety; or that it should be revived in piety alone, without any addition to its intellectual stores: no reflecting mind could for a moment hesitate to answer in favour of the latter. There is nothing in an increase of secular knowledge, as such, to stimulate a languid piety, or to guide itself to the hallowed ends for which alone knowledge is chiefly valuable. But healthy piety not only urges its possessor to the worthiest and most vigorous application of his mental resources, but supplies a motive for their increase, because it sees them in the

light of a powerful auxiliary. The eminently pious minister sees more clearly, and feels more strongly, and uses his powers with more dexterity and decision, in regard to his appropriate work, than one, who, though he is superior in intellectual strength and accomplishments, is not to be compared with him in piety. There are seasons, it is presumed, in which some ministers experience the truth of this. In those moments of solemn tenderness, when, dissatisfied with all that they have ever done, they aspire to better things, do they not feel that what they chiefly need is the reanimation of their faith, love, and zeal, and that this would serve their purpose unspeakably more than any enlargement of their mental wealth? A mind of exalted capacities, improved by study and enriched with

all its acquisitions, and these directed by an enlightened, earnest, and straight forward piety, is an instrumentality for the service of God which cannot be too highly prized. Would that the blessing were extensively possessed! But such a mind, wanting the baptism of a thorough consecration to God, has often gone astray, or wasted its powers in comparative indolence. It is wiser, therefore, to seek for the ministry a renovated piety. This will not only ensure the best application of its existing resources, but prompt to their cultivation and increase.

[The above well written and very valuable remarks are extracted from a pamphlet recently published by Jackson and Walford, London.—“A Revived Ministry our only Hope for a Revived Church. By One of the Least among the Brethren.”]

OUR COLLEGES.

THE present position of the church of Christ is felt by many to be peculiarly alarming. Apathy and false doctrine within—infidelity open and disguised without, awaken deep anxiety in the breasts of many thoughtful and devout persons. The church, instead of making aggressions on the world, is not *nearly* keeping pace with the increase of population, even in England, the centre and metropolis of christianity. Open infidelity, which has never before prevailed extensively among us, is now becoming fearfully prevalent. Having swept evangelical doctrine from Germany, it is now “coming in upon us like a flood.”

How can the impending evil be averted? How can the existing evil be removed? It is evident, I think, that this can only be done by a more earnest, vigorous, consistent activity, on the part of the church, combined with greater adaptation to meet the

circumstances of the present age, on the part of the ministry. I do not speak slightly of my brethren—I respect their learning—I admire their talents—I revere their earnest piety—still, as I believe that a more vigorous piety is necessary before the church can overcome, or even make head against the world, so I believe, likewise, that a higher culture than our present collegiate institutions afford is necessary to enable the ministry to cope successfully with the dangers which now threaten us. To this last point I would wish to call the attention of your readers.

To secure the efficiency of our ministerial system, it is necessary that the churches should send to our colleges young men of fervent piety and good talents, and that our colleges should be so constituted as to foster the first, and thoroughly educate the second. The first, of these is essential and primary, and is

universally acknowledged to be so. The second, at all times desirable, is at present necessary, though this necessity is apt to be overlooked. With your permission, I will endeavour to show wherein this necessity consists.

1. It arises, first, from the advanced state of education among our congregations. A few years ago, a knowledge of the learned languages, however superficial, secured its possessor the reputation of scholarship, for it was possessed only by the few. The physical sciences were hopelessly veiled from the many by the mysteries of technical terms, and the want of elementary treatises. Education was for the most part confined to reading, writing, and arithmetic. A comparatively low standard of education on the part of the ministry then placed them so far in advance of their congregations as to give them a claim on their respect. But now, every school professes to teach the classics. Every schoolboy knows something of the physical sciences: and an amount of knowledge is within the reach of all, and is possessed by many, even of those engaged in the activities of business, which, till recently, was enjoyed by the student alone. But are the ministry keeping in advance of the congregations in general knowledge? If they are not, they can scarcely expect to retain that influence and command that respect, which is necessary to the efficient discharge of their high office. The youth will scarcely listen with deference to the religious teachings of the man with whom he feels himself on a par in general knowledge—he will scarcely look up with respect to the teacher whom he can convict of ignorance or of blunders. I do not affirm that such is now the case, *but we must take heed lest it should be so.*

2. A high state of mental culture is necessary for the suitable exposition of scriptural truth. We acknowledge that the primary requisite is a quick

perception of, and an earnest sympathy with the spiritual meaning of the scriptures. But we must recollect that the word of God comes to us by the instrumentality of men. Rightly to interpret it, therefore, we must not only appreciate the meaning of the author, but know the peculiarities of the instruments. Though they spoke by inspiration, they yet spoke as men; and divine truth acquired a hue from the mind through which it passed. Had the apostles lived in our day, the truth revealed would have been unaltered; their modes of thought and expression, however, would have been different. They wrote for all time in the language of the times in which they lived. Fully to develop their meaning then, we must enter into their peculiarities of circumstance, feeling, and diction. We must sympathize with the feelings of men who lived 1800 years ago. We must know their position, their hopes, their fears—must walk with Paul in Corinth, and in Rome. For as he adapted himself to them, we must do so too. This we can only do by a knowledge of the times in which they lived, by a study of authors who lived like Paul, and the primitive churches under the Roman government and in a pagan world.

A considerable portion of the bible too is historical. From its brevity it can only give glimpses of periods whose history is remote. It rather excites than satisfies curiosity. And like all elliptical histories, it lies open to the charge of inconsistency and error. The curiosity can only be satisfied, and the inconsistencies reconciled by a more extended acquaintance with the periods touched upon, and by supplementing the narratives of sacred by those of profane history.

Science, too, as it extends our acquaintance with the works of God, aids us in interpreting his word. It often, indeed, seems to throw discredit upon revelation, and suggests difficulties in regard to it. But a deeper investigation always

shows a beautiful harmony between the works and the word of God. They reflect mutual light on each other. We can only remove the difficulties which science raises, by science itself. As knowledge rapidly spreads itself among our congregations these difficulties will suggest themselves to their minds. They can only be removed by a man conversant with the subject whence the difficulties spring. By him they will be made to shed fresh lustre on the inspired word.

The necessity of an accurate and critical acquaintance with the sacred languages is too obvious to need remark.

3. A high order of education is necessary for the defence of religion against its assailants. The natural position of science and literature is that of handmaids to religion. They have too often been placed in antagonism with it. Recently, assaults have been made on religion in the names of philosophy and science to an unparalleled extent. The hostile feeling, too, is spreading downwards. The translation and wide circulation of theological treatises in England are spreading among the masses of the people sentiments hitherto confined to German transcendentalists. Strauss' *Leben Jesu* is meeting with a wide circulation. Fichte, Schelling, and Von Hardenberg, appear among us as tracts, and under the guise of philosophy seek to undermine religion. The evil has spread—is spreading—and can only be met by men qualified for the task by intellect and learning. The old defences of christianity are of little avail against such schemes as the myth of Strauss, or the philosophical idealism of his associates. Those men only can be deemed thoroughly furnished for the work of the ministry in the present day, who are able to combat such opponents on their own grounds—to refute them by appeals drawn from philosophy and science. Unless the church does raise up such

men, the present religious, or rather non-religious, character of Germany threatens to be speedily ours.

4. The interest we feel in our own denomination requires a high order of mental culture. Other bodies of christians are making great advances in the education of their ministry, and are struggling to adapt its agency to the requirements of the times in which we live. So far as such bodies preach the gospel, we rejoice in their efforts and their success, despite their differences from ourselves. But are we content to be left behind? Are we so careless of our distinctive peculiarities as to consent that they should be overlooked for want of an efficient promulgation of them? If we are not, we must put our ministry on an equality with that of every other body in learning and general mental culture.

To this, it will probably be said, that God has no need of learning, and that the Spirit operates in regenerating and sanctifying without the aid of philosophy. To this we reply with South, that "though it be true that God has no need of our learning, yet more certain is it that he has no need of our ignorance"—that though he can and does operate on the hearts of men without the aid of human attainments, yet we can only look for his blessing when we have used all the means within our reach. It is only when we have done what we can, that we can look to him to do what he has promised. If, then, a thoroughly educated ministry be, as we have seen, necessary for the requirements of the age, we must thoroughly educate our ministry, and then look to God to endue them with power from on high.

With your permission, I will, in your next, endeavour to shew that such an education is impossible under our present system.

TOGATUS.

BAPTIST ANNIVERSARIES.

It has given us much pleasure to find that the reports we furnished of the annual meetings of the Baptist, Home, Irish, and Foreign Missionary Societies, have been so much appreciated by our readers, and that they have afforded them so much gratification. But this is only what might have been anticipated from the interesting and instructive character of the reports themselves. They have, however, occupied so much of our space, that we are compelled to give only a summary account of the proceedings at the annual meetings of the Bible Translation, and the Hanserd Knolly's Societies.

BIBLE TRANSLATION SOCIETY.

The seventh annual meeting of this society was held in the baptist chapel, New Park Street, Southwark, April 28th, Henry Kelsall, Esq., of Rochdale, in the chair. The report was read by the secretary, Dr. Steane. It commences with some remarks on the nature and importance of the engagement of translating the scriptures into foreign languages, and its close connection with the advancement of truth and righteousness in the earth. The present translators in India are Messrs. J. Wenger, A. Leslie, and C. C. Aratoon; manager of the press, Mr. J. Thomas.

The Translations during the past year have progressed as follows:—Mr. Leslie has been employed on a revised version of the New Testament in Hindi, of which there have been printed for separate distribution, the gospel by Matthew, 8000 copies—by Mark, 4000. Mr. Wenger has been occupied with the Bengali and Sanscrit. In Bengali, an edition of the New Testament of 4000 copies has been completed. There have also been struck off, for separate distribution, the gospel by Matthew, 15,000 copies—Mark, 15,000—Luke, 15,000—Luke and Acts together, 5000—Acts, 10,000—Genesis, with part of

Exodus, 5000—Gospel by John, 15,000, is now in the press, and has advanced to chap. xx. In Sanscrit, a new edition of the book of Proverbs of 3000 copies has been issued from the press. An edition of the New Testament of 2500 copies had advanced to Mark xiv. The printing of the Old Testament had not been begun; the whole, however, was in manuscript, except from 2 Samuel to Esther. In all, there have issued from the press during the year:—In Sanscrit 3000, Bengali 69,000, Hindi 12,000: total 84,000 copies. The number issued from the depository for distribution amounts to 45,685 copies, making a total of 387,137 copies of the Word of God, in whole, or in parts, sent out from the Baptist Mission Press since 1831.

The Cash Account states that £2000 have been paid to the Baptist Missionary Society towards the Calcutta Translations, and £50 in aid of a version in the Fernandian language, now being prepared by Mr. J. Clarke, making together £2,050. The receipts for the year amounted to £2,125 16s. 1d. Of this sum £412 16s. 0d. had been received from the American and Foreign Bible Society; £200, a donation, from D. Sinclair, Esq., of Edradour, Perthshire; £50, also a donation, from W. Blacklock, Esq., of Colchester; and £213 10s. 0d., a legacy, with interest, left by the late Mrs. Norman, of Isleham.

The report closes with the very gratifying statement that the strong prejudices which many entertained against the society are rapidly passing away, and that the motives and object of the committee are receiving from different quarters that credit to which they have always been entitled.

Resolutions were then moved, seconded, or supported, by the Revds. Messrs. J. Sprigg, A.M., of Margate, A. M. Stalker, of Blockley, T. Winter, of Bristol, D. Gould, of Dunstable,

M. Woollaston, missionary of the London Missionary Society, from Agra, in India, J. Mills, of Kidderminster, and J. Burns, D.D., of London, who severally addressed the meeting.

HANSERD KNOLLY'S SOCIETY.

The annual meeting of this society was held in the Hall of Commerce, Threadneedle-street, April 29, Charles Jones, Esq., treasurer, in the chair. The meeting was opened with prayer by Mr. Mills, of Kidderminster, after which the report of the institution was read by Dr. Davies, one of the secretaries. It furnished an interesting history of the origin, formation, and subsequent proceedings of the society. Two handsome octavo volumes, containing 1,154 pages have been issued by the society during the past year, one entitled "Tracts on Liberty of Conscience, and Persecution," the other "The Records of a Church of Christ meeting in Broadmead, Bristol." Both these volumes were edited by E. B. Underhill, Esq., one of the secretaries of the society. Their value is attested by the very general approbation with which they have been received. Arrangements have been made for the speedy commitment to the press of the volumes for the present year. The first of these will be a critical and standard edition

of the immortal allegory of Bunyan, "The Pilgrim's Progress." Other works, either determined upon, or under consideration by the council, are:—Henry Dauvers' "Treatise of Baptism," to be edited by the Rev. W. H. Black; John Canne's early treatises on the "Necessities of separation from the Church of England, and the Unlawfulness of Hearing its Ministers," &c., to be edited by Rev. C. Stovel; Roger Williams's justly celebrated writings on the "Bloody Tenent of Persecution," to be edited by E. B. Underhill, Esq. William Dell's works, to be edited by the Rev. Benjamin Evans, of Scarborough; also the works of C. Blackwood, B. Keach, H. Collins, John Smyth, Thomas Helwys, &c., &c. The number of subscribers now on the register amounts to 1,044; several of these reside in India, Canada, and other places abroad. The council are anxious for an increase of subscribers to enable them to issue three volumes a year. The meeting was addressed by the Rev. Messrs. E. Steane, D.D., T. Pottenger of Bradford, C. Stovel, and J. Russell of Greenwich, and was closed with prayer by Mr. Groser. Since the report was prepared the council have resolved to translate and publish Van Braght's Bloody Theatre, or Mirror of Baptist Martyrs, commonly known as the Dutch Martyrology.

DENOMINATIONAL ANNUAL MEETINGS.

THE baptist denomination is composed of churches, every one of which is constituted on the congregational principle—separate and independent. Most of these churches—not all of them—are united in what are called associations, which meet annually for mutual edification, consultation, advice, and aid; but they have no power over any church or minister; all they can do, is, to withdraw from any church or minister adopting views at variance with the truths commonly

believed amongst them. The denomination is divided into two sections—General and Particular—and this distinction has existed from the time when the first baptist churches were formed in this country. The former, without exception, adhere to those views of divine truth which were set forth in a brief "Confession" presented to King Charles II., in 1660, and more fully exhibited in the "Articles" which were drawn up by Dan Taylor at the formation of the

"New Connexion" in 1770. The latter adhere to the sentiments of Gill and Booth, or the more modified opinions of Fuller—the latter being perhaps the more numerous and influential.

It will be observed that the chief difference among baptists arises from their conceptions of the *extent* of the provision made by the great atonement of the Son of God. On the depravity of man, the divinity of Jesus Christ, and the necessity of divine influence, they are all agreed.

The General Baptist churches hold quarterly meetings called conferences, in various districts, and one annual meeting of all the churches, called "the Association." The Particular baptists hold annual meetings of churches in counties or districts, which are also called "Associations." And they hold one annual meeting of the whole body, called the "Baptist Union," or rather, we should say, they attempt to hold one; for although the meeting is open to all baptist churches and ministers, General or Particular, they have never been able to gather a full representation. Indeed, as regards the General baptists, that is now impossible, as the "Union" has recently fixed on the very days when the General Baptist Association is always held, and always has been held.

This month, we furnish some information of these annual gatherings.

GENERAL BAPTIST ASSOCIATION.

As the "Minutes" are not yet printed, we give the following extract from a local paper—the *Nottingham Mercury*.

"The annual Association of the New Connexion of General Baptists was held in the Stoney-street chapel, Nottingham, last week. A deputation was appointed to the Triennial Conference of the Free-will Baptists of the United States. The number of representatives was unusually great. The following statistics of the various Annual Associations held in Nottingham will show the rapid progress

which the New Connexion of General Baptists, and the Stoney-street church in particular, has made :

Associations at Nottingham.	Years ago.	Members in Stoney-street Church.	Members in the Connexion.
1795	.. 52	.. 178	.. 2,804
1807	.. 40	.. 376	.. 4,766
1815	.. 32	.. 414	.. 6,295
1823	.. 24	.. 571	.. 8,615
1831	.. 16	.. 779	.. 10,964
1839	.. 8	.. 957	.. 14,377

The return for the present year is not made up, but we are informed that the number of members in Stoney-street church is above 1,200, and in the Connexion about 20,000."

In addition to this brief notice, we may add, that resolutions were passed advising the brethren to refuse all government grants for religion or education, and exhorting those who possessed the franchise to use it unflinchingly in support of religious freedom.

Before the Association is held, printed circulars, with schedules, are forwarded to each of the churches. That returned from Stoney-street, Nottingham, the place of assembly this year, was an extraordinary document. We procured a copy, which we now give, only observing, that the venerable senior pastor, William Pickering, now nearly fourscore, was conducted into the meeting to witness the proceedings, but was too feeble to take any part in them.

"State of the General Baptist Church, Stoney-street, Nottingham.

DEAR BRETHREN,—It is with unfeigned thankfulness to God that we once more present you with the state of our church.

During the past year our christian union has not been impaired by any seeds of bitterness.

Painful cases will occasionally occur, and especially where there is a large body of people, but we rejoice to say that the occurrence of such cases has not been frequent.

We cannot say that we are all consecrating ourselves and all we have and are to God, yet we trust we can say that not a few are living as if they

believed in the glorious realities of christianity. While we adore the divine goodness, that religion in the appointed means has been sustained with vigour and usefulness in the town, and the word has been blessed to the saving of souls, we have abundant reason for gratitude that the fervent prayers and zealous efforts of our friends in the country, in connexion with the labours of our itinerant brethren, and our beloved junior pastor, have been so remarkably blessed by the Head of the church.

From Arnold we have baptized seventeen; from Basford seven; from Bulwell seven; from Hucknall twenty, and from Ruddington nine.

We have baptized sixteen from Hyson Green; five from Prospect-place, and twenty-one from New Lenton.

During the year we have opened a room for preaching at Carrington, where a few of our members reside. A congregation of fifty or sixty has been gathered, and ten persons have been baptized and added to the church from this new station.

In the town fifty-three have been baptized and added to the church. Many teachers and scholars have been found amongst the converts to the Saviour. These interesting fields of labour have not been unproductive. A very considerable number of those added to us are persons in middle life, and at present there cannot be fewer than sixty standing as candidates. The Tract Society has extended the field of its operations. About two thousand families are visited every Lord's-day with these messengers of truth and salvation.

The benevolent society has been engaged in works of christian charity, and a very considerable sum of money has been expended in promoting the temporal comfort of many distressed

families. Our senior pastor has been spared to us during another year. He is exceedingly feeble, and utterly unable to take any part in the public duties of the ministry. He is waiting for his Lord to call him to his reward. We have it in contemplation to employ another minister to assist our junior pastor. The state of brother Hunter's health, and the interests of the church, require that we should attend to this as soon as we can prudently.

May the Lord guide us to a man suitable for the situation—a man of a right spirit, so that their united labours may be as prosperous and happy as those of our present pastors have been for nearly seventeen years.

The depressed state of trade, the want of employment, and the high price of food, have been considered sufficient reasons why we should not proceed to erect a new chapel, or to enlarge the one we now occupy. We trust God will revive our trade and commerce, and graciously grant unto us the realization of our hopes in an abundant harvest, and, above all, *that he will send spiritual prosperity into our churches.*

Since our last meeting, one of our deacons has been removed by death, and one of our assistant preachers, brother William Hodges, who laboured in connexion with the church for more than twenty years. For the last seven or eight years he laboured as a town missionary in Nottingham. A heavenly peace characterized the closing scene of his life. Other dear friends have been removed from our ranks by the last enemy, but we do not sorrow as those who have no hope; no, we hope to meet them in the upper sanctuary, and to join them in the employments of a blessed immortality.

By order of the church,

H. HUNTER."

No. of Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn	Removed	Dead.	Chapels.	No. of Scholars.	No. of Teachers.
1238	165	22	10	12	10	3	—	17	10	1704	207

One important step, already alluded to, was taken—a deputation to America. The chairman, Dr. Burns, having left his seat, brother J. G. Pike took his place, and read the following letter of introduction, which he had been requested to prepare, and which was adopted. After which, a spirited subscription was made to defray the expenses. The deputation are expected to embark early in August.

“To the Triennial Meeting of the Free-will Baptists, assembling at —, Vermont, United States, in October, 1847:—

BELOVED BRETHREN,—We have long thought it desirable to cultivate a more intimate friendship with you than we have hitherto enjoyed. Without pledging ourselves in every respect to adopt your views, we especially approve of your efforts to preach the gospel to every creature; and of your exertions to break the bonds of that most wicked system of cruel slavery, which fixes a blacker stigma on America than even Barbary or Turkey bears. We now express our friendship to you by deputing two beloved brethren to visit you at your next Triennial Meeting. These brethren are our much esteemed friends, JOSEPH GOADBY, of Leicester, and JABEZ BURNS, D.D., of London. The latter is already known to many of you by his publications, and is the Chairman of our Association this year; the former is the Editor of our Monthly “Repository,” and Secretary of our Academical Institution, and who, if less known to you, is not less worthy of your regard and affection. They both stand high in our esteem, and we recommend them to the enjoyment of the most cordial expression of your christian love, which we doubt not they will receive. They will be happy to promote in any way the interests of the cause of our beloved Lord and Saviour in their intercourse with your churches, and we earnestly wish them to endeavour to increase among you a spirit of deep compassion for heathen

nations, and of pity for the hapless Africans that your country enslaves. Especially, we desire our brethren to encourage you to persevere in your honourable abolition efforts, whatever obloquy you endure, or whatever opposition you encounter. We shall be most happy to receive a deputation from your body at one of our Annual Associations. We now commend, first to God and then to you, the beloved brethren now deputed to visit you. On behalf of the Seventy-eighth Annual Association of the New Connexion of General Baptists, holden at Nottingham, June 29th and 30th, and July 1st and 2nd, 1847.

J. G. PIKE, Derby,

Chairman, pro tem.

J. F. WINKS, Leicester, }
E. H. BURTON, Portsea } *Moderators.*

S. WIGG, Leicester, *Secretary.*”

We only add, that the Association was attended by 165 representatives, besides a considerable number of members of churches.

BAPTIST UNION.

THE thirty-fifth Annual Session of the Baptist Union was held at Norwich, on Tuesday, June 29, 1847, and following day. It was attended by about fifty brethren; and in the absence of Dr. Murch, through domestic affliction, the chair was taken by James Low, Esq., the treasurer.

On Tuesday evening, at seven o'clock, a sermon was preached at the baptist chapel, St. Mary's, by the Rev. C. E. Birt, of Wantage, from John xiv. 26—“The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatever I have said unto you.”

The principal resolutions passed during the session were the following.

I. On the state of the denomination:—

“That the Union ascertain, with sincere affliction, that the returns of the respective associations do not indicate the existence of that revived condition which has been the object of so much prayer and hope. Not without thankfulness that there has been mercifully granted

to the churches, whose condition is reported, an average clear increase of between two and three members,—a fact which may warrant a belief that more than 4,000 members have been added to the entire denomination,—they cannot be unobservant of the following points: First, that this is the smallest rate of increase ever recorded by the Union, that is, since the year 1834; and, secondly, that it is a further descent in that constantly diminishing ratio which the increase of the churches has manifested now for six years.

"That the Union are far from being the more reconciled to this state of things by its longer continuance; and that they would charge it upon themselves and their brethren to give the Holy One of Israel no rest until he revive his work."

II. On the Government Education measure:—

"That the Union regard the measure adopted by the government in relation to popular education, developed in the minutes of the committee of council on education of August and December last, as containing a new and most dangerous element, since it for the first time brings into avowed and systematic action the principles of making schoolmasters pensioners of the state.

"That since the declared design of the government, in the intended grants of public money, is to promote an education strictly religious; and since there seems to be no possibility of satisfactorily separating the religious element from education properly so called, the application of public money to the support of schoolmasters is nothing short of its application to religious instruction; and that, consequently, the government measure involves, and is based upon the essential principle of national religious establishments.

"That the Union contemplate the government measure with unqualified disapprobation and great anxiety; that they take the occasion of re-affirming the principle avowed by them in the year 1843, viz., that "the education of the community is not the proper business of the state;" and that they now claim for this great work an absolute exemption from government interference of every kind."

"That the Union rejoice to know, that of the four thousand petitions, with upwards of five hundred thousand signatures, presented to the Commons House

of parliament on this occasion, a large proportion emanated from churches of the baptist denomination; and they earnestly hope that no grant of public money will be solicited or accepted by the conductors of any school connected with that body."

"That the Union cannot but deem the disregard shown upon this occasion by a large majority of the House of Commons to the clearly expressed wishes of the people, as deserving of severe reprehension; and that they will look with satisfaction on any effort which may be judiciously made to place in that House men by whom the principles of nonconformists shall be better understood, and their sentiments more fairly represented."

III. On the British and Foreign School Society:—

"That whereas the Union, in its session of 1844, adopted a resolution recommending the British and Foreign School Society to the liberal pecuniary support of the churches, at the same time apprising that society that abstinence from government aid would be essential to the cordial concurrence of the churches in this recommendation, they deem it their duty to notice the fact, that that society is now in the receipt of £750 a-year from the government for the support of its Normal School, and that the conduct of the committee herein has been sanctioned by a special meeting of the subscribers, held on the 1st instant; and that, under these circumstances, the Union are constrained to revoke their resolution recommending to the churches the support of the British and Foreign School Society."

IV. On the projected movement in favour of Voluntary Education:—

"That the Union hear, with much pleasure, of the intended movement on behalf of popular education exclusively on the voluntary principle; and express their confident expectation that, in its further progress, it will receive the general concurrence and support of their brethren.

On Wednesday evening a public meeting was held in the baptist chapel, St. Clement's, George Gower, Esq., of Winstead, at the request of the Union, presiding. Prayer was offered by the Rev. J. P. Lewis of Diss; and the meeting was subsequently addressed by the Revs. R. Roff of Cambridge, C. Stovel of London, W. Haycroft of Saffron Walden, J. H. Hinton of London, and C. E. Birt of Wantage.

**A STATISTICAL AND DESCRIPTIVE TABLE OF THE VARIOUS RELIGIOUS
DENOMINATIONS IN THE UNITED STATES.**

DESIGNATIONS.	Churches	Ordained Ministers	Members.	Totals.
Baptists, (Regular) so called in America.....	7,883	4,651	655,536	905,521
* Ditto Anti-Mission	1,912	913	67,868	
Ditto Church of God	130	90	8,000	
† Ditto Freewill (that is General)	1,193	801	58,174	
‡ Ditto Seventh Day	63	58	6,943	
Ditto Six Principles.....	20	22	3,400	
Ditto Campbellites, or Reformers	1,800	1,000	160,000	199,169
Ditto Christian Connexion	650	728	35,600	
§ Congregationalists (Orthodox)	1,728	1,675	169,169	
Ditto (Unitarian)	300	250	30,000	1,197,037
Dutch Reformed Church	270	271	31,214	
Evangelical German ditto	600	250	15,000	
German Reformed ditto	750	191	75,000	
Jews			16,000	16,000
Lutherans	1,232	501	146,300	146,300
Mennonites	400	250	58,000	58,000
¶ Methodist Episcopal Church		3,561	651,191	1,197,037
Ditto ditto South		1,481	461,533	
Ditto Protestant ditto		740	64,313	
Ditto Wesleyan ditto		500	20,000	
Moravians	22	24	6,000	6,000
Mormonites		600	40,000	40,000
Presbyterians, Old School	2,274	1,643	174,020	400,065
Ditto New School.....	1,494	1,263	120,545	
Ditto Cumberland.....	570	300	60,000	
Ditto Associate, &c.	530	290	45,500	
Protestant Episcopal Church.....	1,232	1,373	72,099	72,099
Quakers			105,000	105,000
†† Roman Catholics.....	812	864	1,173,700	1,173,700
Swedenborgians	42	30	5,000	5,000
United Brethren	1,800	500	15,000	15,000
Universalists	918	700	60,000	60,000

DESCRIPTIVE NOTES.

* Anti-Mission, so called because they oppose all organised plans of benevolence.

† The Freewill Baptists, and Wesleyan Methodists, hold no fellowship with Slaveholders, and refuse support in any way from them. Portions of the Calvinist Baptists and Presbyterians also do the same.

‡ Seventh-day—so called because they observe the seventh-day as the sabbath.

|| Six Principles—so denominated because the basis of union in their churches is the six principles stated Hebrews vi. 1, 2.

§ From a table prepared by the Editor of the "American Congregational Almanack" we learn that Evangelical Congregationalists exist only in twelve States, viz.:—

States.	Ministers.	Churches.	Members.	States.	Ministers.	Churches.	Members.
Maine	159	216	17,632	New York.....	120	112	6,719
New Hampshire	178	178	21,639	Ohio	115	94	5,556
Vermont	210	202	10,779	Illinois.....	43	65	2,129
Massachusetts	472	433	62,740	Michigan	32	53	2,114
Rhode Island	16	10	2,648	Wisconsin	59	74	2,634
Connecticut	242	257	33,740	Iowa	29	34	839

¶ The following particulars of this body are from the "American Methodist Almanack for 1847."

	White Members	Coloured Members.	Indian Members.	Total.	Sunday Schools.	Teachers.	Scholars.
Methodist Episco. Church	620,169	30,382	640	651,191	5,654	64,869	302,386
Ditto South	332,523	125,610	3,400	461,533	1,260	7,409	44,500

Missions of the Methodist Episcopal Church.					Missions of the Methodist Episcopal Church, South—		
FOREIGN.	Missions	Mission-aries.	Church Members	Sunday Scholars.	DOMESTIC.	Mission-aries.	Church Members.
Siberia, Oregon, South America, China....	4	45	915		White Population ..	47	8,096
DOMESTIC.					Coloured ditto	127	29,024
White Population		139	12,911		Indian ditto	32	3,404
Indian ditto	8	12	640		Texas	61	6,822
German ditto.....		56	3,334	1,814			
Income in 1846, 89,528 dollars.					Income in 1846—68,529 dollars.		
The Denomination "Methodist Episcopal Church" imports that an order of Bishops forms an essential part of its constitution. Their bishops, however, differ only from their other ministers in <i>office</i> having the oversight of the congregations in a district confided to them, and in alone possessing the power to ordain to the work of the ministry.							
†† "The American Metropolitan Catholic Almanack" for 1847, gives the following particulars:—							
	1837	1847	Educational Institutions.		Conventual Establishments.		
Dioceses..	13	26	Colleges	13	Female Religious Institutions	43	
Bishops ..	12	24	Clerical Students	244	Charitable ditto	188	
Priests ..	373	834	Female Academies	66			
Churches	300	812					
Number of Roman Catholics in the United States, 1,173,700.							

Poetry.

A SUMMER DAY'S RAMBLE.

"The day is thine, the night also is thine : thou hast prepared the light and the sun. Thou hast set all the borders of the earth : thou hast made summer and winter."—Psalm lxxiv. 16, 17.

THAT waving grain with glowing hue
Bespeaks the season near,
When husbandmen will reap the fruit
Of every toil and fear;
And 'mid these sunny days secure
What storms have help'd to rear.

The winds are needful as the calm,
The snow as well as sun;
Fruit when enjoyed is doubly sweet
From toil whereby 'tis won :
And thus 'twill be when life is o'er,
And all its labours done.

But I must seek refreshing shade,
To escape these sultry beams,
And here's a copse of beech and elm,
Through which a brooklet streams ;
I'll rest awhile in musing mood,
Where light so softly gleams.

Yet, should a thunder-cloud impend,
I must not here remain ;
The tree 'neath which I now repose
May bring the bolt—my bane :
So God, through man, refreshment gives ;
But trust in man is vain.

How rich the orchard now appears,
Groaning with golden store !
Yon garden, too, with peach and plum,
Pending its walls before,
The bounteous Giver of all good
Inviting to adore !

Nor needful things alone are his—
God gives with hand profuse,
Of flowers, and fruits, what vast supply,
For pleasure as for use !
And man, if thankless still he be,
Is left without excuse.

O Britain ! lift thy voice to God
In gratitude and praise ;
Lift high thy harp, wake every chord,
In honour of his ways
Whose mercy thee hath lifted high,
And crowned with brilliant days.

Thy fertile soil, girt by the sea,
Is tempered by its breeze ;
Thy silver streams slake summer's drought,
Thy landscapes smile and please :
But heavenly truth and light divine,
Have raised thee more than these.

Eridori.

B. COOMBS.

Reviews.

LIBERTY OF CONSCIENCE ILLUSTRATED:

And the Social Relations sustained by Christians as Members of the Commonwealth considered. Delivered in the form of Lectures.

BY J. W. MASSIE, D.D.

London: John Snow.

ENGLISH NONCONFORMITY will, we are persuaded, revolutionize the world. Beyond the waves of the Atlantic it has impressed its features upon the entire history of a nation which is rapidly advancing to the highest point of civilization and power. In our father-land it has, according to the confession of an infidel and one of the acutest metaphysicians of his age, been the means of preserving the liberties of the people both political and religious. At the present moment, it is silently, but surely, extending its influence through vast masses of the population of our globe, and however hierarchism and despotism may oppose its progress, its very correspondence, to advert to no extraneous operations, with the dearest principles of the human soul must ensure ultimate triumph. Coercion, whether in religion or politics, must disappear in proportion as man advances to an acquaintance with his own high position and solemn destiny.

The Lectures before us are full of important truths, and well deserving careful attention. The first lecture contains discussions on the following topics:—

“Liberty of philosophy; of history; of conscience—Toleration—Conscientious persecution—Ecclesiastical liberty—Ministerial authority—Inspired sanctions; primitive examples—Mohammed and Christ—Patronage of Constantine—Dark ages—Monkish monopoly—Albigenses and Waldenses—Wickliff—Bohemian reformers—Reformation—Luther—Calvin—Servetus—Knox—Penalties—Elizabeth—The Stuarts—Puritan refugees—Hume—Laud’s policy—Leighton—Prynne—Westminster assembly—Jus divinum—Independent brethren—Scottish army—Sir H. Vane—Cromwell—Moral greatness.”

The second lecture discusses “the Social Relation of Christians as members of the commonwealth.”

As a specimen of Dr. Massie’s style, we subjoin a short account of the Westminster Assembly of divines.

“In 1641, certain London ministers had petitioned for a free synod; the Commons, about the close of that year, desired, in their grand remonstrance, that there might be a general synod of the most grave, pious, learned, and judicious divines of this island, assisted by some from foreign parts, to consider all things necessary for the peace and good government of the church; whose consultations, when confirmed, should receive the stamp of authority. The king deferred compliance—it was proposed again in the Oxford treaty—was anew enforced on parliament by the puritan clergy, and delayed till the help of the Scotch was obtained by the houses of parliament, when they passed an ordinance and convened an assembly by their own authority. The members of the legislature possessed a perfect knowledge of the state of the country, and had been fellow-sufferers or observers of the national calamity. Political affairs took their turn and aspect from ecclesiastical controversies and oppressions. In 1643, June 12, they issued an ordinance of the Lords and Commons for the calling ‘an assembly of learned and godly divines, and others, to be consulted with by parliament for settling,’ &c. A special provision was added, ‘that this ordinance shall not give them, nor shall they in this assembly, assume or exercise, any jurisdiction, power or authority ecclesiastical whatsoever, or any other power than is herein particularly expressed.’—There are two things I wish to be noticed in reference to this assembly. It was not of an ecclesiastical or a representative character chosen by the people. It was an assembly of individuals nominated by Knights of shires, and summoned by writs of parliament. The second thing is, it was not summoned to legislate for the church, or any section of it, but to take certain matters into consideration; to suggest what was best in its judgment, and leave parliament to decide. So far was the extent of the prerogative of this Westminster assembly. They continued at first in Henry the seventh’s chapel, but as winter drew on they found it too cold for deliberation, and petitioned to be allowed to meet in another place. Parliament gave them the Jerusalem chamber in which to continue their sessions. One hundred and twenty were summoned, and of these thirty were

episcopalians, seventy presbyterians, from eight to ten were Erastians, and from eight to twelve dissenting brethren. There were ten members of the House of Lords, and twenty of the House of Commons, nominated as the lay assessors of the assembly, who should sit with the assembly, and with parliament, and go in and out, to serve as the medium of communication. The Westminster Assembly met in June, 1643, and continued meeting till February, 1649. They held eleven hundred and sixty-three sessions. The points submitted to parliament were, first, that the assembly should suggest or prepare a directory of public worship and a book of psalmody; they were also directed to draw up 'a summary of christian doctrine.' The next matter which the assembly had to settle was the most difficult question of all they were required to consider, it was this—the *jure divino* of presbytery, or in good homely English, is presbyterianism in truth God's appointed way of governing the churches of Jesus?"

We regard this volume as peculiarly opportune at the present time, and therefore cordially recommend it, especially to the younger portions of our churches and families. We cannot but reflect with pleasure, though the fact is not mentioned by Dr. Massie, that our own denomination was the first to assert the right of every man to worship God according to the decisions of his own conscience.

BRIEF NOTICES.

FAREWELL TO ROME IN IRELAND. By NICHOLAS BEATTY, D.D., late a priest of the Church of Rome. *Bull: Dublin.* In a late number we noticed the reported conversion of Dr. Beatty from Romanism to Protestantism. In this small pamphlet Dr. B. exposes the errors and deceits of popery, and calls upon his countrymen in Ireland to come out from that corrupt communion.

PARTING PRECEPTS TO A FEMALE SABBATH SCHOLAR, by MRS. BAKEWELL, published by *Green, Paternoster-row*, is a neat little book, designed as a present to a retiring scholar, reminding her of her past privileges, her present responsibilities, and her future duties. We cordially commend it.

THE ULTIMATE DESIGN OF THE EVANGELICAL DISSENTERS IN RELATION TO THE ESTABLISHED CHURCH, by WILLIAM BROCK, is the substance of a lecture delivered in the Music Hall, Liverpool, in February last, and is now published in the form of a tract by *Walker of Liverpool.* Elsewhere in this number we have given an extract from its pages. To recommend it would be superfluous—the name of the lecturer will secure for it a wide circulation. But a London publisher should have been mentioned.

Baptist Church History.

READING.

THE date of the formation of this church has not been ascertained. The records go back to the year 1656. The article of that date consists of a number of regulations for the conducting of public worship and the preservation of discipline and good order, comprising the appointment of sundry persons therein named as overseers of the members for the different quarters of the town. It is therefore evident that the society must at this time have attained a good degree of maturity, and it may perhaps be ranked among the earliest churches of this denomination in the kingdom.

No individual appears to have sustained the pastoral office till the year 1668, when Mr. John Rame was unanimously chosen as the minister.

In August, 1688, Mr. John Bunyan, author of "*Pilgrims Progress*," came

from Bedford to make peace between a father and son, and is said to have preached his last sermon at the baptist meeting-house, Coley-street, where the church then met. Mr. Rame continued to exercise the ministerial office alone until 1695, when five of the gifted brethren were appointed to assist in carrying on the work. One of these, Mr. Mark Key, was afterwards pastor of the church in Devonshire-square, London. In the same year, 1695, a negotiation was concluded for a union in preaching and praying, (singing at that time not forming a part of their public worship) with a congregation in Castle-street, under a Mr. Ward, in consequence of which the place of meeting was removed from Church-street to some premises near the Bear Inn, Bridge-street.

In 1715, the members amounted to thirty-eight men and sixty women, and

in July that year Mr. Jonathan Davis was unanimously chosen pastor. The period of his labours is not known, but in the year 1735, Mr. Peter Belbin, who had for some time previously presided over the church, conformed to the establishment. He was succeeded by Mr. Thomas Flower, who dying shortly after, the vacancy was, about the year 1740, supplied by Mr. Daniel Turner, who, after a residence of about seven years at Reading, removed to Abingdon.

In 1749, Mr. Thomas Whitewood, it is believed from Lymington, accepted an invitation from the church to become their pastor. After a few years, however, he grew incapable of discharging the duties of his office, and in 1766 he resigned his charge and removed to London, where he died shortly afterwards. Mr. Thomas Davis succeeded in the following year, September, 1767, when there were only forty-seven members. In the first year of his ministry twenty-seven were added. He was dismissed to Reading from the baptist church at Woolwich, then under the pastoral care of Mr. Robert Mc'Gregor.

In 1772 it was resolved to admit "women members" to the monthly church meetings. During Mr. Davis's ministry 488 were added to the church, or about seventeen annually. He died greatly beloved and esteemed, in December, 1796. In August, 1797, Mr. Jno. Holloway was dismissed from Wallingford, and ordained pastor. During this year, the meeting house in Hosier's-street, where the church now assembled, was considerably enlarged and repaired, at a cost of £536. Three hundred and twenty-six members, or about twenty-three annually, were added by Mr. Holloway, who removed to Bath-street, Bristol, September, 1811, after fourteen years' labour. The church was without a pastor nearly three years, but was frequently supplied by Mr. Winterbotham of Horsley, whose labours were much blessed. Mr. John Dyer, from Plymouth, accepted the unanimous invitation of the church in 1814, when the number of members was 217. He resigned the pastoral office, and became secretary to the Baptist Mission, Dec., 1818. But continuing to reside in Reading, his connection with the church did not cease till his removal to London, about twelve months afterwards. The next pastor to whom the church was directed was Mr. J. H. Hinton, who came

at the unanimous call of the church from Haverfordwest, in 1820, when the numbers were 202.

In 1822, a "Building Fund" was established in anticipation of the expiration of the lease of the meeting-house in Hosier's-street.

November, 1832, a piece of ground in King's Road was purchased. The first stone of a new building was laid June 24, 1833, and it was opened for public worship July 16, 1834, costing upwards of £2,800. Mr. Hinton laboured with great success for seventeen years; 388 being added during his ministry, or twenty-three annually. He left, with the warmest affections of his people, for a more extended sphere of usefulness, and became pastor at Devonshire-square, London, Sep. 1837. The church was destitute till August, 1839, when Mr. Jno. Statham of Amersham, accepted their invitation. Shortly after his settlement a tea-meeting was held, when the remaining £200 debt on the chapel was cheerfully subscribed. One hundred and sixty-three joined the church during Mr. St.'s ministry, or twenty-three annually. He resigned his charge in October, 1846, and accepted the pastorate of the church in King-street, Cheltenham.

The church is at present without a pastor. Number of members 293, with the expectation of several additions very shortly. May the Lord direct us to the man whom he shall delight to honour in the conversion of sinners for his honour and glory!

In addition to the foregoing brief sketch of the history of this ancient church, it may not be uninteresting to mention the following facts:—

On July 20, 1807, Brother Philip Davies, who had for a long time exercised his gifts in various places, had a cordial invitation to take the pastoral office over the baptist church, Wokingham, Bucks; where he laboured affectionately and successfully for eleven years, during which period, the meeting house was repeatedly enlarged: In 1818 he removed to Whitechurch, Hants, his native place, and took the oversight of the baptist church in that place, where he continued his labours till September 7, 1840, when he died in peace highly esteemed.

May 23, 1808, brother Richard Chapman was dismissed to take charge of the church at Chobham, Surrey; where he laboured till his death.

In October, 1808, a baptist church was formed at Hartley Row, Hants, of which, in May, 1809, brother James Millard was invited to become pastor, having, with acceptance, supplied their pulpit for some time past. After labouring there with success for several years, he removed to take the oversight of the baptist church, Whitechurch, Hants; where the divine blessing followed him. About the year 1818, he removed to Lymington, Hants; where he still labours in the cause of his Lord and Master.

April 27, 1818, brother Moses Saunders was requested by the church to exercise his gifts before them, which being satisfactory, he entered the baptist college, Bradford. Having completed his studies, he received a call from the baptist church, Haworth, Yorkshire; where he still labours with much devotedness and zeal.

Brother Henry Fuller, who had exercised his gifts in the villages with much acceptance, was invited and ordained

pastor of the baptist church, Ashampstead, Bucks, April 23, 1836; where he now labours with diligence and hope.

Brother George Rodway, who had exercised his gifts before the church several times, on May 30, 1836, was recommended to the baptist college, Bristol; from whence, after continuing the usual term, he accepted an invitation to the baptist church, Gloucester, but is now settled over a baptist church in the north.

May 14, 1814, brother Benjamin Davis, who, for many years, has been a useful and acceptable village preacher, was dismissed from our communion to take the oversight of a newly formed church at Horsell, Surrey, where he still labours successfully. Also, same date, brother John Yates Holloway was dismissed to the church, Uxbridge, Middlesex, to take the oversight of that church, late under the care of Mr. Thos. Welsh.

Reading.

P. D.

Christian Experience.

THE HAPPY RESCUE.

SARAH A— was the daughter of a soldier, who was for sometime quartered with his regiment at W—. Her parents were Irish; but whether her first step of sin was in Ireland or W—, I know not, nor the exact particulars of her progress in that path; but one step led to another, till all sense of right principles was destroyed, and she was reduced to the most dreadful life of a common prostitute. She left her parents and her home, and all that might have made her happy in this world and in the world to come, in order to follow out that course of sin, which could bring no happiness here and certain misery hereafter. It was at the time of the races that Sarah was hired, with several other miserable, wretched girls, by one of those abandoned women, whose habits are still more coarse and confirmed, and who kept a house for such characters as Sarah, who then entered upon that detestable and destructive trade of prostitution. One morning she was alone in the house, washing, (probably some finery for her nightly revel,) when she heard a knock at the door, and wiping the soap suds from her arms, she went to open it. A respectable lady stood there, who said that she knew the nature of the

house, and came with tracts suited to the case of its miserable inmates, and holding out one, she said, "Will you read this?" At first Sarah was going to reject it, angrily, but after a little pause, she said, "Yes;" but the lady instead of giving it to her, said again, "Are you *sure* you will read it?" Again Sarah said "Yes;"—"Promise me," said the lady, "that you will read it, without fail." Sarah, in an angry tone, promised to do so, and snatching hold of it, shut the door and returned into the kitchen, and sat down in a chair to read the tract, more out of curiosity to see what it was about, than from any wish to profit by its contents. It was an address to the "Unfortunate Female." The first few words startled and frightened her, she saw her own life so plainly described. She read on, trembling, till she had finished it, when, full of terror, she flung it down and resumed her washing, trying to forget the circumstance that had occurred to interrupt her; but the thought of the tract came again and again to her mind, together with the expression of deep anxiety which the lady's countenance showed. These thoughts, however, did not last very long; and when night came she again returned to her evil habits and

sinful companions. She was also a drunkard, a blasphemer, and vicious in every way! One night she was taken up in a drunken brawl, and lodged in the watch-house, with others, and in the morning was brought before the mayor. As she was led along between two constables her oaths were so blasphemous, her imprecations so dreadful, that persons walking in the street stopped their ears that they might not hear them! She was finally sentenced to a month's imprisonment. While thus confined in gaol, alone and thoroughly sober, *the tract* again returned to her mind, with many convictions of the sinfulness of her course of life, and the certain misery which lay before her if she resumed those dreadful habits. Her conscience now accused her of having sinned against a holy God; but she knew not how to escape from his vengeance. The minister who visited the gaol, laboured to deepen these convictions and impressions, exhorting her to pray earnestly for pardon, and for a penitent heart. He warned her of the ruin she would bring on her soul if she ever returned to that path of sin, at the same time pointing out to her that she could only forsake it through the help of the Holy Spirit, for, in her own strength, she could do nothing. "The tract, the tract—the lady," was her constant cry. "Oh! if I could but see that dear lady again!"—At last the lady appeared, and was deeply affected when she saw the change which had taken place in Sarah's feelings since the day when she so angrily promised to read the tract. Much conversation passed between them; and in each visit that the lady paid to Sarah, she found her more and more penitent—more desirous of reforming her habits and leading a new life.

As soon as the month's imprisonment had expired, Sarah was removed into a penitentiary, which was just established in that town, for the reception of such persons, where they have every

advantage of religious instruction, and are afterwards provided with the means of earning an honest and decent livelihood. Sarah remained there for fifteen years. The usual time of keeping penitents is two years; and then, if possible, a situation is got for them, or they are kept on till one offers: but Sarah chose to remain year after year in this institution, labouring among the women, teaching them to work, reading with them, praying with them, exhorting them, and doing all she could to acquire a knowledge of their character, that she might use it for their good. For the last four years of her residence there, she had been allowed £4 yearly wages; and, doubtless, God made her the humble instrument of blessing to many a poor soul, to whom she could gain access, when others would have failed; for she knew from past and bitter experience the feelings, the temptations, and the various snares and miseries such a life brings to its wretched victims. Exactly opposite to the penitentiary is situated the "House of Refuge;" and a sub-matron being wanted there, Sarah was promoted to that post, and still continues there, although an offer was made to her of a handsome salary, and the place of undermatron, at the penitentiary in B—; but Sarah said, with tears in her eyes, that her heart was in W—, that she loved to look upon the walls where she was sheltered so long, and where she was, by the blessing of God, taught to know her sin and her Saviour; and almost daily does she run across the street to visit her dear home, and talk to those who are under its roof, labouring to do her duty conscientiously; thus glorifying God by her walk and conversation.

In this little narrative we have a striking testimony to the truth of the scripture, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," Rom. vi. 23.

Characteristic Sketches.

EPISCOPAL PATRONAGE.

THERE are two kinds of patronage—diocesan and parochial. The diocesan includes the appointment of the bishops and the archbishops. It is well known that every appointment of this kind is vested in the crown, and that it is made, for the most part, through the ministers

of the crown. The opportunity indeed for suggesting, or nominating, or appointing, to vacant bishoprics, is deemed among the greatest emoluments which the ministers of the crown enjoy. No sooner does a bishop or an archbishop die, than the government of the day interferes, and the clergyman they recommend

for elevation obtains possession of the vacant see. No counsel is taken of the people, nor with the clergy. No opinion about fitness or ought besides is sought from the church itself. I may be corrected. A defender of the establishment may tell you that the opinion is sought, and that the bishop is not the mere creature of the state. Hear then the startling fact. When a bishopric is vacant, and the arrangements of the government are completed, a document is forwarded to the dean and chapter of the cathedral with which the bishopric is connected, allowing them to choose a proper person from among the clergy to occupy the vacant post. But now mark the grievous trifling with sacred things which ensues. The chapter meet in solemn conclave under the authority of this document from the crown; but, lo! the crown has named the man who must be chosen, and there is literally no alternative of any practical avail. They meet to deliberate; but there is no subject for deliberation. They meet to choose; but the choice is made already. They meet to pray to be directed to the proper man; but there is the man provided. The favoured one of the government must be the adopted one of the church. Now we want this monstrous invasion upon the rights of the church to be prevented. We want that, instead of this wretched mockery of a choice, it should possess the reality of a choice. We want that the diocesan bishop should be elected as is the congregational bishop, even by the unbiassed deliberation and the cordial consent of those over whom he is to preside. And, in order to this, we want, that from all place in the legislature, and from all connexion with the executive, but for which no minister of the crown would interfere in their election, the bishops should unconditionally and for ever be removed. Hume says, "From the bench of bishops the court usually expects the greatest complaisance and submission."

Then there is parochial patronage. Out of about twelve thousand livings in the English church, there are not more than seventy in the hands of the people. The rest are at the disposal of private persons and public bodies. When a clergyman is removed from a parish, his place is filled up as some one of those private persons or public bodies shall see fit. The parishioners are not consulted,

much less is any counsel taken with those within the parish who may be characterised as saints. They may be devoutly attached to the Church of England, and in all her services they may cheerfully engage, but their interests and their sympathies are systematically overlooked. It is not what would the people have; it is not what would the church's holiest sons desire;—it is just what does the patron think proper to decree. And if he decree that which will certainly militate against the well-being of the parish in a spiritual point of view, the church has no appeal. The living is not the church's; it is his. The selection of the clergyman is not the church's business; it is his. Only let him choose a man who has been ordained, and who is of decent character, and no matter how alien his habits from those of the people; no matter how obnoxious his behaviour; no matter how opposite his doctrine to that which the people believe to be the truth of God, they must regard him as the minister of Jesus Christ to them. We need not describe the authority which such men arrogate. It is sufficient to remark, that, upon their own principles, the members of the establishment have no alternative but to submit. But is it not a grievous thing to witness this intrusion of ministers, welcome or unwelcome, upon any part of the church of Christ? Let us pay heed to the following statement of Strype, when recording the influence of patronage in the Church of England soon after the Reformation: "Many patrons bestowed two or three livings upon their stewards or huntsmen. Even the Princess Elizabeth entreated the secretary of state to bestow a parsonage upon her yeoman of the robes. Such parsonage holders were obliged to provide a curate; but they generally looked out for the cheapest, which means the worst." Is it not for a lamentation that the right of bestowing livings, and instituting clergymen to specific stations in the church, is thus a right that may be bought, and bartered, and bequeathed, and exercised, without any respect whatever to the religion of the party who may possess the right? I confess I know of nothing more fearful than the patronage which appertains to the Established Church. The idea of a patron in spiritual things! The idea of a patron through purchase or through accident! The idea of a patron who, for ought that

the system itself provides, may be an enemy of all righteousness! The idea of such a patron providing for the cure of souls! Tell it not in Gath; publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph! But, alas, it has been told; the idea has been realised; the mischief has been done. And now ours is the task, in the strength of the Lord, to undo it—to take from every patron, with due

regard to his pecuniary interest, his right in the choice of clergymen, and to restore to christian brethren the privileges which they have lost. Let every congregation of faithful men enjoy the privilege of seeing to it for themselves, that the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.
—*Brock's Ultimate Design of Dissenters.*

The Spiritual Cabinet.

FROM ALBERT BARNES.

THE PREACHER OF THE GOSPEL.—

It is a privilege—an honour—to preach the gospel anywhere, and to any class of men. It is an honour to be permitted to preach in christian lands; it is an honour to preach among the heathen. It is an honour far above that of conquerors; and he who does it will win a brighter and more glorious crown than he who goes forth to obtain glory by dethroning kings, and laying nations waste. The warrior goes with the sword in one hand, and the torch in the other. His path is marked with blood, and with smouldering ruins. He treads among the slain; and the music of his march is made up of dying groans, and the shrieks of widows and orphans. Yet he is honoured, and his name is blazoned abroad; he is crowned with the laurel, and triumphal arches are reared, and monuments are erected to perpetuate his fame. The man who carries the gospel goes for a different purpose. He is the minister of peace. He goes to tell of salvation. He fires no city; lays waste no field; robs no one of a home, no wife of a husband, no child of a father, no sister of a brother;—he goes to elevate the intellect, to mould the heart to virtue, to establish schools and colleges; to promote temperance, industry, and chastity; to wipe away tears, and tell of heaven. *His* course is marked by intelligence and order; by peace and purity; by the joy of the domestic circle, and the happiness of a virtuous fire-side; by consolation on the bed of pain, and by the hope of heaven which cheers the dying. Who would not rather be a preacher of the gospel than a blood-stained warrior? Who would not rather have the wreath that shall encircle the brows of Paul, and Schwartz, and Martin,

and Brainerd, than the laurels of Alexander and Cæsar?

THE WORTHY CHRISTIAN.—To “walk worthy of that calling,” is to live as becomes a christian and heir of glory; to live as Christ did. It is, (1) To bear our religion with us to all places, companies, employments. Not merely to be a christian on the sabbath, and at the communion table, and in our own land, but every day and everywhere, and in any land where we may be placed. We are to live religion, and not merely to profess it. We are to be christians in the counting-room, as well as in the closet; on the farm, as well as at the communion-table; among strangers, and in a foreign land, as well as in our own country and in the sanctuary. (2) It is to do nothing inconsistent with the most elevated christian character. In temper, feeling, plan, we are to give expression to no emotion, and use no language, and perform no deed, that shall be inconsistent with the most elevated christian character. (3) It is to do right always; to be just to all; to tell the simple truth; to defraud no one; to maintain a correct standard of morals; to be known to be honest. There is a correct standard of character and conduct; and a christian should be a man so living, that we may always know exactly where to find him. He should so live, that we shall have no doubts that, however others may act, we shall find him to be the unflinching advocate of temperance, chastity, honesty, and of every good work—of every plan that is really fitted to alleviate human woe, and to benefit a dying world. (4) It is to live as one should who expects soon to be in heaven. Such a man will feel that the earth is not his home; that he is a stranger and a pilgrim here; that riches, honours, and pleasures, are of comparatively little

importance; that he ought to watch and pray, and that he ought to be holy. A man who feels that he may die at any moment, will watch and pray. A man who realizes that to-morrow he may be in heaven, will feel that he ought to be holy. He who begins a day on earth, feeling that at its close he may be among the angels of God, and the spirits of just men made perfect; that before its close he

may have seen the Saviour glorified, and the burning throne of God, will feel the importance of living a holy life, and of being wholly devoted to the service of God. Pure should be the eyes that are soon to look on the throne of God; pure the hands that are soon to strike the harps of praise in heaven; pure the feet that are to walk the "golden streets above."

The Three Great Curses, SLAVERY, WAR, INTEMPERANCE.

Slavery.

UNIVERSAL FREEDOM.—A society has been formed in Edinburgh, on the following principles, which it proposes to disseminate by correspondence and other means, in every country:—

1. That all men are born equal, and with an inalienable right to freedom.
2. That it is the right and duty of every human being, who is not, by his own misdeeds, under the ban of justice, to assert and maintain his private, social, and political independence.
3. That the sole duty of government is protection of life and property.
4. That nothing can be politically right, which is morally wrong.
5. That personal fitness for any office in the state ought to be the only necessary qualification, irrespective of artificial distinctions of rank, station, or wealth.
6. That the glorious christian maxims of "doing unto others as you yourselves should wish to be done to," and "loving God and your neighbour as yourself," ought to form the foundation of all legislation.
7. That the object of all laws should be—to give the greatest possible happiness to the greatest possible number.

War.

SINFULNESS OF MAN.—Not only are rulers governed by vindictive passions in time of war, but the great mass of population must be wrought up to contemplate with pleasure the anguish and desolation of a reputed enemy; to rejoice in the destruction of his property, and even the shedding of his blood. An army without these dispositions, will not answer the object of their rulers. Of what avail are the rules of the gospel to an army and

people who indulge these ferocious sentiments? They cannot be excused, because they consider their consciences in the keeping of others; and they thereby not responsible to a higher power; they must therefore have an awful account to give at the tribunal of eternal justice.

Intemperance.

AN ESSAY has been published by the "British Association for the Promotion of Temperance," on the Importance and Necessity of an appeal to the Legislature to prohibit Sunday trading in intoxicating liquors. An effort is now being made to supply every minister of the gospel in the United Kingdom with this document, preparatory to a vigorous attempt, during next session of parliament, to remove this disgrace and scourge from the country. Though published and circulated by a body of individuals associated for promoting entire abstinence from inebriating liquors, they nevertheless request the earnest and prayerful consideration of ministers to this subject, *entirely irrespective of the temperance movement*. Their position in society, and the solemn responsibility which attaches to the office they sustain, warrants the belief that they are both anxious and ready to employ all lawful means to lessen the vice of sabbath desecration, so awfully prevalent in this christian country. That the keeping open of public houses—and especially of those nurseries of crime and irreligion, the beer shops—is a prolific cause of the violation of the sabbath, observation and experience, confirmed by the repeated declaration of magistrates, abundantly prove; and as the keepers of these houses are not likely to abandon their unhallowed practice from *moral or religious motives*, so long

as the government throws round it *the sanction of the law*, it appears quite necessary (if the evil is to be removed) that the friends of morality and religion should bestir themselves for the purpose of securing a more wholesome regulation. For three years past, the committee have agitated the question, and caused thousands of petitions to be presented to parliament, praying for the entire prohibition of the sale of intoxicating liquors on Sundays. The result has been, that the Government is about to bring in a

bill, which if passed, will close all public houses from twelve o'clock on Saturday night until half-past twelve on Sunday noon. Beer-houses will not be permitted to open at all on the sabbath, and the sale of distilled liquors will be prohibited to persons under 16 years of age. If however the friends of morality and religion will do their duty, a more stringent regulation may be secured, and all that appears necessary to effect this object, is the representation of a large number of petitions during the next session.

Correspondence.

ORIGINAL LETTER OF THE LATE
ROBERT ROBINSON, OF CAMBRIDGE.

ADDRESSED THUS:—

To

*The Revd. Mr. Lambart,
at
Iselham
Cambridgeshire.*

REVD. SIR,

I wish you Grace and Peace.

Altho' I am So Immersed in the Employments of this Life, that I have hardly time to send, yet I was not willing to let slip an opportunity of writing at least a Few Lines to you. Now I have stolen a few moments from the world, how shall I be obedient to the Apostles advice of Redeeming the time, better than by speaking something of the element of my soul, the Lovely, Altogether-lovely Jesus. But what do I attempt. Can a Finite Creature comprehend an Infinite God? No, my narrow heart can conceive but Little, and my stammering tongue speak Less. But this thro' the Riches of Divine Grace I can do. Sit down at the Brink of this unfathomable Ocean, and say in the Apostles language, O The Depth of the Riches both of the wisdom, and knowledge of God. How do the Divine Attributes harmonize in the Person of our Redeemer. Here Mercy, and Truth are met together. Here Righteousness and Peace have kissed each other. One

View of Jesus in this Light, banishes every Complaint. Here's a Cordial for every fear, Here's a Balm for every wound. Now in his Strength may we with Heroic Spirits stand up and say, who shall lay anything to the Charge of of God's Elect; who shall, since Christ has Died. O blessed be God, it is written, There is now no condemnation to them which are in Christ. Here's the Basis of a Christian's Happiness. Here's the Foundation of all his hopes—Christ has died—It is enough, says God. Loose the sinners, and let them go. O Sir bear with me a Little, for my heart is Enlarged. My heart burns while I write. What a treasure do we Possess in Christ. Let us come out of our dark selves, enter the Spacious Plain of God's everlasting Love, and Lift up our Eyes of Faith, Eastward, and Westward. See what an Extensive Inheritance have we. All are yours, why, ye are Christ's. Surely we may echo back what the Great God says, and cry, It is enough, we have Christ, and in him we possess all things. There's a glorious word in my Bible, we shall be like him. That's the summit of my ambition; that Promise I would not part with for a thousand worlds. That's the preferment I seek for, a conformity to Christ, and truth itself says, I shall attain it when I lay down this vile Body, and even that shall by and by be fashioned like his glorious body—Even so Come Lord Jesus, Come quickly, Amen, Amen.—The Lord is working

wonders in London. There are many very many, young ones especially, who are enquiring the way to Zion. My dear Spiritual Father, Mr. Whitefield, is wonderfully blessed to the conviction of some, and to the comfort of many others, which remarkable stirring among the dry bones, caused him Sabbath before last to preach from those words, "Who are these that fly as a cloud, and as doves to the windows"—Just so 'tis with many,

very many Londoners now.—Pray tender a christian Love, to your spouse, Mr. and Mrs. Pearson, Mr. Shute, Mr. Ellington's, and Norman's families. I shall have an opportunity of writing again to you and them when you answer this. I should take a few lines from you as a great favour. You may Direct for me at Mr. Vintenon's at the Golden Flower-de-Luce in Crouched Fryers, London.

I remain
your Very Affectionate, tho
most unworthy Serv't in Christ.
Robt Robinson

Crouched Fryers.
Feb 24. 1756.

[We have furnished the above fac-simile of the hand-writing of this remarkable man, presuming that our readers would be gratified by seeing the copy; and although we have excluded many capitals from the letter, yet it will be observed that an unusual quantity remain.]

Hints of Usefulness.

HOW TO RAISE MONEY FOR BUILDING PLACES OF WORSHIP.

THERE can be no doubt on the mind of any considerate person, that for an individual to be instrumental in providing buildings for public worship and instruction, is one of the most important works which he can undertake or accomplish in his brief life-time. There such buildings would stand, with all their apparatus of benevolence, temporal as well as spiritual, for generations! Facilities for accomplishing such objects are desirable. An intelligent correspondent in a populous manufacturing town in the north, says, after describing a pleasant tea-meeting of 300 friends:—

"A subscription was commenced for erecting a large and commodious chapel, in a central situation. The plan suggested by one of the friends for raising funds would, if acted upon by all our congregations, enable them with ease to build or enlarge their chapels, and prove to all the power and efficiency of the voluntary

principle. For instance, if a congregation of 250 persons agreed to subscribe for five years on the following scale: viz,—

100 at 1s. per week, ...	1300	0	0
80 do. 6d. " " ...	520	0	0
20 do. 3d. " " ...	65	0	0
30 do. 1d. " " ..	32	10	0
10 do. 2s. 6d. " " ...	325	0	0
6 do. 5s. " " ...	390	0	0
4 do. 10s. " " ...	416	0	0
<hr/>			
	£3048	10	0

The sum total would be above three thousand pounds.—But if our prudent and cautious friends deduct fifty per cent from the above estimate, it still proves to our zealous friends and young ministers, that *union and co-operation* is all that is required to enable the baptists to erect large and commodious chapels throughout the kingdom. I wish these remarks may arouse some of your more talented friends to take up the subject."

Christian Activity.

EXTRACTS FROM A YORKSHIRE HOME MISSIONARY'S REPORT.

PLEASING INTERVIEWS.—In B — visited thirteen; had conversation with several about eternal things; very few knew anything about Christ experimentally; endeavoured to impress the necessity of a personal acquaintance with Jesus Christ. They acknowledged the truth of the remarks, and were very courteous in their behaviour.

VISITS TO THE SICK, AND OUT-DOOR PREACHING.—In A — visited twenty-eight; read and prayed with two sick, and trust both have hope in the prospect of death; the meeting, was, I hope, profitable to each. Reasoned with many others on righteousness, temperance, and judgment to come; and in the evening visited another part of the village, gave some small handbills, and invited them to an open air preaching; had a very good company; they were exceedingly attentive to the word spoken. After service was concluded, gave away a number of tracts.

INDIFFERENCE TO RELIGION.—Visited twenty-three; felt much drawn out while speaking to careless souls on the importance and necessity of a change of heart, many paid marked attention to what was said, but the greater part habitually neglect the sanctuary: asked one woman if she could give a reason why; she said, no; said, I suppose you feel no disposition; she said, that was it; entreated her and many others to think seriously on their state as sinners—guilty and lost,—of Jehovah's claims,—of the baseness of the sin of ingratitude manifested by

them in despising the loving kindness of God in the gift of his Son. Conversed with Mr. W. who is fast declining; his views are as when I saw him last; he seemed to think that God was to blame for the introduction of moral evil: he said, "did he not make sin?" reasoned with him on the subject; read part of a tract suitable to his state; asked permission to pray, but this he refused as before; he said it was no use for me to pray unless I knew his mind, it was between God and himself; told him I could pray that the Lord might convince him of his state, and lead him to seek mercy, that he might find peace with God; he said he had peace with him; endeavoured to shew him that no peace was real which was not derived by and through Jesus Christ; to this he objected; told him I felt concerned for his salvation, and wished to see him right; "well," said he, "I am glad to see you, and thank you for calling." Read to several, prayed with two, one near death.

PREACHING AT A FEAST, AND TRACT DISTRIBUTION.—In the morning walked among those who were disposed to keep up the feast, and gave some tracts sent for the purpose; two only refused to take them—one a tippler, the other a stall keeper; she thought it was time enough to pray just before she died. Myself and brother H. prayed with sister R.: it was a most delightful and profitable season. In the evening addressed some hundreds in the open air; the people were very orderly, except two or three drunken men; gave away a number of tracts at the close.

Baptisms.

FOREIGN.

WEST INDIES.—*Haiti.*—The following intelligence is from Mr. Webley, baptist missionary. He says, "I baptized two natives on the first sabbath in April,—Mrs. Reed and her daughter, a Miss Huntington. On the previous Wednesday evening I gave notice of the service. On Friday morning it was the current rumour that a band of police were ordered to be present to prevent the administration of the ordinance, and so well authenticated was this report, that I felt it my duty to inquire of Le General de la Ville if such orders had been given. He assured me that I could not hold such a service without permission from Le Secrétaire d'Etat, as the priest had written to him, stating that great uproar had been occasioned by the late Mr. Francies baptizing in public

waters. I therefore proceeded at once to one of the Conseil des Notables, and acquainted him with my purpose. He told me that I must give a written declaration of my determination, which he would sign on behalf of the Conseil des Notables, which would probably secure the permission of the General, which it did, but I had then to obtain leave of the General de l'Arrondissement, and also of the Commissaire de Police. Having succeeded, I returned home in triumph to await the coming day. In the morning we were aroused by a vast concourse of people assembled around our dwelling. At five o'clock we held a short service in the chapel, which was uncomfortably crowded, after which we set out for the appointed place of baptizing in the "Grande Riviere," followed by not less than a thousand persons.

At the river side another short service was held, when prayer was offered, portions of scripture relative to the ordinance of baptism were read, an address explanatory of its nature was delivered, and the candidates were immersed. In the evening I administered the ordinance of the Lord's supper to the church. The attendance on this occasion was even larger than in the morning. It was a hallowed season. Thus ended this happy day. The baptized have long given evidence of true conversion. They are the persons whom Mr. Francis was about to baptize when seized with his fatal illness. There are three others of whom I entertain every hope; but I wish to retain them as inquirers for a short time."

EAST INDIA, Delhi.—We have been gratified with the intelligence that three converts were baptized at this station during the last month.

Serampore.—Since our last we have learned that the baptisms mentioned under Serampore in January number were four. Two native females, a gentleman in the civil service, and a lady from a distant part of India. On Lord's-day, January 3, six additional candidates were baptized on a profession of their faith in the Redeemer; among them were two Englishmen, an American lady, and the youngest son of our brother Robinson of Dacca. May such instances frequently occur, and our churches be increased abundantly.

Benares.—Two persons, one an East Indian gentleman, the other belonging to the Artillery, have been recently baptized on a profession of faith in the Lord Jesus Christ, and added to the church at this station; the former on the 12th of December last, the latter on the 7th of February.

[The above are from the *Oriental Baptist*.]

BURMAH, Maulmain.—A Burman convert made a public profession of his faith in the Redeemer by baptism on the 17th of January.

Interesting from Burmah.—Fourteen hundred converts in the sphere of Mr. Abbott's labours, are waiting for baptism.

Montreal Register.

AMERICA, New York, Cannon street.—Forty-one persons were recently baptized and added to this church by Mr. H. Davis, the pastor. Several others give hopeful evidence of piety.

Fourth-street.—This church is in a prosperous state. Mr. J. T. Seely, the pastor, lately immersed twenty-three disciples of Jesus, who were all added to the church.

Stanton-street.—Mr. S. Remington has just immersed ten converts, who have joined the church of which he is pastor. One of the baptized is a daughter of Abraham, her father is a Jewish Rabbi. Mr. R. has also many inquirers.

DOMESTIC.

NEWBURY.—Since our last communion in January, the baptist cause here has been still increasing. On the last sabbath in March nine persons were immersed by our pastor, and on the last in June, nine others. Of the former, three were from the Wesleyans, and one had been a Primitive Methodist; of the latter, three were from the Independents (one a local preacher), and two from the National Church. We do not mention these facts invidiously, but simply record them as indicative of the interest which the question is exciting, and the natural consequence of attending to a conscientious examination of the subject of believer's baptism. Since the settlement of our pastor, a new impulse has been given to the interest—a steady progression has been realized, which we regard with the greatest satisfaction, as no extraordinary efforts have been made, as by revival or protracted meetings to produce unusual excitement, which, in some instances, have given birth to an apparent prosperity which has not ripened into the desired maturity. The gospel has been faithfully preached—the prayers of the people have been continual and fervent—the blessing of God has been vouchsafed—a steady effort has been put forth in connection with the sabbath school, (one of the candidates at the last baptism was a scholar in one of the senior classes)—our devotional and week evening meetings are well attended—enquirers are continually applying for direction and encouragement, and the favour of the Highest is still manifest in the conversion of sinners. There are several now waiting for the initiatory rite; and we hope still to see "greater things than these." On the occasion of our pastor's birth-day, and the second anniversary of his pastorate, the members added during that period, seventy-seven in number, met in the school-room to take tea together, and spend the evening with their minister. Kind reciprocations were exchanged. "The Works of Andrew Fuller," and the "Life and Correspondence of John Foster" were, in the course of the evening, presented to the Rev. Joseph Drew, pastor of the church, as a small testimony of the high esteem with which his character and labours are regarded by the members received into its communion during the two first years of his pastorate. We have thus given a brief detail of the prosperity afforded us. We would not boastingly congratulate ourselves, but cheerfully give the praise to Him unto whom it is due.

"Not unto us, but unto thee
Blest Lamb, be glory given!" I. B.

MORCOTT, Rutland.—One young man was baptized in June. He was a scholar, and is now a teacher in our Barrowden sabbath school. J. B.

IRELAND, Abbeylisc.—In a recent letter Mr. Berry says, "I had an open-air service yesterday, and baptized five persons. One of the number was clerk of the episcopal church, two others were Romanists. The banks of the river were crowded, and never did I see greater order or attention. Protestants and Romanists freely mingled with each other. We have other candidates for fellowship whom I hope to baptize next month. My opinion is, that we are making greater progress than we are aware of. The late great calamity will be blessed to all. May those spared by famine and fever be brought to the Cross!"

Athlone.—On the evening of July 3, after preaching, Mr. Wilshire baptized one candidate, who will join the church. This is the first baptism that has taken place in the town for many years, and it excited considerable interest. There was a large attendance, and the service was solemn and impressive. There were persons of almost every leading denomination present; some were natives of India, some from Scotland, some from different parts of England, and others from various counties in Ireland. It was quite a new thing to some of them, and the impression made was favourable. The candidate was originally a Roman Catholic, but for seven or eight years had been in communion with the brethren here. Our congregation is now the largest that ever was collected in the baptist chapel in this town. May the little one become a thousand!

CONGLETON, Zion.—On the first Lord's day in June, four mothers were buried with Christ by baptism, and on the first in July a husband of one of them, and a pensioner. We have had early prayer meetings, which have been profitable. We have other inquirers. When I came to reside here, I was told the people were too intelligent to receive our "doctrine of baptism," but we have had monthly baptisms for some time. One day I was preaching in the open air, and a Roman Catholic asked me why we did not baptize infants? I replied that we were not commanded, and asked him why they did not give them the Lord's Supper, "Because" said he "they could not be sensible of any benefit from it." The people smiled.

C. C.

EATON BRAY, Reds.—On Lord's-day, June 6, four persons were baptized by Mr. W. Rush, pastor. We also had a baptism on Lord's-day, April 4, when one candidate was immersed. The congregations on both occasions were large, and the presence of the Most High was felt and enjoyed by many present.

E. B. B.

STRATFORD, Essex, Enon.—Two persons were immersed by Mr. W. Ward, pastor, May 3, after an edifying discourse from 1 Cor. xi. 2.

S. X.

GREAT SHERSTON.—The name of this place was formerly a terror to the whole neighbourhood, on account of its great wickedness. Mr. Stubbings came here and preached in the open air, March 24, 1833. Since that time there has been a baptist chapel built, and a church formed. The place is always well-attended, and often crowded, and there is such an alteration in the conduct of the people, that instead of being a terror it is a praise in the neighbourhood. Mr. S. baptized two persons in the river, June 27. There was a very large concourse of spectators, and the best of behaviour was displayed during the whole service.

R. B.

MOUNT MORIAN, Radnor.—Mr. Owens baptized five young persons in the river Wye, four of whom were from our singing class, on the first Lord's day in May. One had been an Independent. A great multitude assembled to witness the ordinance. And on the last sabbath in May, Mr. O. baptized a father and his son-in-law, respectable farmers—the former in his seventy-third year. The scene was beautiful, and many tears were shed at the affecting spectacle.

T. P.

ARLINGTON, Gloucestershire.—On Friday evening, July 2, six persons were immersed in the name of the Lord Jesus, by Mr. Frise, minister, of Fairford, on which interesting occasion addresses were delivered by the administrator and Mr. R. Hall, the pastor. Two of the candidates have to record among the causes contributing to their religious decision, a former baptism witnessed by them in February.

BATH, Somerset-street.—Five young females were baptized by Mr. Wassell, July 4, and received into the church. It is a pleasing and useful fact that these young friends refer to the last baptizing as making a deep impression on their minds of their duty; and now, having first given evidence of a change of heart, they have followed the example of their beloved Lord.

B. A.

HONITON.—We had a delightful season on Lord's-day, June 5; when Mr. Gauntlett, our pastor, after addressing a crowded audience, immersed four candidates; two of whom had been Wesleyans several years. We have many inquirers, chiefly young persons. We placed tracts on baptism in all the seats.

J. C.

TYDD, St. GILES, near Wisbeach.—We had a baptism of four believers on the first sabbath in June, and on the first in July, two more. We have other candidates, and we trust our cause is advancing.

M. E.

AUDLEM, Cheshire.—Mr. Archer, from London, baptized four believers at this place, June 28; all of whom were added. One had been a Wesleyan Preacher sixteen years.

R. T.

SHEFFIELD, Townhead, St.—Nine disciples of Jesus followed the example of their Lord, by being publicly baptized, June 6th. Our place was crowded, and the services very interesting in consequence of all the candidates being from our new station at Droufield—the first fruits of our labours there. There were amongst them a husband and wife, four teachers and one scholar.

E. L.

SHEFFIELD, Portmahon.—Four believers were baptized here on the first sabbath in May, and three on the first in June. Our congregations are much increased. W. L. H.

PAINCASTLE, Radnor.—June 13th, a crowded audience thronged together to witness the immersion, in our river, of a believing brother, who had been a deacon of an Independent church. On the bank, he said, "I have been convinced by prayerfully reading the New Testament. And now I come to do thy will, my God." Mr Pugh preached, and Mr. Owens baptized. T. W.

FOWNHOPE, Hereford.—A young man and his wife were baptized, June 27, by Mr. Little. What hath the grace of God wrought! Not long ago he prevented her from attending divine worship; now he enters the baptismal waters with her to put on Christ. May they ever be heirs together of the grace of eternal life!

J. B.

ELSWORTH, Cambridge.—Fourteen believers in Jesus were buried in baptism, June 20th, by Mr. Hawks, of Dry Drayton. Twelve were added. Two were for other churches. Brother Barker of Fenstanton, addressed the audience, and all the services were delightful.

J. M.

NETTLETON.—Seventeen disciples of Jesus Christ were publicly baptized in a stream of water by brother Stubbings of Great Sherston, June 13th. Among these were five men with their wives. Brother Neath preached.

R. B.

ERNSFORD, Kent.—On Lord's Day, July 4, four believers were immersed on profession of faith in Jesus by Mr. Reynolds, pastor, and added to the church the same day. Others, we hope, will soon follow.

CAERSWS.—Two female candidates were baptized here on the 20th of June, before a large assembly of spectators, by Mr. Nicholas. One had been for some time an Independent.

E. E.

LONGORSE, Brecon.—Two females were baptized on the first Lord's Day in May, by Mr. Roberts, of Bontestill. We now number fifty-seven members.

T. T.

LEAKE, Notts.—Mr. Bott immersed five believers after preaching on Lord's Day morning, July 4, and received them into the church in the afternoon.

W. C.

KEIGHLEY, Yorkshire.—Three believers were buried with their Lord in baptism, July 7. May more follow them.

E. E.

LOUGHON, Essex.—On sabbath evening, June 27, five believers avowed their faith in the Redeemer by being buried with him in baptism. Mr. Brawn, who immersed them, received them into the church on the following sabbath evening. Others are inquiring.

W. H. G.

SUNDERLAND, Sans-street.—On Tuesday evening, June 22, our pastor, Mr. Redman, led down into the water two believers and immersed them in the name of the Father, and of the Son, and of the Holy Ghost. One had been a Wesleyan.

T. T.

OUTWOOD, Surrey.—Fourteen young persons were buried with their Lord in baptism, July 4, and added to the church. One of them was the only surviving child of a deacon, another was the eldest son of our pastor.

J. W.

PENBROKESHIRE.—Mr. Thomas Harries, home missionary, baptized two believers, April 4, at *Marloes*: one had been a Wesleyan twenty years—three at *Tenby*, May 9, where the prospects are very promising—and three at *Haverfordwest*, June 1.

ISLEHAM, Pound lane.—On Sabbath morning, May 16, our pastor immersed four believers. Although the weather was unfavourable, we had a large congregation, and the tracts you kindly granted were distributed.

LONDON, Shacklewell.—On Thursday evening, May 27, Mr. Cox baptized nine candidates—On the following Lord's-day evening, Mr. Curtis baptized five at *Homerton-row* chapel.

J. D.

WREXHAM.—On Monday evening, June 7, Mr. Clure baptized one believer, who had been a Wesleyan. And on Lord's Day, July 4, four young disciples thus followed Christ their Lord—these were the fruits of sabbath school labour.

J. S.

BANBURY, East-street.—On sabbath-day, July 4, Mr. Jordan baptized four candidates before preaching in the morning. It was a solemn, happy season. These were all added.

BLUNHAM, Beds.—Mr. Morrell baptized four disciples of Jesus, in the way he has appointed, June 13th. Their united ages amount to 232 years.

PRESTON.—Mr. Walters, from Horton, baptized one of our principal calico printers on the first sabbath in July, in Leeming-street Chapel.

T. H. L.

DENBY, Duffield Road.—Mr. Pulsford baptized fifteen, June 1,—and twenty-three, June 9.

P.

LEAMINGTON.—We had a happy day on the first sabbath in July, when Mr. Winslow baptized three believers.

J. P.

CHARFIELD, Suffolk.—One believer has been lately added to our little flock by baptism. Others are enquiring.

H. V.

LEICESTER, Carley-street.—In May, one, and in June, three believers put on Christ by baptism.

Baptism Facts and Anecdotes.

SOMETHING NEW.—On Thursday, July 1, the Wesleyans at D—— held their anniversary tea meeting, and in the evening a scene occurred somewhat new, at least to me. After singing and prayer, the minister, Mr. P., read the 6th of Romans to the 14th verse, and then descended from the pulpit, saying, "Have we any candidates for holy baptism?" A young woman was seated opposite who began to uncover her head, (1 Cor. 11.) A prayer-book was then called for, and at length found. The minister then desired the candidate to stand, and began his address by observing, "I am not one of that class who make salvation to depend on any ordinance, but it is necessary to fulfil every command of the Lord. Now we think that in religious duties it is important we should carefully observe the instructions given us in the holy scriptures, and especially in regard to the ordinances of the christian church; and it is necessary we should strictly follow the example left us by the apostles and the primitive disciples. We shall not inquire of this young person whether she is converted or not; that we do not think necessary, as it is not commanded in scripture that conversion should precede baptism! and we have never read of a single example in the New Testament where the person was converted before he was baptized!! Peter baptized three thousand 'for the remission of sins;' and Ananias instructed Paul 'to arise and be baptized, and wash away his sins:' and in fact, in every case that we know of, baptism preceded conversion!!! Acts x. 47." He then put a few questions to her regarding

her belief of the creation of the universe, the fall of man, and the doctrine of the Trinity, to which she answered, "Yes, sir, I believe that." He desired her to kneel, and laying his left hand on her head, held it back, and said, "Fanny, I baptize you," here he poured a little water on her face from the hollow of his hand, "in the name of the Father," &c., and then a second pouring of water was administered, the patient wiping it off as he applied it; then laying his hand on her head he prayed for her conversion, and gave her a blessing. Some of her members had witnessed the ordinance scripturally administered; one smiled and blushed, and hung her head; another arose, gazed, shook his head, smiled, and sat down again; and in fact, save one or two who looked as much as to say what do the dippers think of this, there were more smiles than solemnity. Now, sir, I think that here are four new ideas as respects this divine ordinance—1. That the scriptures do not command conversion before baptism. 2. That there is no scripture evidence or example where conversion did precede it. 3.—That every person of whose baptism we read was unconverted at that time, and 4.—That two pourings are equal to one dipping. I have been since informed, that this, Mr. P. publicly burned Doctor Campbell's work on the *Regnum Donum*, at the Wesleyan chapel. A fire was kindled on a platform, the revd. gentleman took the book with a pair of tongs and held it in the flames, exclaiming "Touch not, taste not, handle not, these filthy, vile, detestable writings." A. M. E.

Religious Tracts.

CORNWALL.—I want a grant of tracts on baptism if possible, enough to inundate a whole parish, in which the relics of the oldest baptist church in this county are hardly discernable. I find that both in this and neighbouring towns and villages very little is done to propagate our principles. I am anxious to rescue the people from the perversity of infant sprinkling; and will, in the strength of the Lord, do what I can to waken them out of the sleepy state they are in. But I am a poor man, and the church is poor. I know of nothing better calculated to effect this, than to have *all* you can send out of your well-furnished depôt, together with your sympathy and prayers. If you do,

I shall, with God's blessing, do what I can to create a stir in this part of Cornwall, and perhaps be instrumental in bringing many to think on a subject now but little known or thought of. C. S.

KADNORSHIRE.—"I learn from the *Reporter*, which I have read for several years, that you are in the habit of making grants of tracts to poor baptist churches. The church here is in its infancy, and the doctrine of christian baptism is not scripturally understood. There are four preaching stations open at present, some of which are very encouraging. Each of these places has been well *sprinkled* with Thorn's "Dipping not Baptizing," and recently with a tract,

entitled "Twenty-three reasons against Immersion Baptism, by a Primitive Methodist." By sending us a grant you will be serving the cause of the Redeemer; and I have no doubt, good will be the result. J. M.

HUNTS.—I am frequently engaged on Lord's-day evenings, preaching the gospel at a village where there is no dissenting in-

terest. Another friend at an adjacent village, a British schoolmaster, as well as myself, has engaged to assist me in supplying the place. We have several very attentive hearers. I have thought some *tracts* would be very useful. Could you give us a few? J. M.

DONATIONS in our next.

Sabbath Schools and Education.

BIRKENHEAD.—At the request of the teachers of the Liverpool Myrtle Street schools, I send the following brief account:—In the spring of 1846, a few children were got together in a room, but owing to the want of a proper staff of teachers, and more particularly the very unfavourable situation of the room, the attempt failed, and was relinquished. Providentially at the commencement of the present year, the town hall was relinquished by the Primitive Methodists, who have built a place of worship for themselves. They had no schools there, but it was thought desirable at once to make an application to the commissioners. Permission was granted, by a majority of one only. We immediately commenced operations, and opened the school in January last, which has been gradually increasing to the present time. There are now upwards of ninety children on the books, about sixty-five boys and twenty-five girls, with a small adult class. With few exceptions, the whole of the children have been literally taken out of the streets at once to the school, and their parents were waited on subsequently. The attendance varies considerably, averaging from fifty to sixty, weather being the principal cause of absence; the children being very young, from the lowest class of the population, some of them also being Roman Catholics, and without sufficient clothing for wet and severe weather—with so little indeed, in some instances, as to cause the schools to be called the "*Birkenhead baptist ragged schools*." We still want teachers, but confidently hope that increased assistance will shortly be volunteered. At our evening preaching, fifteen or twenty of the children attend regularly, and sit in quiet and good order.

SAFFRON WALDEN.—On Wednesday, June 9, we had our annual sabbath-school tea meeting in the accustomed place—a large malting-house, kindly lent, and tastefully decorated. About 200 friends were present, among whom were four baptist and three Independent ministers. The children (160) were examined, and acquitted themselves with great credit. The arrangements were admirable, and the meeting throughout was truly edifying and delightful. P. G. J.

WILLINGHAM, *Cambs.*—On Wednesday, June 16, we held our sabbath-school festival in a commodious barn, kindly lent, and comfortably fitted up. A large company took tea together, and some exquisite music followed. The children, about 150, were examined, and the friends were then addressed by Messrs. Norris, Hill, Nottage, and Field. Our minister, Mr. Aldis, who was in the chair, addressed and examined the children. A strong and unanimous feeling was manifested against government interference with education. FRATER.

AFRICA, *Fernando Po.*—Dr. Prince, says, "On Wednesday, 24th February, we had a joyous festive meeting with 150 children. Twenty pounds of flour were converted into plum-cake, and they were all well drenched in richly sweetened tea. The place of rendezvous was gaily decorated by Capt. Milbourn with shrubs, flowers, and flags. Twenty-two monitors, and as many good scholars, were rewarded out of such things as we had suitable as gifts for boys and girls. The merriment was great."

WYMESWOLD, *Leicestershire.*—We have long felt the want of school-rooms, and have at length erected them, at a cost of £160. They were opened with sermons by Dr. Burns, of Paddington, June 27. We had overflowing congregations. A tea-meeting, provided gratuitously, was held next evening, after which, brother Wallis, tutor of Leicester College, preached. We realized, altogether, £60. W. C.

SHEFFIELD, *Portmahon.*—Our large school room having been thoroughly cleaned, painted, &c., a collection was made at the close of a Wednesday evening lecture towards the expenses, and the deficiency was made up by one of our friends. Our chapel is now undergoing similar repairs, a new vestry is erecting, and an organ is about to be introduced. W. L. H.

CHANSFIELD, *Suffolk.*—We had our annual treat for scholars, teachers, and singers, on Thursday, July 1. Little though we be known, there are few places where more brotherly love prevails, or where christian simplicity is more manifest. H. V.

Intelligence.

Baptist.

FOREIGN.

MR. BERTRAM, OF ST. HELENA.—This very interesting minister, whose kindness towards brother Judson on the loss and interment of his late wife, at St. Helena, was so consoling, is thus noticed by Mrs Brown, of Assam, who stopped at the island a few days on her return home:—"On my return from India, I was providentially called to spend a few days on the island of St. Helena, and had the pleasure of becoming acquainted with the Rev. J. M'Ragar Bertram, the only dissenting minister on the island. He is a Scotchman, belonging, at present, to no society or denomination of christians, but is anxious to become united with the American baptists, and connected with our Board of Foreign Missions, and I expect will soon make application to that effect. Mr. Bertram is one of the most zealous and talented preachers I have ever heard; and has, during his short stay of one year upon the island, been very successful. When I was there in December, his labours had been blessed to the hopeful conversion of some hundred souls, and the work was still going on. Meetings were well attended, and the Spirit of the Lord evidently in their midst. Among the converts was the American consul, W. Carrol, Esq. It was delightful to witness the child-like simplicity and faith of this aged disciple. Mr. Bertram found the inhabitants in a dreadfully ignorant state with regard to religious things. His hearers are mostly from among the poorer classes, and are unable to give him much support. There is a great destitution of books among them, and he pleaded earnestly that I would intercede with some of the benevolent societies in America to forward him a box of religious books. He mentioned in particular some of the Sunday-school publications, baptist sermons, baptist tracts, or any good books on that subject. Also some works against sabbath breaking and intemperance, both great, and the latter a growing evil, on this island. It is my opinion that a box of books could not be better disposed of, at present, than if sent to this destitute people."—*From America.*

THE AMERICAN AND FOREIGN BIBLE SOCIETY lately held its annual meeting in Broom-street church, New York, Dr. Cone, the president, in the chair. The report stated that the society had published during the past year 44,520 copies of the scriptures, viz.: Bibles, 18,320, New Testaments, 26,200, making the total number published by the society since its formation 211,039

copies. The issues of the past year were 12,083 Bibles, and 27,053 New Testaments. Total 40,036 volumes. The present number of life-members is 2,229; of life-directors, 315. Financial account: income 31,739 dollars, 94 cents; expenditure 28,158 dollars, 91 cents.

CANADA, Baptist College, Montreal.—The annual examination of the students in this rising institution took place May 13 and 14. The examiners were Messrs. Girdwood, Gridley, Taylor, and Wilkes, and the testimonials of these gentlemen to the diligence and attainments of the students are very gratifying. In addition to their college pursuits, the students have been usefully employed, in various ways, disseminating the glorious gospel of the blessed God. The gaol and the hospital have been visited as regularly as possible, and the station at the Cross has been steadily supplied, and much good has resulted from these labours.

NEW BRUNSWICK AND NOVA SCOTIA.—Fifty-seven years ago there were but two baptist churches in Nova Scotia, and not one in New Brunswick. Now there are 100 churches in Nova Scotia, with 10,000 members; and seventy churches in New Brunswick, with 5,000 members. Well may we exclaim, "What hath God wrought?"

HONDURAS, Belize.—Mr. Alex Henderson, pastor of the baptist church, Belize, has lately visited England to obtain redress for himself and his church on account of the heavy fines and unjust imprisonments they have suffered for refusing to take an oath in a court of justice. The church under his care numbered 138 members at the close of 1846. In April last, a baptist church was formed at Tilleton, formerly a station of the church at Belize, of members dismissed for that purpose; and the same day Mr. Warner, one of their number, was ordained pastor.

EUROPE, Berlin.—Mr. Lehmann writes: "We have received a patent of toleration, and it might be thought that persecution was now at an end. We must, however, apparently pass through other fiery trials, for many severe measures have been executed against us. They have taken from me a fine of thirty dollars. There was a probability that I should go to prison for six weeks. One of our dear brethren in Templin is by this time in captivity. They forbid very severely the circulating of tracts there. My time has been much taken up in writing memorials, protests, and petitions for all our afflicted brethren. Meantime the Lord raises up children as it were of stones. There are many ready to follow

Christ in baptism, and as soon as I recover strength, I must go itinerating from village to village, and from town to town."

HAMBURGH.—On May 29, Mr. Oncken wrote as follows:—"We continue to enjoy God's blessing on our labours: every week some souls apply for admission to the church. To-morrow four candidates will be examined, and two brethren will be ordained missionaries to Hungary, and sent forth at the expense of the church. We have from time to time many brethren as visitors from the country to obtain our counsel and advice in their various spheres of labour. The Danish brethren are expected next week. From Berlin we have just received the painful intelligence that brother Lehmann is dangerously ill, and that we must send thither one of my fellow-labourers."

DOMESTIC.

STOCKPORT.—This large borough, which has a population of 85,000, contains only two baptist churches, one a General, and the other a Particular. Both churches number less than 150 members. There were formerly three churches, but one which was in connection with Mr. Gadsby's body has, since his death, ceased to be. They occupied a neat and comfortable chapel in a central situation, capable of seating nearly 400 people. This place of worship has been for some time closed, and worship discontinued. Mr. C. De Valmont, member of the legion of honour, Paris, upon whom Napoleon conferred a life annuity, and who was formerly pastor of a baptist church in France, and for many years travelling agent of the British and Foreign Bible Society in Switzerland and France, having permanently settled in Stockport, and become tutor to some of the most wealthy and influential families, and being anxious that the chapel should not remain closed, has taken it on his own responsibility, and is intending to re-open it and use his best endeavours to collect a congregation, and to form a church. We hear that he is likely to succeed. The literary attainments of Mr. Valmont are said to be of the highest order, and he is universally esteemed and respected in the town. We wish him success. J. H.

HACKNEY, Mare Street.—On Lord's-day, June 20th, the baptist chapel in Mare-street was re-opened, after being closed for five sabbaths for repairs and improvements, the cost of which amounts to about £500—half of which sum has been realized by donations, and by collections at the re-opening. The church and congregation were kindly accommodated during the five sabbaths in the various chapels in the neighbourhood.

A. S.

IRELAND, Athlone.—The trustees of the late Mr. Boyce, of Bristol, having determined to support a missionary in Ireland, they have engaged and sent thither Mr. Wilshire, late a student of the Baptist Theological Institution: and to enable them to locate Mr. W. advantageously, the baptist chapel at Athlone has been generously placed at their disposal by the Baptist Irish Society. Athlone contains a population of 6,400. Mr. Wilshire has returned to England, to endeavour to obtain a little money that the meeting house may be completed. It has been left in an unfinished state from the time of its erection.

STOURBRIDGE.—Mr. J. Hossack, late tutor in the Boy's Mission School, Walthamstow, and previously of Spring-Hill College, Birmingham, has accepted the unanimous invitation of the baptist church, at Stourbridge, to become their pastor. But Spring-Hill College belongs to the Independents. Has Mr. H. become a baptist? or has this baptist church elected a *Pædobaptist* to take the oversight of them? We should be glad to know which is the case. J. P.

RYDE.—Since our last communication, we have succeeded in renting the use of a large and comfortable room. The situation is private, in a garden, but our attendance has increased. We again express our hope of being visited by some ministers or friends, who may be on our island this season.

50, Union Street. ANTHONY YOUNG.

PRESTON, Lancashire.—For some time we were in a very low state, and our week-night meetings were nearly deserted. Now they are well attended—sometimes overflowing. On Lord's-days too we are much improved. We have opened a village station, five miles off, where we have a good congregation. J. L.

BARNSELEY.—A place of worship is very much desired and needed in this town. One friend has offered £20. He wants twenty-four others to do the same, and the place could be built. The friends are generally poor, and will need help. The place is now supplied by students from Horton college, and friends from Leeds and Sheffield. J. W.

FENNY STRATFORD, Bucks.—At a tea-meeting on Monday, June 14th, the teachers of the sabbath school presented their late pastor, Mr. T. Carter, with a copy of 'Hinton's Memoirs of Wm. Knibb,' as an expression of their gratitude for the important services he has rendered their sabbath school.

A TEACHER.

TROWBRIDGE, Bethesda.—Mr. Gwinnell has resigned the pastorship of this church, and is removing to Greenwich. We are now destitute. May the Lord direct us to a good minister of Jesus Christ. G. N.

GLADESTRY, Radnor.—The recognition of Mr. John Jones, late of Pontypool college, as pastor over the church here, took place, June 20, Messrs. T. Thomas, president of the college; James Jones, J. W. Evans, D. Davies, and other ministers took part in the interesting services.

CHANNEL ISLANDS.—One of our friends writing from Jersey, says, "the baptists in the Channel Islands remain in *statu quo*. I regret that they are making but little progress. In Jersey we wish to erect a chapel, but if we attempt we must depend on ourselves. I fear in the present state of Britain we cannot calculate upon receiving much assistance."

LIMPLEY STONE, Wills.—At our sabbath school tea-meeting, April 5, an individual was present who, at the jubilee of the accession of George III. in 1809, was a sabbath scholar, and received a copy of the bible. That bible he read, and not in vain. For many years he has been a worthy member of a baptist church. T. B.

MR. W. J. GOODING, late of Tunstall, Suffolk, has returned to England from America, and now resides in Oxford street, Norwich-road, Ipswich. He is at liberty to serve any destitute church that may require his labours. His testimonials are good. F. G.

MR. B. COOMBS, of Bridport, Dorset, informs us, that the statement of one of our correspondents, (June, 248,) is incorrect. He has not yet left Bridport, but is open to invitation from a people who could present a prospect of usefulness.

BAPTIST TRACT SOCIETY.—The annual meeting of the Baptist Tract Society was recently held in Eagle-street Chapel, London, R. Lush, Esq., in the chair. The speakers were the Rev. Messrs. Overbury, Peacock, Harbottle, Evans, Wassell, Jackson, Dawson, Pilkington, and Woollacot: also the brethren Oliver, Low, and Lush. Receipts of the year, £180. The report contained an account of the first instances of conversion by the tracts of the society which had come to the knowledge of the committee.

BAPTIST NEW SELECTION.—Since the first publication of the "New Selection" 170,874 copies have been sold, which has enabled the trustees to distribute the handsome sum of £2,460 among the widows of baptist ministers, whose churches use this selection.

THE GENERAL BAPTIST DEPUTATION TO AMERICA.—Messrs. Goadby and Burns are expected to leave Liverpool by one of Cunard's line of steamers on the 4th of August.

THE BAZAAR, at the Exchange Rooms, Nottingham, on behalf of the General Baptist Foreign Mission, produced the very handsome sum of £180.

Missionary.

WESTERN AFRICA.

I PROMISED you some intelligence from Africa. In fulfilling that promise I really find great difficulty, not from want of materials or information, for I have before me letters from nearly all the brethren, but I feel quite perplexed in deciding which to employ, or what portions to select.

Again, the tidings are not of that animated and cheering character which make the heart glad whilst reciting them; they are not of the strongholds of satan pulled down; of the horrid cruelties of the slave-trade abolished; or of souls converted from heathen darkness to God, but of the ravages of a pestilential clime—of sickness and disease—and even death. Labourers returning from the field, some arrived, some starting, others waiting, all seeking to recruit wasted and debilitated constitutions, whilst two bow beneath an additional affliction; the one mourning the loss of a beloved husband, the other of an affectionate wife. I might also speak of a church sighing for another pastor, a school for a teacher, and a town for a friend and benefactor, as qualified and devoted as he was whose loss they deplore. But these, I trust, are only the dark shadowings of the mission picture—the foundation upon which the future glowing colours of the African mission are to be laid. I anticipate yet, glorious things in store for the benighted sons of Ham. To doubt it, would be to suppose that the infirmity of the instrument would ultimately mar or hinder the fulfilment of what God has promised—would be to question the veracity of that prophetic declaration,—“Ethiopia shall stretch out her hands unto God.”

Human reason may be insufficient to solve the problem—Why are these dark and cloudy events permitted to overshadow and involve this infant mission?—but not so that faith, which can exclaim with the poet,

God moves in a mysterious way,

His wonders to perform,

and still rest on those highest purposes of Deity which he has announced in his word. Our duty is to labour and to pray—not the less—but the more, for all these things. Oh! that we were more alive to our duty, and to the responsibilities devolving upon us to extend the boundaries of our Redeemer's kingdom!

March 21st is the date of my latest communications, which reached me May 25th—an exceedingly rapid transit—being brought by Her Majesty's steamer "Hecate." Numerous other letters have reached me since, but all of a previous date. The burden of their cry is, the want of fresh labourers. I had mentioned a friend to brother

Clarke, who had offered himself to the committee; catching at the idea, he says—"I hope the friend you think of for Africa will be the right sort of man, and will speedily reach us—never were we in such a state for want of labourers." Dr. Prince echoes the same sentiment; and yet, painful to reflect, want of funds prohibited the committee from entertaining the offer of the devoted young man alluded to. The "Dove" was at Clarence, being fitted up for a voyage to Jamaica. Brother Clarke writes, "I hope to sail for Jamaica in six weeks from this, March 20th, and then few will be left here to labour. Dr. Prince wants to leave. Dr. Newbegin must soon return, being affected with fever, dropsy, and an enlarged spleen. Duckett, Phillips, White, and young Williams all go with me more or less sickly; only Mr. Merrick and Fuller, with Trusty and old Williams remain." Dr. Prince, referring to the same event, says "I believe every missionary and teacher will be cleared from the continent save Merrick and Fuller from Jubilee, and a few coloured brethren, of inferior qualifications. Ill health will oblige brother Saker also to leave. I shall be left alone here, (Clarence) and am contemplating myself a surrender to stern necessity, and a search after health and strength in Europe. My debility is such, I cannot perform my duties with regularity—I am wasted to an attenuated skeleton, and Mrs. Prince is dragging on in great pain. 'Tis no use to drag on sickly through ones avocations, lest the wheel of life be suddenly stopped, as in Sturgeon's case; 'tis wiser, when it is grinding away the axle and revolving with great difficulty, to pack it up for remedy in the country it originally came from." The doctor generally expresses himself figuratively. His desire to return, I expect, will not be a little augmented when the painful intelligence reaches him of the decease of his mother, which took place in March last.

Much anxiety has been expressed respecting our retaining Fernando Po as a field of missionary labour; I must confess myself, that I have never indulged in many doubts respecting the ultimate issue of Spanish interference.

I anticipate that that island will long continue the chief station and field of operation—the word of life has taken too deep a root to be easily overturned, either by popery or priestcraft. Moreover, the Spanish Governor, Capt. Becroft, who was always a supporter of dear brother Sturgeon, and who declared he would resign his office if Sturgeon were banished, has now given Dr. Prince a written permit for the necessary carrying out of all missionary operations. The new chapel was nearly completed. The toil and self-denial of the people to effect it were

great—and it is with unfeigned pleasure I record a most gratifying instance of the sympathy and liberality of the church and the people, called forth by the death of Mr. Francis of Haiti. "Thirty-two pounds sterling, almost entirely the offerings of this church and people," says Dr. Prince, "I forwarded the other day to Haiti to Mrs. Francis."

Captain Milbourne relates a scene of touching interest characteristic of the sympathy and deep affection of this people; it took place just previous to the departure of Mrs. Sturgeon. He says, "a more affecting meeting I never witnessed—all seemed to feel that they were about to take a farewell leave of one of their best friends. And often did they commend our dear sister, 'de moder of we church' to the grace of our covenant keeping God." Dr. Prince, alludes to it, and states that the Lord's supper was administered on the occasion. The genuineness of their feelings was also substantially expressed in another manner towards Mrs. Sturgeon, and will probably continue so to be.

I sincerely trust that the committee will lose no time in sending out a well qualified agent, either to assist Dr. Prince, or occupy his place in case he should return to England.

The simple and touching appeal of the church at Clarence to the committee, to this effect, as published in the March Herald, I am sure cannot pass unheeded.

Fearful of extending this beyond due limits, I shall draw to a close by reserving other matters for a future occasion.

Liverpool.

J. N.

JAMAICA.

[Just as we were completing this portion of the present number, we received the following note. We assure our brethren in Jamaica, that their correspondence will always be cordially welcomed. For several years we received copies of the "Baptist Herald." Is it discontinued?]

Gurney's Mount.—"Being a regular reader of your Reporter, and observing but little therein from time to time from this island, I have made enquiries as to the cause, and find it arises from the expense, 1s. 2d., which attaches to a letter sent from here. Had we cheap postage as at home, you would monthly receive intelligence of our state and prospects. I now write to inform you, that during the month I have baptized forty-six men and women at this and Fletcher's Grove Station. Deeply interesting the scenes were—traots hearing your office stamp were given away to the spectators, and by these silent messengers we anticipate the enlightenment of some minds. Five

of the above number had been, for a number of years, Wesleyan Methodists. The visit of our honored secretary and brother Birrell, has contributed to our usefulness, confidence partially lost, having been fully restored. Before they came, many of our enemies made it their business to instil into the minds of our people, that the society had castus off; but now the people see that, though the pecuniary connexion is dissolved, the brotherhood remains. The cost to us here of the Reporter, is one dollar a year. Wishing you much prosperity. I am, yours in gospel bonds, CHARLES ARMSTRONG.

May 26th. Baptist Missionary."

CHINA.—It has afforded us much gratification to hear that Joseph, the only surviving child of Mr. Hudson, General Baptist missionary in China, who is with his father at Ningpo, has expressed his desire to put on Christ by baptism. May he tread in the steps of his devoted Father!

Religious.

A STEP IN THE RIGHT DIRECTION.—The following is an extract from an appeal for a fund of £270, to execute certain repairs of a church at Newcastle-on-Tyne. But is this purely voluntary, or are the parties making a virtue of necessity? "As the churchwardens have no immediate funds available for this purpose, and seeing that the work is necessary to be done with as little delay as practicable, the incumbent and churchwardens earnestly appeal to the liberality of the parishioners, and of those interested in the restoration of this ancient structure, in the confident hope that their liberality will enable those whose duty it is to see the sacred edifice upheld, to accomplish their object without having recourse to any measure which might be obnoxious to the feelings of any of their parishioners or friends."

REV. E. ABBOTT.—This highly esteemed missionary of the American Baptist Board of Missions, who is now in this country, bearing, wherever he goes, in his worn and enfeebled frame, the manifest evidences of his devotion to his work, baptized with his own hands, in the few years of his ministry, 1,700 converted heathens, of whom 300 have gone to the church triumphant. This is living to some purpose, and making sweet retrospects for a dying day.

New York Recorder.

THE POPE'S LAST MIRACLE.—The *Tablet* publishes the following extract from a private letter from Rome:—"The Pope has wrought a miracle. He went to Subiaco, and as there was a great want of rain the people asked him to pray for it. He accordingly went to the shrine of St. Benedict, and prayed there an hour, and immediately the rain came, and lasted six hours."

K 2

CHRISTIAN HOSPITALITY.—The Missionaries of the London City Mission were invited by Captain Trotter to spend Tuesday, the 22nd June, at his seat Dyrham-park, near Barnet, Middlesex. On that day, upwards of 150 sat down to a plentiful dinner provided by the Captain. A short time was sat apart in the afternoon for devotional exercises, at which the Captain presided. Tea was taken on the spacious lawn, and the remainder of the day was spent in the delightful gardens and pleasure grounds. A number of the neighbouring gentry were also present to partake of the hospitality of the Captain, and to join in the religious exercises of the day.

SABBATH TRADING IN LONDON.—In the parish of St. Pancras, it has lately been found that, exclusive of public houses, beer shops, and stalls, there are 1,550 shops open on the sabbath morning. If such be the number of shops, what must be the number of buyers? In six contiguous streets in Somers' Town, there were on Lord's-day, 15th, 192 shops open, in which 46 different trades were being carried on between eleven and twelve o'clock; besides these, there were also 105 stalls.

General.

JUVENILE POPULATION OF THE METROPOLIS.—14,887 persons under 20 years of age, were taken into custody by the Metropolitan police in 1845, of this number, 1826 were committed for trial, and 6,073 summarily disposed of before the magistrates; the offences of some of the latter were as follows:—The first column of figures is for young persons from ten to fifteen, and the second, from fifteen to twenty.

Drunkenness,	40	473
Assaults,	59	714
With intent to steal,	65	128
Unlawful possession of goods, ..	468	591
Wilful damage,	144	500
Disorderly characters,	111	505
Reputed thieves,	40	140
Vagrants,	264	548

MINERAL WEALTH OF GREAT BRITAIN.—Mr. Tennant in a recent lecture at King's College, London, on Mineralogical Geology, stated that the annual value of mineral produce of Great Britain amounts to £25,000,000, viz:—

Coals,	9,100,000	Tin,	390,000
Iron,	8,400,000	Manganese, ..	60,000
Copper,	1,200,000	Silver,	35,000
Lead,	920,000	Alum,	22,000
Salt,	400,000	Zinc,	8,000
Antimony, Bismuth, Arsenic, ...	} 25,000		
and various other Metals, ...			

A QUARREL is, nine times out of ten, merely the fermentation of a misunderstanding.

AGES OF DISTINGUISHED MEN.

Joseph Hume, 70	..	Dr. Bowring, 54
Lord Morpeth, 44	..	Sir J. Graham, 54
D. O'Connell, 72	..	Earl Grey, 44
Sir R. Peel, 58	..	Lord Brougham, 67
Col. Thompson, 63	..	Wellington, 77

METROPOLITAN POLICE.—According to the last returns, the number of the Metropolitan police was 4,749; they consist of, constables 4,131, sergeants 485, inspectors 114, superintendents 18, inspecting superintendent one. There are also 111 station-houses; the cost of these establishments last year was £313,620 17s. 9d. This does not however include the city police about 660 in number.

ACTS OF PARLIAMENT.—The acts of parliament, denominated "Private Bills," passed last session (1846,) embraced an estimated expenditure of £95,740,067; of this sum, the promoters of the different bills were authorised to raise £82,100,970 capital by shares, &c., and £13,472,794 on loan.

A DARING OUTRAGE was committed at eight o'clock in the morning in one of the narrow courts in London. A letter carrier was knocked down by three men and severely beaten. They attempted to seize his letters, but did not succeed. £300 reward is offered for their discovery.

PUBLIC ROBBERY FOR PRIVATE USE.

What else is the following? "Our vicar has distrained thirty-seven of us for what he calls his 'dues,' and the police have taken shoes, calico, sugar, ropes, cheese, seeds, umbrella, hat, cloak, boot legs, paper, &c."

CONSUMPTION OF FOON.—We find, on authority of the "Economist," that the total quantity of barley used for distilling and brewing in 1845, was 8,748,000 quarters. It is calculated, that a quarter of wheat is sufficient to support one person a year, and making allowance between wheat and barley, the above quantity may be considered equivalent to the support of between six and seven millions of persons."

J. J. N.

TWENTY RAILWAY BILLS have received the Royal assent this session, authorizing £5,404,915 to be raised, by capital and loan, for the construction of two hundred and fifty-five and a half miles of railway.—*Times*.

TEMPERANCE.—At a recent meeting in Cork, Father Matthew declared that "no one single individual teetotaler had become a victim to either famine or pestilence"—A text that requires no sermon.

GOOD ADVICE.—It would be well in our choice of a partner for life, if we consulted first the heart, next the fortune, and last the personal appearance.

Marriages.

May 16, at the baptist meeting-house Blunham, Beds, by Mr. C. Morrell, minister, Mr. John Little to Mrs. Mary Stormer.

May 24, at Tuthill Stairs baptist chapel, Newcastle-on-Tyne, Mr. Henry Briggs, baptist minister, to Miss Maria Tucker.

May 31, at Bethesda Chapel, Forest Row, Sussex, by Mr. Veals, baptist minister, Mr. James Wren to Miss Mary Woolgar, both of West Hoathly.

June 17, at the baptist chapel, Lanwenarth, Monmouth, by Mr. F. Hiley, minister, Mr. R. Jones, of Glanbaidan, to Miss Ann Lewis of Bryn-y-cwin.

June 17, at the baptist chapel, Stow, by Mr. John Averill, Mr. Ward of Sezincote, to Miss Beal.

June 17, at York-street chapel, Walworth, by Mr. Tucker, B.A., baptist minister of Manchester, Mr. R. H. Marden, pastor of the baptist church, Abingdon, Berks, to Rachel Sloane, eldest daughter of W. Fisher, Esq., New Kent Road, London.

June 24, at New Court Chapel, Newcastle-on-Tyne, by Dr. Raffles of Liverpool, Mr. Henry Christopherson, baptist minister, to Mary, daughter of John Fenwick, Esq.

June 28, at Zion Chapel, Chatham, by Mr. C. Slim, minister, Sheerness, Mr. J. A. Pellat to Miss C. Gifford, both members of the baptist church, Sheerness.

July 1, at York-street Chapel, Walworth, by Mr. George Clayton, James Vavasour, Esq., of Newington, to Helen, daughter of Mr. Robert Moffat, missionary in South Africa.

July 6, at the baptist chapel, Guilsborough, by Mr. Benjamin Hobson, of Welford, Northamptonshire, Mr. Ebenezer Goold, Leamington, to Eliza, eldest daughter of Mr. Samuel Denny, Col'd Ashby.

July 8, at the baptist chapel, Eythorne, Kent, by the Rev. J. Webb, Mr. Isaac Colthrup to Elizabeth Marsh.

Deaths.

May 1st, aged 81, Mr. John Heyworth, a venerable member of the Baptist Church, Crawshawhooth, Lancashire.

June 11, at Wokingham, Berks, aged 51, sincerely lamented by a large circle of friends, Mr. Thomas Sale, for many years a member, and for twenty-three years an active and devoted deacon of the baptist church in the above town.

June 17, at Hoxton square, deeply lamented, in his 65th year, Thomas Roche, printer. He was a consistent member of the Methodist Society for more than thirty-five years, and for a great portion of that period filled the offices of leader and steward in the first London circuit most faithfully and efficiently.

June 17, in his 79th year, Mr. Samuel Lane, of Tattershall Thorpe. A few weeks before his death he gave £100 to the day, and £50 to the sabbath school, at the General Baptist Chapel, Coningsby.

June 18, at Coalville, aged 33, Mary, wife of Mr. H. Smith, baptist minister. Mr. and Mrs. S. were accepted candidates for missionary labour in 1843, but the state of her health prevented. For a protracted period she endured severe affliction with much patience, and departed from this scene of suffering supported by the faith and hope of the gospel.

June 19, at Ramsgate, deeply lamented by all who knew her, Ann Stokes, in the 30th year of her age, on the eve of becoming the bride of Mr. Frederick Sims, of Dover.

June 22, at Hackney, aged 30, the Rev. Samuel Brown, of Tralee, Ireland, Independent minister, of a rapid consumption, greatly hastened, if not induced by his devoted exertions on behalf of the Irish. His reliance on the atonement of Christ was unshaken, and his end was perfect peace.

June 23, at her house, in the Lea-bridge, Clapton, in the 79th year of her age, Miss Ann Morland, sincerely lamented by many on account of her long-tried and abounding piety, liberality and benevolence.

June 28, William, the youngest son of Mr. James Tagg, deacon of the baptist church, Riddings, aged 22. He had been for nearly eight years a member, and was much beloved. Of late he had become one of our most useful members, and his removal is felt as a serious loss. The severity of the fever which terminated his life, prevented much communication with him, but no doubt is felt of his admission into the everlasting kingdom of his Lord and Saviour, Jesus Christ.

In the month of June, at Bluntisham, Hunts, Mr. Wm. Asplan, aged 83, the last of the founders of the baptist church there, and an honorable and consistent member and deacon from its formation. Mr. A. was an intimate friend of Mr. Coxo Feary, the originator and first pastor of the church, who approved and practised infant sprinkling, or rather pouring, for two or three years after his ordination, when he became doubtful on the subject of baptism, renounced his former views, and was immersed in the river Ouse with his friend Mr. A. and eleven others.

July 1, of typhus fever, at Waterford, the Rev. Charles Harcastle, for 20 years the devoted pastor of the Baptist Church in that city. The decease of the beloved wife of this servant of Christ, by the same complaint, a few weeks since, has thus been followed by a further stroke, which has rendered four children orphans, a church destitute, and caused numbers of all classes to mourn the loss of one who had merited and enjoyed the confidence and affection of all who knew him.

July 6, Mr. Thomas Neal, son of Mr. Francis Neal of the Hermitage, near Riddings, Derbyshire, aged 26. He had nearly completed his preparatory studies at Horton college, but instead of entering on the stated labours of the christian ministry, he was called to his everlasting rest. In the last hour of his life he said to his friends, with manifest joy, "I am going to heaven! I have just had a glance of heaven. I know not why I should come back, but I have something to tell you, that is, I am going to heaven, and I shall be happy there, for my Lord is there."

July 6, Helen, wife of Mr. H. Hayden, Birmingham, aged 26. The deceased and her husband were members of the baptist church, Bond-street, and both were at that place of worship on the previous sabbath morning, July 4.

July 7, at Bedale, Yorkshire, aged 33, the wife of Mr. Robert Horner, after a union of only ten months. She died in full assurance of a joyful resurrection to eternal life.

July 8, at Sunderland, aged 33, Jane, widow of the late Rev. John Dallewell, Baptist missionary, Jamaica, and sister of the Rev. W. B. Landells, Sheffield.

Lately—Mrs. Tidd, relict of the late Rev. N. Tidd, of Diss, Norfolk, in her 75th year. In 1823, she became blind; and in 1836 she lost her husband. When thus blind and widowed, she found in her Redeemer a husband and a friend. In her last illness, which was a very painful one, the Lord blessed her with strong confidence, and abundant peace.

GENERAL ELECTION—TO DISSENTING ELECTORS.

"Now's the day, and now's the hour."

BEFORE these pages meet your eye, it is expected that Parliament will be finally dissolved and the writs for electing a new Parliament will be issued. Remember *one thing*. You have been driven into a new position. Government and Parliament have united to force you into it, by their extraordinary movements in favour of state-paid religion and education. Let this be your answer if asked why you now assume a new attitude.

This Election will form an era, long marked and remembered in the history of British Nonconformity. The freedom and peace of generations depend upon your decision and integrity at this crisis. Quit yourselves like men and be strong! Oh how anxious we feel that you may not betray your sacred trust. Words of ours, written or printed, cannot reveal the depth of our anxiety. Permit us to present you with two solemn appeals—the first is in the form of a resolution, passed at a meeting of the church and congregation, at the Tabernacle, Moorfields; Dr. Campbell, pastor, chairman.

"That this meeting, being convinced from the proceedings of the past and from the indications of the future, that the coming parliament will be largely occupied with matters ecclesiastical, and having viewed with alarm the disposition of the leading statesmen of both the great national parties to treat with indifference the claims of christian truth, and to make the ministers and ordinances of religion subservient to State purposes, and the mere puppets and tools of the Executive Government, do most earnestly call upon all their brethren who possess the elective franchise, to remember that it is a solemn trust confided to their care, that it is to be exercised as in the sight of God and with reference to their final account; and especially do they recommend them in the present crisis to record their votes for no man who is not prepared to resist all further recognition of the anti-christian principle of the union of Church and State, whether involved in the grant of public money for religious or educational purposes, or in any other manner whatsoever; and if it should happen that none of the candidates are sufficiently enlightened on these subjects to be prepared to pledge themselves to such resistance, this meeting recommend their brethren to abstain from voting altogether, considering, in the present state of political affairs, that all other considerations are secondary to this which affects the purity and extension of Christ's kingdom, for which, as christians, they are witnesses, and for the defence of which they are set."

The second is from an address of the "Dissenters Parliamentary Committee":—

"Fellow-Dissenters, glance forward to the future. What are the questions which promise to occupy the attention of the next parliament? During the coming seven years, what topic of discussion will be thrown most frequently upon the surface? Do not all the signs of the times point to the probability that the relation of the State to the religious bodies of the empire will, in one shape or other, come up perpetually for consideration? Can the Church in Ireland remain as it is? Have not the leaders of both the dominant parties given you fair warning of their intentions with respect to the Roman Catholic priesthood? Are not the affairs of every British colony thrown into confusion by ecclesiastical encroachments? Must not the educational plan of government undergo some change? And with such prospects before you, can you, when the constitution invites you to speak, maintain silence on the only matter likely, during the next parliament, to involve, to a serious extent, the moral condition of the community? At present, you may not have it in your power to send more than a very few members into the House likely to give expression to your distinctive views—and, wherever this can be done, we doubt not you will do it. But you can, if you will, convince the legislature that there exists a large body of constituents, numerous enough to turn the balance of parties, with whose interests it is unsafe to tamper—who have sufficient self-respect to resent gratuitous insult—attachment enough to their principles to stand by them against any and every political confederacy—and resolution enough to cast off allies who have thought fit to betray them. Such a display of quiet determination on your part will not be without its influence on the proceedings and decisions of the next parliament.

"Fellow-Dissenters, the time is close at hand. Take your resolution at once! Publish it to the world! Stand by it unshrinkingly when the day of election shall arrive! We conclude by reminding you of your illustrious ancestors. Small is the sacrifice demanded at your hands, in vindication of God's truth from the assaults of state power, compared with that which they cheerfully rendered. Let it be seen that you inherit their spirit—that you have caught their falling mantle! Whether you vote or stand aloof, let your conduct be dignified and intelligible;—

PROTEST AGAINST ALL STATE INTERFERENCE WITH RELIGION."

P. S.—We are gratified to observe that the *Eclectic Review* for July (122) recommends the very course we pointed out in June (252) with regard to the propriety of Dissenters voting for both the liberal candidates, providing that one of them be an Anti-State-Church man. This must be done, if we are to be represented at all.

THE

BAPTIST REPORTER.

SEPTEMBER, 1847.

CHRISTIANITY IN CHINA—ITS HISTORY AND PROSPECTS.

BY REV. G. SMITH, CHURCH MISSIONARY.

As far as a western foreigner can be permitted to speak with confidence of a nation so peculiar, and so removed beyond the rules of ordinary observation, I may be permitted to state, that the opinion generally entertained by all the missionaries in China is, that that extensive country is now on the eve of mighty changes. Their institutions bear unequivocal marks of decay. The dynasty of the Tartars is tottering on the throne. The recent collision with Britain has shaken the political fabric from its very base. The native sages begin to deplore, in dark and gloomy terms, the portentous signs of the times. Even now the evils are apparent of that political system which promotes to the highest offices of state men, deeply versed indeed in their native literature and Confucian lore, but often marvellously defective in the arts of practical government, and unable to rise to the pressing exigencies of the age. There is also a general scepticism prevalent in the popular mind. Idolatry is nowhere strongly enthroned in the affections of the people. There is no general form of native superstition, except the worship of ancestors, that is strongly linked to their predilections. And such is the peculiar constitution of the native mind—such

their blind deference to authority—such the respect they are wont to pay to the opinions of their rulers—that it may be said, that, in China more than in any other heathen land, it is rendered possible, if not probable, that a grand moral revolution in favour of christian truth may not be far distant, when a nation may be born in a day. In hastening forward, then, this glorious consummation, I think the past history of christianity in China will furnish us with a very important lesson. If we look back on the history of popish missions in China, we shall learn that there have been fatal errors in that country, which are the true cause of the decay of that system in China. On the one hand the feuds of the popish missionaries, and on the other hand their concealment of the word of God, and the prominent doctrine of the gospel, the atonement of Jesus Christ, were the real cause that their system has dwindled to its present low state in that country.

It was about three hundred years ago that the first Roman Catholic missionaries arrived in China; and there they found the people divided between two religions. On the one hand they saw the educated people professing a system of atheistic philosophy; on the other they saw

the common people bowed down by the idolatries of Buddhism. They therefore had to choose between one or other of these conflicting sects; and, according to their usual practice in such cases, to assimilate themselves with it. On the one hand were Confucians, with all the wealth, and honours, and influence of China on their side; on the other hand was Buddhism, possessing a great similarity to their own native superstition, thus facilitating the transition from Buddhism to popery. But they cast aside the Buddhism, and chose the class in whom were concentrated the influence, honour, and power of China: they chose the Confucians. They professed to show them that, after all, christianity was but a further completion and development of Confucianism. They endeavoured to show them that the moral precepts of christianity were, in the main, the same as Confucianism, only they were carried out to a greater state of perfection. But here they found a great obstacle in their way. Though the Chinese are divided into two sects—atheists and idolaters—yet both sects alike pay worship to the spirits of ancestors. They worship the ancestral tablet, which is the only native superstition that is ever likely to throw up a very formidable barrier to the progress of christianity. The ancestral tablet consists of a plane of wood, about twelve inches high, ornamentally decorated, and placed on a stand, and inscribed with the names, and dates, and titles, of the deceased. It is usually placed in those families who have idols—and I never saw a Chinese dwelling yet without an idol—it is generally placed in juxtaposition, in some little piece of furniture or cabinet, with the family idols; and receives, in common with idols, the idolatrous worship of gilt paper, of incense, and materials of a feast. The native superstition assigns three souls to each man. At death, one is supposed to go into the unseen world of spirits; the other is supposed to dwell in the tomb into which, by the

ceremony of a little piece of paper, or a little flag at the end of a stick, it is generally inducted as its new residence. The third soul is supposed to dwell in the ancestral tablet; and hence arises that extreme reverence and worship paid to this emblem of ancestral worth. Now the Confucian scholars in China, at the present time, frequently tell the missionaries, "All your other doctrines we can readily embrace; all your other ceremonies, few as they are, we can readily accept; but this part of your religion, which outrages our respect for the dead, and stops the current of our affections towards the unseen world, you will never induce us to adopt." Consequently, the Jesuit missionaries of former times discovered that such was the religious apathy and spiritual indifference of the people, that if they could only compromise this matter of the tablet, the transition from Confucianism to christianity would be comparatively easy, and their converts very numerous. Hence, by a distinction without a difference, they declared that the worship of the ancestral tablet might be retained by their converts, as being a civil, and not a religious rite. The consequence was, as we might easily conceive, the Jesuit missionaries, being accomplished men, deeply versed in the arts and sciences of the west, and rapidly gaining influence over the minds of the Chinese rulers by thus conveniently removing the chief difficulties in the way of the Chinese receiving nominal christianity, were very successful in winning such converts. And to such an extent did conversion to popery proceed, that more than one member of the imperial family became converts. And such was the faine spread at the Roman capital of Italy of the success of their mission in China, that speedily other missionaries were sent forth to help to gather in this mighty harvest of souls.

These new missionaries in China were not Jesuits, but belonged to different sects of the Roman Church—Dominicans and Franciscans. And,

let me add, they appear to have been generally men of simple minds and honest zeal. They quickly saw the flagrant inconsistency of tolerating the ancestral tablet in professors of christianity. They remonstrated with the Jesuits, and were unheeded and slighted. They appealed to the Pope of Rome, who gave a decision adverse to the Jesuits. His successor in the papacy stultified the acts and bulls of his predecessor; and during the pope-doms of several popes this was a disputed question; and there were such feuds and dissensions among the missionaries in China as have never been surpassed, never have been equalled, in the history of the external progress of christianity throughout the world. However, the Jesuits at last failed in averting the unfavourable decision of the sovereign pontiffs. A celebrated legate came out from Italy to decide this question; but when the Jesuits found that they could no longer escape—that they could no longer retain the tablet and be considered members of the Romish Church—they then began to instil jealousies and prejudices into the mind of the Chinese emperor, the most enlightened monarch that ever sat upon the throne of China, the celebrated Kong Keen. They endeavoured to show him that the pope of Rome was a foreign potentate, intermeddling with matters which belonged to himself alone. The emperor treated with disgrace this papal legate; he was banished from the capital; he was sent down to Macao; he was thrown into prison; and the same Jesuits were his appointed keepers. And so long as the name of Cardinal De Fournay is not forgotten in history, so long will the unparalleled dissensions of the Church of Rome in China be a practical refutation and exposure of the boasted theory of an ecclesiastical unity, centering in a sovereign pontiff, enthroned on the seven hills. However, from this historical fact I trust we may all learn a lesson.

But I wish to let you know what is the present character and extent of

the opening for missionary exertions now existing in China. Let me then, tell you, as the result of an exploratory visit to each of the newly opened cities of China, during which I have had ample opportunities of intercourse with all the various missionaries from Britain and America, and with every class of the native community, that now there is a secure residence for missionary labourers—not at Canton, as at former times—but in five important and populous cities, to which natives resort from the most distant provinces of the empire for the purposes of commerce; that in each of these cities, with the exception of Canton, the people, since the cessation of the war, have shown a social and friendly disposition; that their social institutions present no very formidable barrier to our progress; that there is nothing like the system of Hindoo caste known in the country; that the various priests of the different sects of idolatry possess no influence, and exercise no power, and possess no respect in the minds of the people; that education is generally diffused and patronised as the usual road to the honours and emoluments of the state; and, lastly, that there is now an imperial edict of universal religious toleration, to encourage the labours of missionaries, and to beckon forward the christian church to this glorious enterprise. And with the word of God in our hands, and with the blessing of God's Spirit on that word, we fear not the numerous hosts of popish missionaries who are pouring forth into the breach opened in China.

During my residence in the city of Ningpo, I found continual opportunities, as also in every other part of China, of distributing copies of the word of God, and christian tracts; and it was pleasing and delightful to see with what candour and with what liberality the natives, who were either atheists or idolaters, would receive the word of God, and peruse the contents, and discuss the subjects

contained in it. On one occasion, a native merchant came to my house, and he received a number of christian tracts, which he was soon reading in an adjacent room. One morning, I gave him a copy of James's Epistle in Chinese; and I observed that he immediately withdrew, and appeared to be diligently employed in perusing its contents. Soon after, I took a walk into the city; and on my return I saw a poor beggar lying in the last extremity of destitution and disease, and at the point of death, at the entrance of one of their heathen temples. On my return to my house, I sent my servant with a few copper coins to this man—though, alas! he was very far beyond the reach of any human remedy—just sufficient to relieve his present distress. As I had not sufficient to make up the sum I wanted, I borrowed a few coins from my Chinese friend. He asked me for what purpose I wanted them, and why I showed such anxiety in behalf of a youth of whom I knew nothing. I told him that the Supreme Ruler of heaven commanded us to do good to all men. He returned, after a little time, and repeated his inquiry, "Why do you take such interest in this beggar?—he is no relation of yours, not even a countryman of yours." I again told him that the doctrines of Jesus commanded us to regard all men as brethren. He thought this very strange, and retired to his room; and then commenced reading this Epistle of James, as if something had previously struck his mind. He soon after came to me, with feelings of pleasure depicted in his countenance, as if he had made some great discovery, and, pointing to the 2nd chapter and the 8th verse, said, "Teacher, I now understand it." I looked at the passage: the translation is this: "If ye fulfil the royal law, according to the scriptures, thou shalt love thy neighbour as thyself, ye do well." But with all the opportunities which now exist for distributing the word of

God, and with the generally inviting character of the missionary field, let me, in conclusion, tell you that there is not only a great door and effectual opened to China, but also there are many adversaries. There is one peculiar adversary—one peculiarly inimical to the progress of christian truth, which, alas! Britain has it in her power to remove. I will not dwell on the moral evils of our past intercourse with the Chinese; nor on those disastrous events to the people of the northern provinces, who scarcely knew the name of Britain till they beheld her victorious armaments advance before their peaceful towns, and, in pursuance of a military policy more bold than just, transferring to the people of these provinces the horrors of an invasion, produced by the turbulence of their southern countrymen. I will not speak of the heavy debt we owe to the afflicted Chinese in those tales of woe—in those terrible disasters which followed in the train of our conquering troops; but I cannot forbear to mention that branch of our intercourse, by which British capital and British enterprise have pandered to the worst vices of the Chinese, inundating the maritime provinces with a noxious drug, which has impoverished the country, drained the exchequer, and demoralised the people; and all this to swell the gains of individual British merchants, and to augment the revenues of our Anglo-Indian empire. In the city of Amoy, I visited several of the victims in these opium dens, and took down their confession, as to its physical and moral effects, from their own lips. They formed a motley group of sal-low sunken cheeks and glassy watery eyes, as, with idiotic look and vacant stare, they readily volunteered items of information, and described the progress of their degradation. There was to be seen the youth, who, just emerged from boyhood, had only a little time ago commenced the practice, and was now hastening to

premature old age. There, again, was the man of middle age, who, for many years the victim of this pernicious habit, was bearing with him to an early grave the wreck of his former constitution. There, again, was the elderly man, whose iron strength of frame could better ward off the slow but certain advances of decrepitude, but who now, in his bloated countenance and vacant stare, told of the struggle that was waging within. There was, again, the spectacle of old age; and the man of sixty lived yet to tell of forty years consumed in the practice of this vice. Would that those who profess to doubt or deny the magnitude of this obstacle to the progress of christianity in China, could hear many a patriotic Chinese, with sarcastic smile, ask the missionaries whether they were connected with those individuals who brought the poison, of which so many of their countrymen eat and perish! It is vain—I will not say it is vain—but it is inconsistent in us as a nation to send the bible to China, if the same breeze that wafts the christian missionary to that benighted land bears on its wings that poison which tends to physical and moral destruction, in that illegal traffic which stamps with inconsistency the

country of christian missions. Britain has incurred a heavy debt of responsibility in this matter; and, unless that Christian course, which justice and generosity alike point out, be strictly followed, then that noble enactment of the British legislature which gave freedom to the slave will have a fearful counterpart in the existence of the opium traffic. The page of history which hands down to future generations that twenty millions sterling were consecrated on the altar of justice and humanity to secure slave emancipation in our colonies, will lose all its brightness—will be positively hideous to the eye—beside the counter page which publishes our national avarice in reaping an annual revenue of two millions sterling from a contraband traffic, carried on on the shores of a weak and defenceless empire, whose government we have thoroughly humbled to the dust, and incapacitated from the vigorous enforcement of her own laws. Britain has displayed her power—the giant's attribute. May she also exhibit to the pagan rulers and people of that vast heathen empire the nobler spectacle of a christian government rising superior to acts of oppression, and actuated by a philanthropic indifference to mammon!

OUR COLLEGES.

IN the last number of the *Reporter*, an attempt was made to show the great desirableness, in some respects the absolute necessity, of a highly educated ministry. In conclusion, it was affirmed that this was unattainable under our present collegiate system.

By this assertion, we would not be understood to mean that none of our ministers have attained this standard, or that those who occupy the pulpits of our churches where this is demanded, do not meet the require-

ments of their positions. Such an assertion would be ungracious and untrue. What we mean is, that they have attained their intellectual competency, not in consequence, but rather in spite of our educational system, and that our colleges are not adapted to meet the demands of the present day. This arises—

1. From the great variety of subjects which each tutor is required to teach. The average number of tutors in each of our dissenting

institutions is two. Some have only one, others three. Where three are engaged, our remarks will still apply, though not to quite the same extent.

Assuming two as the average, the division of labour is about as follows:—The president teaches Hebrew and the cognate languages, delivers lectures in theology, criticises the composition of sermons, teaches mental and moral philosophy—if these are at all attended to—lectures on biblical criticism and interpretation, and takes the general superintendence of the college. Upon the second tutor devolves the task of teaching Greek, Latin, German, mathematics, logic, natural philosophy, history, and whatever of the physical sciences happen to be included in the course of study. Now, the absurdity of supposing that any one man can be thoroughly master of such varied sciences, must be evident to all. And what a man does not thoroughly know, he cannot efficiently teach. In many of the subjects, the tutor himself is but a learner. As well might a man attempt to attain eminence in half-a-dozen trades, as to make himself *perfectly* acquainted with as many sciences. And if his knowledge be imperfect, his teaching will necessarily be inefficient. Besides, a man cannot be enthusiastically devoted to more than one or two pursuits. He who delightedly pursues the study of Hebrew, cannot delight very much in that of mental philosophy;—while a taste for, and appreciation of, the excellencies of composition, requires a different set of preferences and powers altogether. But unless a tutor be enthusiastically fond of that which he teaches, he cannot excite enthusiasm in his students. Unless a subject be congenial to the teacher, it will be uninteresting drudgery to the learner.

Those acquainted with the state of our colleges, will know that these remarks are fully borne out by facts.

Of those few subjects which the tutors happen thoroughly to know, and of which they are fond, the students attain a respectable knowledge. With all others, they are either imperfectly acquainted, or altogether ignorant.

2. The small number of students in each of our institutions, deprives them of all that enthusiasm which emulation excites. I take twenty as the average. These twenty students are divided into classes of four or five—sometimes only one or two each. It is evident that in these cases there can be little or no competition. There is nothing to stimulate or inspire. The only impelling motive is a sense of duty. This, it will be said, ought to be sufficient. I admit it. But, then, we are men, not angels. We are subject to the imperfections and infirmities of human nature. A sense of duty, unaided, and of itself, is *not* always found sufficient to sustain and stimulate in the prosecution of an arduous and often uncongenial course of study. A sense of duty ought to stimulate and inspire the tradesman in the drowsy country town; but it does not—he generally falls asleep with his neighbours. Remove the same man to a position where he will be stimulated and invigorated by the contact of his fellow men, and he will become vigilant, like others: the very sense of duty which had before been benumbed and torpid, will now share in the general awakening and activity. Now, just thus we believe it to be in our colleges. Our young men, secluded there from the world, and from all that usually stimulates or inspires, too often sink into apathy and indolence. I speak from personal experience and observation, when I say it is all but impossible to resist the benumbing influences of this monastic kind of life. Could our students but be placed in a healthful and stimulating competition with each other, the evil would be avoided. But where so few meet together, emulation

seems impossible, and thus one grand inciting principle is lost.

These two characteristics of our dissenting colleges seem to forbid the hope of a very high order of mental culture under our present system. No tutor, however high his qualifications, can teach everything. To complain, then, of the imperfect education of our students, and to throw the blame on their tutors, is to complain that men are not omniscient, and that one man cannot do the work

of ten. To complain that our students do not evince that earnestness and energy we could wish, is to complain that they yield to the almost irresistible influences of a small secluded body, without ordinary excitement to awaken their enthusiasm, and with everything to depress it.

How remedy these evils?—how introduce a better state of things? These questions I will attempt to answer in your next.

TOGATUS.

BAPTISTS OUT OF PLACE.

(From the *Montreal Register*.)

TRAVELLERS sometimes tell strange stories, and one reason is, because they see strange sights. I am a bit of a traveller myself, and could add somewhat to the stock of recorded wonders, were it necessary or profitable. But wonderful tales are plentiful enough in these days, so that I need not increase their number. My purpose in making this communication is to offer a warning to certain good people who are now and then found in strange places.

I shall not trouble the readers of the *Register* with any observations on the numerous forms of christian inconsistency (what an expression!) which lamentably abound in the present imperfect state of the church. Their "name is LEGION," and their description would require folios. I write for baptists, and only for baptists. Let baptists give attention to the words of a traveller.

Whenever, in the course of a journey, I stop for the Lord's day in a place where there are churches belonging to different denominations, I deem it my duty to find out the baptist church, if there is one, that I

may worship with my own people. Sometimes I happen to know that there are other baptists in the town at the same time, but I look for them in vain. Perhaps the minister is not popular, or the people are poor and without influence. The visits of brethren from a distance might greatly encourage them, and probably induce some of their neighbours to unite with them in worship. But when such brethren systematically absent themselves, and will not gladden the hearts of the members of a small and weak church by joining them in christian services, even once on a Lord's day, the cause of the Saviour is injured, and his people needlessly grieved. Baptists acting in this manner are *baptists out of place*.

There are some active brethren whom I know, who are foremost in patronising and carrying into effect benevolent schemes. They are hard-working, popular secretaries of societies, and appear to be doing much good. "Surely," I have said of some of these brethren, "they are blessings to the churches to which they

belong." But how great has been my astonishment to learn that they are so engaged in general enterprises, that they have no time to bestow on the efforts of their own denomination. They are neither deacons, nor Sunday school teachers, nor visitors of the sick. Now, there is an old saying, which has great truth in it, though it is sometimes abused—"Charity begins at home." A baptist ought to be "at home" in the church. If his energies are employed for other connexions and for other purposes, he may be useful, for aught I know, but of this I am certain, that he is a *baptist out of place*.

"Where is Mr. B.?" said I, one Lord's day morning, to one of the deacons of the baptist church in a town where I was staying. "Oh! sir," was the reply, "have you not heard about him? He and Mr. S. had a violent quarrel. I dare say they were both in fault, as is commonly the case, but Mr. B. seemed determined that he would not be reconciled. Mr. S. was willing to submit the difference between them to a friendly arbitration, but Mr. B. would not consent to it. He would have it brought before the church, and then, because the church refused to interfere in the matter, he withdrew. He worships now with the Presbyterians." "And where is Mrs. B.?" "Why, Mrs. B. left because her husband left; I know no other reason." I continued my inquiries. "What has become of young Mr. P., and Miss W., and some other young persons, whose names I do not recollect at this moment, but whose places are vacant, I see." To this my informant replied, "The persons to whom you refer are not satisfied with our minister's preaching. One of the methodist preachers now in our town is very popular, and these friends, together with several members of other congregations, frequently attend his ministry." These statements troubled me. Such persons, I am

sure, have very inadequate views of the obligations and privileges of church membership, and either do not understand the principles to which they profess attachment, or hold them in little esteem. I think that I am quite as liberal as I ought to be. Other denominations have my hearty good wishes as regards their endeavours to bring men to the Saviour. But when a baptist allows himself to be so influenced by such considerations as I have noticed, as to withdraw from his brethren, and give his attendance and support where he cannot but hear much that is opposed to his peculiar views, he is a *baptist out of place*. There may be inconveniences or evils in the church to which he belongs, but it is not likely that they will be removed, if he and others who think with him abandon their posts. They ought to stay, labour for the correction of what is wrong, and seek to promote all desirable improvements.

I must draw to a close. I had purposed to say something about another class—the *baptists in principle*, as they call themselves—but I have not time now to enlarge on the subject. The persons to whom I refer profess faith in the Saviour, and assure us that they regard ours as the only true and apostolic baptism. But they have not observed it themselves. They are only *baptists in principle*, they say. I doubt whether the apostles would have understood such a phrase. Would they have regarded any persons as christians, whose practice did not accord with their avowed principles? Apostolic christianity was christianity in practice. Principle without practice is nothing worth. A "baptist in principle" is no baptist at all. Such persons must be told that "faith without works" is dead," and that at present they must be classed with those who "know the Lord's will, and do it not."

PEREGRINUS.

A STATISTICAL AND DESCRIPTIVE TABULAR OF THE BAPTISTS IN THE UNITED STATES.

Their Associations, Educational Institutions, Missionary, Bible, and Publication Societies, and Periodicals.

ASSOCIATIONS.

EXPLANATION: (—) implies there are none. (?) implies there are some: number not known.

DENOMINATIONAL SECTIONS.	No. of Associations.	Churches.	Ordained Ministers.	Licensed Preachers.	Baptized last year.	Total Number Of Members.	Average per Church.
Baptists, Regular	406	7,883	4,651	1,065	35,011	655,536	83
* Do. Freewill, or General	107	1,193	801	233	5,023	58,174	49
† Do. Anti-Mission	151	2,011	923	110	1,906	68,068	33½
‡ Do. Seventh Day	?	63	58	12	314	6,943	110
Do. Six Principles	?	20	22	?	100	3,400	170
§ Do. Church of God	?	130	90	?	400	8,000	61¼
Do. Campbellites, or Reformers	?	1,800	1,000	?	10,000	160,000	89
¶ Do. Christ-ian Connexion	?	650	782	?	1,200	35,600	55
Total	664	13,750	8,327	1,420	53,954	995,721	72½

* The Freewill, or General Baptists, are found chiefly in the New England States. They are organized into churches, quarterly meetings, yearly meetings, and a general triennial conference. The office-bearers in their churches are elders and deacons; the affairs of the ministry are regulated partly by the churches, and partly by an elders' conference, under the supervision of the general conference. Their churches support sabbath schools, a mission to Hindostan, and various other pious and benevolent institutions. Their theological seminary at Whitestown, New York, is in a flourishing condition: about forty young men are being educated in it for the work of the ministry. A religious newspaper is published and sustained by the body. The Freewill Baptists were the first denomination of christians in the United States that refused fellowship with slaveholders, and that closed their mission treasury against their contributions.—(For an account of the origin and early history of this body in America, see *Baptist Reporter* for 1845, p. 92.)

† The Anti-Mission, or High Calvinist, Baptists, abound chiefly in the southern and western states. They have been declining in numbers for some years past. Their organization and church polity are similar to those of the (so called) Regular Baptists; they are formed into churches and associations. As a body, however, they oppose all organised plans of benevolence, as not mentioned in scripture, and refuse fellowship with those baptists who seek by such means to extend the knowledge of God in the world. The number of baptisms last year, in their 2,011 churches, was only 1,906.

‡ The Seventh Day, or Sabbatarian Baptists, differ in nothing from the General and Particular Baptists, except in maintaining the perpetual obligations of the seventh day sabbath, which they observe. Their churches, though few and far between, exist in almost every State of the Union. Of late, this body has increased in America from 200 to 300 a-year. They are constituted and governed upon a similar plan to that of the American Freewill Baptists. This year they have commenced a foreign mission, and have sent two missionaries, with their wives, to China.—(For a sketch of the origin and history of the Sabbatarian baptists in America, see *Baptist Reporter* for 1846, p. 354.)

|| The Six Principle Baptists, like the Sabbatarians, resemble very much the Freewill Baptists of America, in their constitution and church government; but as a religious community, they profess neither Arminianism nor Calvinism, but simply a belief in the six principles stated in Hebrews vi. 1, 2, viz., repentance, faith, baptism, laying-on of hands, the resurrection of the dead, and eternal judgment. This body has of late years increased about 100 a-year in the United States.

§ The Church of God.—These baptists reject the denominational name of baptists, and designate themselves "The Church of God." In other respects, they resemble the Regular Baptists.

¶ The Christ-ian Connexion were originally Unitarian Baptists, of the congregational order, but all accounts concur in representing them as having latterly approximated rapidly to evangelical principles.

SABBATARIAN BAPTIST MISSION, Formed 1847.—Missionaries, 2 males, 2 females—
Missions 1, China.

AMERICAN INDIAN MISSION ASSOCIATION.

Formed 1841 or 1842, Office, Louisville, Kentucky.

Missionaries	19	The labours of the mission	Cash account, Oct., 1846.
Churches	5	are among the Choctaws,	Income 4,769 dollars.
Members	300	Shawnoes, Creeks, Stock-	Expenditure.. 3,993 do.
Baptized last year	40	bridges, Delawares, Tusca-	
Academies	1	loras, Pottawutamies, & Weas.	

AMERICAN BAPTIST HOME MISSION SOCIETY.

Formed in 1832, Office, 354, Broome-street, New York.

Missionaries	140	Sabbath Schools	156	Bible Classes	62
Stations in 21 States ..	505	Sabbath Scholars	6517	Libraries with 11,022 vols.	
Baptized last year	490	Teachers	789	Receipts, 16,228 dollars.	

GENERAL SUMMARY OF MISSIONS.

Missionaries and Assistants	292	Church members	10364	Day & Sabbath Schools	201
Missions	52	Baptized last year	2313	Day & Sabbath Scholars	8517
Stations and out Stations	696	Theological Academies	4	Teachers	789
Churches	116	Bible Classes—.....	62	Receipts in 1846-7 d.	168472
		Volumes in Libraries	11022	Expen. in 1846-7 d.	110307

The Missionaries in the East have translated and printed the scriptures either in whole or in part, and also various other publications, into the Birman, Karen, Peguan, Siamese, Assamese, Chinese, Bassa, and other languages. Those in the West have baptized, in all, 15,416 disciples; organized 564 churches; ordained 230 ministers; and have published the scriptures and other works in the French, German, Prussian, Danish, Dutch, Cherokee, and other languages and dialects.

BIBLE AND PUBLICATION SOCIETIES AND PERIODICALS.

AMERICAN AND FOREIGN BIBLE SOCIETY.

Formed in 1837.—Office, 350, Broome-street, New York.

The American and Foreign Bible Society was formed to assist such versions of the holy scriptures as the American Bible Society refused to assist, because the words relating to the ordinance of baptism were translated by terms signifying immersion; and also to produce and circulate other similarly faithful and complete versions of God's word. Since its formation, the society has published 211,639 copies of the holy scriptures. The report for 1847 gives the following details:—Income in 1846-7, 31,739 dols. 94 cents.; expenditure, 28,168 dols. 91 cents.

Life Directors 315	Published in 1846-7—	Copies.	Issues in 1846-7—	Copies.
Life Members 2,229	Bibles	18,320	Bibles	12,983
	New Testaments	26,200	New Testaments	27,053
	Total	44,520	Total	40,036

AMERICAN BAPTIST PUBLICATION SOCIETY.

Formed in 1837—Depositary, 31, North Sixth-street, Philadelphia.

This society was established for publishing and circulating denominational and other evangelical books and tracts; it also employs colporteur missionaries in the territory of Iowa, and in the States Illinois and Missouri. Its publications in volumes consist of *forty-five* works, in tracts of *one hundred and seventy-one*; of these there were printed and circulated, last year, 50,000 volumes, 18,987 tracts, and 17,000 copies of the "Almanac and Baptist Register," an annual publication. The society's income for the year was 22,728 dollars.

AMERICAN BAPTIST PERIODICALS.

American baptist periodicals are published in seventeen States of the Union. They are issued as follows:—Weekly, 20; semi-monthly, 1; monthly, 11; quarterly, 3; annually, 1; total, 36.

SUPPLEMENTARY—AMERICAN ANTI-MISSION BAPTIST ASSOCIATIONS.

States.	Number of Associations.	Churches	Ordained Ministers	Licensed Preachers.	Baptized last Year.	Total No. of Members	Average in each Church.
New England	2	8	6	2	10	245	31
New York	2	25	14	3	38	964	39
New Jersey	1	6	4	1	8	240	41
Pennsylvania	3	23	14	2	12	868	38
Delaware	1	10	3	3	3	335	34
Maryland	2	24	8	3	14	404	17
Virginia	9	98	44	—	116	4,461	46
North Carolina	9	162	105	10	215	5,815	36
South Carolina	2	15	6	1	5	289	19
Georgia	17	348	116	23	454	11,603	33
Florida	—	12	4	—	10	509	43
Alabama	12	185	86	6	155	6,417	35
Mississippi	7	49	19	3	126	1,679	34
Louisiana	1	4	2	—	1	80	20
Texas	1	8	3	—	6	132	17
Arkansas	3	27	13	2	14	517	19
Tennessee	19	286	134	12	148	10,186	36
Kentucky	16	192	74	12	203	7,085	37
Ohio	10	139	58	5	64	3,456	25
Indiana	7	104	42	8	43	3,870	37
Illinois	15	158	92	5	73	4,382	28
Missouri	11	118	67	7	180	4,336	37
Iowa Territory	1	10	9	2	2	189	19
Total	151	2,011	923	110	1,906	68,068	33½

Poetry.

“DRAW NIGH TO GOD, AND HE WILL DRAW NIGH TO YOU.”

James iv. 8.

“DRAW nigh to God”—O, wondrous words!

What! shall a sinner dare
Approach the holy Lord of Lords,
To offer praise and prayer?

Will He, the High and Lofty ONE,
Receive a wretch so vile,
And, bending from his glorious throne,
Deign upon me to smile?

“Draw nigh to God”—Christ intercedes
Within the heavenly veil;
And while the blood of sprinkling pleads,
Faith's plea can never fail.
Enter the temple's holiest room
Come to the mercy seat,—
Christ's incense shall thy prayers perfume,
Thou shalt acceptance meet.

Stand not far off—Jehovah's grace
Invites the contrite nigh;
Receive thy Father's kind embrace,
Behold his pitying eye:

See in the gospel he has laid
His heart before thy view;
Come near, see boundless love displayed,
And mercies ever new

Come near, thy earnest suit to press,
Tell him thy heart's sore grief;
Ready his bounty is to bless,
With suitable relief.

He who sent forth his equal Son,
For man to groan, to die,
What good will he withhold, what boon
To suppliants deny.

God of all grace! draw nigh to me,
O cause thy face to shine,
From dark distrust my spirit free,
From worldly dross refine.
Drawn by thy love's attractive force,
Bid my desires ascend
To thee—the Everlasting Source
Of joys that never end.

Abergavenny.

H. P.

Reviews.

THE SUNDAY SCHOOL.

An Essay. In Three Parts.

BY LOUISA DAVIDS.

London: Sunday School Union, 60, Paternoster Row.

SUNDAY, or, as we prefer to call them, SABBATH SCHOOLS, MISSIONS, TRACTS, and MAGAZINES, are now become sacred names, around which a hallowed charm is thrown in the estimation of the christian people of these lands. The sabbath school, however, as a home institution, is the favourite. First in the order of formation and adoption, it maintains its position in the esteem and support of the public. Indeed, without it, many of our christian societies for benevolent effort would be useless or ineffective. Bibles, and tracts, and magazines, could not have been read by thousands, had not sabbath school instruction qualified them for the privilege. Missionary societies would not have been so well supported, and extended, and perpetuated, without the aid of teachers and children. And the preaching of the gospel itself would not have been so readily understood by multitudes, had they not first received preparatory instruction in these humble, but valuable, seminaries. These remarks might be extended, but "a glance to the intelligent is sufficient."

Much has been said and written on the importance and excellence of sabbath schools, and also on the most efficient modes of conducting them. And yet one good volume on the whole subject was wanting. The committee of the London Sunday School Union, ever wakeful and watchful to the interests of these schools, perceiving this deficiency, offered an ample prize for the best Essay on Sunday Schools, and their efficient management. The volume before us is the one to which preference was given. It is a pleasing fact that this very valuable work is the production of a female hand.

We are aware that many of our readers, perhaps the greater part of them, are teachers. For their sakes, therefore, and to serve the great and good cause in which they are so laudably engaged, we furnish them with the following list of "Contents." And when we tell them that the various subjects there noted, are worked

out by the writer with a discrimination and comprehensiveness which evince an extensive practical acquaintance with them, we cherish the hope that there will not be a sabbath school in the United Kingdom in which this valuable volume will not be found for the constant use of the teachers, and especially for the immediate perusal of those who are just entering on their important duties. There are many books which we have wished to see introduced into sabbath school libraries, but we regard this as indispensably necessary.

"A GENERAL VIEW OF SUNDAY SCHOOLS AS AN AGENCY OF THE CHURCH, ADAPTED FOR THE IMPROVEMENT OF THE YOUNG.—Introduction—On the present condition of Sunday Schools, in relation to the Progress of Society and the Requirements of the Age—The Object of Sunday Schools—On the Duties of Ministers of the Gospel to Sunday Schools—On the Duty of the Church to the Sunday School—On the Duties of Parents to Sunday Schools—On the Collateral Advantages of Sunday Schools.

ON THE FORMATION AND MANAGEMENT OF SUNDAY SCHOOLS.—Introduction—On the General Organization and Officers of the School—The Superintendent, his qualifications and Duties—The Secretary and Librarian, their Duties—On the Classification of Scholars—On Books and Systems of Instruction—Rewards and Punishments—On the Exercises of a Sunday School—On Teachers' Meetings.

ON THE CONDUCT OF CLASSES, AND DIRECTIONS TO JUNIOR TEACHERS.—Introduction—On Junior Teachers, their Qualifications—On the Duties of Teachers in School—On the Duties of Teachers out of School—On the Conduct of Infant Classes—On the Conduct of Elementary, or Letter-box Classes—On the Conduct of Scripture Classes—On the Conduct of Senior Classes—Conclusion."

We cordially join in the modest and devout wish of the amiable author—

"May this little volume, by the blessing of God, still farther conduce to the establishment of truth, and the uprooting of error; where it errs in judgment, may its mistakes be exposed; where it enforces the right, may it be received and acted on. I commend this maiden effort of my pen to the earnest prayers of all who love the Lord Jesus; trusting that their supplications, rising in unison with my own, will not be unheard by Him who is known as the

Answerer of prayer, but that this attempt, feeble in itself, may be by him made to subserve his glory, and the best interests of the rising race.

Colchester, July, 1847."

BRIEF NOTICES.

JACOB ABBOTT'S WAY TO DO GOOD, with a preface by THOMAS MORELL, Principal of Coward College, London, and published by *Green, 62, Paternoster-row*, needs no recommendation from us as regards its valuable contents. This edition is the best we have seen.

A VOICE FROM INDIA. The Present State of British Connection with Idolatry and Mahomedanism, particularly the Government Grant to the Temple of Juggernaut, &c. A Letter to Sir J. C. Hobhouse, Bart., is another of brother PEGGS's vigorous efforts to amend the condition of the Hindoos, and expose the inconsistency of their present rulers, who,

professing to be christians, are giving their sanction to idolatry in its vilest forms. *Snow, Paternoster-row*, is the publisher.

THE BRITISH ANTI-STATE CHURCH ASSOCIATION—Proceedings of the First Triennial Conference, May, 1847, are now published in the form of a pamphlet, and may be obtained through any bookseller. Earnest nonconformists will do well to secure a copy.

OWE NO MAN ANY THING, a Tract, by J. P. BROOKE, printed by Gladwell, of Redditch, contains some good hints on a much-neglected duty.

THE LIFE AND TIMES OF MENNO, THE REFORMER, by J. N. BROWN, is a valuable little book, printed by Murdoch, of Aberdeen, but, like the tract just noticed, has not a London publisher. Provincial printers should always recommend their customers to place a London publisher's name on the title page.

Baptist Church History.

HILL CLIFF, GRAPPENHALL, CHESHIRE.
Part First. From 1693 to 1782.

ANTIQUITY presents an aspect so venerable, that all sections of the christian church have shewn a solicitude to claim affinity with it. Nor has this reverence for what is venerable been confined to denominations as such; particular societies have evinced equal anxiety to lay claim to a remote origin; the pretensions, however, of the latter, are more easily adjusted, and the period of their origin more readily determined.

It is generally admitted that among the present nonconformist churches in Great Britain, the most ancient are some of the churches of the baptist denomination; these, however, are few in number, for if we except Eythorne, Kent, Shrewsbury, Salop, and a few others, we shall find, on examining the historical records of Crosby, Taylor, Ivimey, and others, and the accounts in recent association letters, that a large majority of those baptist churches that are represented as the most ancient, have no other claim to antiquity, than a fictitious history founded on legendary tales and traditionary fables.

The history of the baptist church, Hill Cliff, Grappenhall, Cheshire, furnishes an apposite illustration of these statements. Tradition! that prolific source of error, informs us that to the neighbourhood of Hill Cliff our forefathers repaired, in times of severe persecution, long ere any habitations had been reared near the place,—when, in fact, it was a forest of trees,—where, hid from the view of man, they met to celebrate the ordinances of the gospel, and to present their supplications to the throne of grace. But who, or what these forefathers were—whether Lollards, puritans, or some denomination of nonconformists, or what were the nature of these severe persecutions, and the period when they were exercised, tradition has not been careful to state. And although, in the estimation of some worthy individuals, it may be little less than presumption on the part of the writer to question the credibility, much more the verity, of the statements of tradition on such matters, yet he feels it to be his duty to be guided by well-ascertained facts alone.

The present baptist church at Hill

Cliff, Grappenhall, was formed in 1792, and consequently has not existed more than fifty-five years; yet by some mysterious process, it has been placed in the Baptist Manual as the most ancient church in the denomination, and as having been formed in 15—; but in vain shall we search the pages of ecclesiastical history for baptist churches in Cheshire previous to the seventeenth century. About the year 1650, the seven baptist churches in London, whose representatives signed the Confession of Faith, published in 1643, formed themselves into a sort of Home Missionary Society for spreading the gospel in the benighted counties of England. For this purpose several gifted members of these churches were ordained, and sent forth to preach the Word of God in many parts of our land; some of these brethren—among whom were Messrs. Richard Tidmarsh, Thomas Patient, Thomas Tillam, and Thomas Goare—afterwards became eminent baptist ministers. The pastors, also, of the seven churches, especially Messrs. William Kiffin, Hanserd Knollys, Paul Hobson, and John Spilsbury, itinerated extensively in many counties, preaching the glorious gospel of the blessed God.

Among the various places where these good men were successful in raising a baptist church, was the borough of Warrington, on the borders of Lancashire and Cheshire, and situate in both counties. One of the first baptist ministers that laboured at Warrington was Mr. Thos. Tillam, a member of Mr. Hanserd Knollys's church, Finsbury-fields, London; success attended his ministry there. He, however, did not remain long at Warrington, but removed to Hexham, Northumberland, to undertake the lectureship connected with the abbey at Hexham. In process of time, the principles of the baptists extended to the villages around Warrington, and several persons from these places united themselves to the baptist church in that town; from this cause, Grappenhall, Cheshire, became first a preaching station, and afterwards a branch of Warrington church. In the year 1663, the baptists obtained a meeting-house at Grappenhall, in that part of the parish called Hill Cliff, a delightful spot, which, from its elevated position, affords an extensive prospect of a great part of South Lancashire. It is distant about two miles from Warrington, and twenty

from Liverpool. The union of the friends at Grappenhall with the baptist church, Warrington, continued until about the year 1693, when the decline of the cause at Warrington, and the removal of the pastor, Mr. Thomas Loe, or Lowe, rendered it desirable that they should constitute themselves a distinct church. Shortly afterwards, they obtained a Mr. Francis Turner as their pastor, under whom the church was settled on the catholic basis of christianity alone as the qualification necessary for membership. Such, then, was the period; and such were the circumstances under which a baptist church was first originated at Grappenhall.

Mr. Turner had been a clergyman of the established church, but having embraced the principles of nonconformity, he seceded, was immersed on a profession of his faith, and joined the baptists. He was a man of learning, and still more distinguished by ardent zeal, untiring energy, and eminent piety. During his ministry, the church at Grappenhall rose to considerable importance, both in numbers and respectability; he was also instrumental in raising branch societies at Liverpool, Newton, and Warrington, in Lancashire; and at Bickerton, Brasseley Green, Chester, Kingsley, Knutsford, Lymm, Middlewich, Nantwich, Northwich, and Warford,* in Cheshire. Most of these branches ultimately became distinct baptist churches. While they continued branches of Hill Cliff Church, they were supplied with the Word of Life by several brethren, members of the church, some of whom afterwards settled among them as their pastors; quarterly meetings were held at each station, when each contributed according to its ability towards maintaining among themselves the ministry of the gospel, and towards carrying that gospel to the benighted neighbourhoods around them. The church book kept at that period is still extant, and furnishes some curious and interesting particulars respecting the various efforts of the church for

* This paragraph, and a few others in this historical sketch, are the substance of some extracts from the church book kept during the pastorate of Mr. Turner, with which the writer has been furnished by a gentleman, a baptist, lately residing near Warrington; they supply conclusive evidence that the baptist church at Warford, originated in the labours of Mr. Turner, and consequently, that the time of its formation cannot have been earlier than 1700. If so, the date 1600, appended to it in the Baptist Manuals of 1845-6-7, is erroneous.

the conversion of sinners; the means by which they were sustained; and the names of the different brethren employed in conjunction with Mr. Turner. Towards the close of his useful life, Mr. Turner's labours were interrupted by the infirmities and afflictions incident to old age. At this time, Mr. John Oulton, afterwards pastor of the baptist church, Liverpool, often officiated for him at Hill Cliff; at length, about the year 1729 or '30, that God, whom he had diligently and faithfully served in the gospel of his Son, summoned him to his heavenly reward.

Upon the decease of Mr. Turner, the church chose a Mr. Hayes as their pastor, who, though a man of fervent piety, was nevertheless vastly inferior to his predecessor in talent, energy, and zeal; consequently, the numerous and diversified labours connected with the church at Hill Cliff, at that time, were but feebly and inefficiently sustained during his life. And although his pastorate was short, yet the church declined considerably during his ministry. He died while pastor of the church, and was buried in the burying ground near the chapel.† A stone was placed over his grave, but the time of his death is unknown.

Mr. Johnson, afterwards of Hawkehead Hill, Lancashire, supplied at Hill Cliff for a short time, but the choice of the church ultimately fell upon Mr. Samuel Wainwright, who appears to have filled the pastoral office among them for nearly forty years. The same causes, however, which occasioned the church to decline under the ministry of Mr. Hayes, continued to operate throughout the pastorate of Mr. Wainwright, and at length reduced the church at Hill Cliff to a very low state. The neighbouring church at Warrington having also fallen into a decayed condition, a union of the two churches took place

during Mr. Wainwright's life. He is supposed to have died in the year 1778, and at the time of his death was pastor of the united churches. In 1780, Mr. Harper, a member of the baptist church, Hamsterley, Durham, accepted a call to the pastoral office over the united churches of Hill Cliff and Warrington, but ere two years had elapsed from his settlement at Hill Cliff, the church became extinct.‡ Various reasons have been assigned for so melancholy a result, by different individuals, according to their peculiar views and prejudices; into these we cannot at this time enter. The history of the church, from the decease of Mr. Turner, furnishes palpable evidence that the ardour and zeal of its members rapidly declined; that their concern and their efforts for the salvation of those around them decayed and became so feeble, that it might then be emphatically said of them, "they have left their first love;" and are no longer "a light of the world." The decay of the church advanced with the development and operation of these blighting influences; accessions were few and far between; so that with the removal of the second generation, in the short space of fifty years, its strength was exhausted, and it ceased to exist. Doubtless, other causes concurred in producing such deplorable results; they, however, were only incidental to the primary one, which had its origin and consummation in the general and continued decline of vital godliness in the church. The whole account furnishes a solemn illustration of 2nd Chronicles, xv. 2.

It is also remarkable, that of all the baptist churches formed by the labours of the zealous and indefatigable Mr. Francis Turner, only Warford, Brassey Green, (now Tarporley,) Nantwich, and Liverpool, exist at this time. Warford,

† The burial ground at Hill Cliff is a very ancient place of sepulture. Some antiquarians consider that it bears evidence of having been a place of burial previous to the Reformation, and that it must originally have been connected with some conventual establishment. There are tombstones in it of very ancient date; on one, the year 1577 is distinctly legible. These facts, coupled with the circumstance of its having long been connected with the baptist church at Grappenhall, has given rise, of late, to the most extravagant accounts of the antiquity of Hill Cliff church; the sketch above, however, demonstrates that the history of the baptists at Grappenhall does not date earlier than 1663, and that their church history does not commence before 1693.

‡ Some individuals deeply skilled in the knowledge of heretical pravity—(a class of persons whom the late historian of the Waldenses, Mr. William Jones, M.A., was accustomed to denominate "heresy hunters")—have denounced Mr. Harper as a Socinian, but on what authority they have not condescended to explain. To such a charge it will be sufficient to reply, that the orthodoxy of the church of which Mr. H. was a member, and by which he was called to the ministry, has never yet been questioned, and that they must have had reason to judge him faithful, otherwise they would not have put him into the ministry. Nor can it be truly said that what he taught at Hill Cliff and Warrington was contrary to the "form of sound words." It was his misfortune that he undertook a charge that was damaged beyond recovery, and he has had to suffer for his failure in the aspersions of his character.

now the oldest evangelical baptist church in Cheshire, narrowly escaped extinction at one period. It is now in a promising state, under its present worthy pastor, Mr. J. Barber. Brassey Green, now Tarporley, became a General Baptist church, and in 1818, during the pastorate of the late Mr. Gregory, it was admitted into the New Connection of General Baptists. Its present number of members is between 40 and 50. From Tarporley arose, in 1835, Wheelock Heath, General Baptist Church, principally through the vigorous exertions of its present excellent pastor, Mr. Pedley. It numbers between 60 and 70 members. Nantwich exists only in name; it is now a socinian society of six members, only one of whom has been baptized. In Liverpool, where the cause was begun in the year 1700, and where, in 1710, a baptist church was first formed; the little one has, indeed, become a strong people. From this, the original church, have arisen, either directly or remotely, several baptist churches, both in Liverpool and elsewhere; many of these are numerous, and some are opulent. In Liverpool and its suburbs there are now twelve baptist churches, with about fifteen hundred members, and about ten

thousand attendants upon the ministry of the Word;—a state of things which forms a gratifying contrast to the condition of the baptists in that town in 1725; for in a manuscript record of the baptist church, Tottlebank, we are told that "In 1725, Mr. John Sedgfield, pastor of the baptist church, Liverpool, by the advice of the Lancashire Association of Baptist Churches, took the pastoral office of the church at Tottlebank, because he could not support his family at Liverpool, and there was a greater probability of his doing so at Tottlebank."

Divine service was discontinued from 1782 at Hill Cliff, and the chapel closed by those in possession. For some years it was used as a barn for storing the produce of the fields; and both it and the house which the church had built for the minister during the pastorate of Mr. Hayes, narrowly escaped being sold for the profit of the trustees. This state of things continued for ten years, when another baptist church was formed, the history of which, from 1792 to 1847, will furnish an article for a future number of your deeply interesting *Baptist Reporter*.

P. G. JOHNSON.

Saffron Walden.

Christian Experience.

Brief Memoirs.

MRS. NEWBEGIN.

DIED on Saturday, Jan. 16, 1847, at Clarence, Fernando Po, Mrs. Wm. Newbegin, the first female missionary who has fallen in that field.

She had for some time suffered from the effects of the unhealthy climate in which she had been called to labour; but though latterly her body had been much afflicted, she was eminently resigned to the will of her Heavenly Father. For many weeks confined to her room, and the subject of much pain and distress, her spirit was sustained throughout by the consolations of pure religion; she neither murmured nor repined, but as heart and flesh failed, she trusted in him to whose service she had dedicated her strength and days, and in which she felt herself about to fall.

It was intended by her to have visited

her native land with the hope of once more being restored to health, and for the accomplishment of this purpose she awaited a vessel at Clarence, in which she might remove from Africa for a season.

Debility, however, increased until the 10th, when premature labour occurred, from which she never rallied, but gradually sank until the 16th, when she fell asleep. That faith which carried her forth upon her work sustained her throughout, for with increasing weakness there was a growing love towards the object of her heart, viz., the conversion of Africa.

Much though she had passed through, and though through much sickness she had been called to assist her husband during nearly two years of missionary life, in which she had witnessed the fall of two devoted servants of God, her love to the great cause was unabated.

Her dying injunction to her sorrowing husband was to continue in Africa, and

not to leave it. Her soul ripened for eternity. Having committed her darling child, then in England, and all else in this world, to the care of Him to whom she knew she might commit them, she commended her soul to her Father who is in heaven. A few minutes before her death, when aroused from a lethargic state, although little able to converse much, yet in the hope she should soon awake at the right hand of God, she evidenced to all the anticipations that she indulged of eternal rest. So has fallen another servant of God in this mission—the third in less than twelve months. With those who have preceded, she “rests from her labours, and her works do follow her.” Her remains were carried by the “Dove,” and interred in the burial place at Bimbia.

Mrs. Newbegin was born in the parish of Colne, Hunts, in the year 1817; was the third daughter of Stoakely and Alice Hutchinson, and was sister to Mrs. Francies, widow of the late indefatigable missionary in Jamaica and Haiti.

MISS FRANCES KNIFF,

Sister of the late William Knibb, died at Liverpool, May 26, and is now, doubtless, before the throne, joining with her brother in acclamations of “Worthy is the Lamb.” Miss Knibb was 45 years of age, and a member of the Independent church under the care of Dr. Raffles. She had been waiting the approach of death some time, and often expressed a wish, if it were the Lord’s will, that she might depart to be with Christ. Before her departure she read the memoir of her beloved brother, recently published.

Conversions.

CONVERSION OF A HINDOO.

WE often furnish details of the conversion of British christians. Here we present some interesting facts in the experience of a Hindoo, as furnished by Mr. G. Pearce.

I am happy to say that a case of some interest has come to my knowledge recently, of our tracts being made, under the divine blessing, the means of the conversion of an individual, who is now a member of one of the baptist churches in the south. Having heard the particu-

lars of this happy event from the man’s own lips, I requested him to put the account to paper, which he has done, and from the original now before me I give you the details. He says, “When I was young I learned to read in the village school, and afterwards was fond of reading the Hindu shastras. When I was about seventeen years of age, my uncle one day having received from some one a copy of the tract called Satya-Asray (the True Refuge), brought and gave it to me. I was much pleased with the printed character, and tried to read it. As I read on, the dialogue form excited my interest further, and I thought I will see what this is all about, and who has the best of the arguments, the old or the young man. As I proceeded, the old man seemed to me to leave the young man without any answer, as he showed the vanity of debas, holy places, washing in the Ganges, &c. He further proved that our god Krishna had caused king Judhistir to assert a falsehood. It then occurred to me, that if Krishna were truly God, he would not encourage lying. I concluded, therefore, that he was neither God, nor a saviour, and afterwards I learned from the tract that Jesus Christ had given his life for me, and is the only true Saviour.

A little while after this some eight or ten of our neighbours came to our house, at a time when I was reading the Mahabharat. Seeing me reading, some one requested me to read a little to them. I asked them what they would like to hear. They replied, ‘Read about the battle in which Dronn was killed.’ On finishing the story, I observed to them that Krishna was the occasion of Dronn’s death, by inducing King Judhistir to assert a falsehood; and, remembering what I had read in the True Refuge, I added, if Krishna were God, how could he encourage lying? and some other remarks against Krishna. On this they remarked, ‘This man talks like a christian, how did he learn all this?’ My uncle then confessed that he had given me a christian book some little while before. They then said, ‘Take care, and do not allow him to read it any more, otherwise he will be ensnared, and become a christian.’ Alarmed, therefore, at what the neighbour’s said, my uncle shortly after, without my knowledge, took the tract from the place where I was accustomed to keep it, and destroyed it. Finding the

tract was gone, I was much concerned to know how I should get another. A few days after, however, two native christian preachers came to our village, when I inquired of them if they could supply me with the tract Satya-Asray; they replied they had no copies of the tract which I asked for, but they could give me Satya Dharmma Prakash, Mukti Mimangsa, and the Bhurum Nasuk. I took these three books with joy, and hid them carefully, that no one might see them. These books I read in the middle of the day, and at night when nobody observed me, and was soon fully convinced by them that the Hindu shastras were false; for I saw that the debtas were fallen beings, and sought only the gratification of their evil passions. Besides, they represented Bramha, Vishnu, and Shiba to be each a god, and yet one and the same. But these were ever at variance, as the stories in the shastras show, how then can they be one and the only true God? Neither did they ever do anything for the salvation of men. I further recollected that God is omniscient; but each of these three debtas performed actions which the others were not cognisant of. This is another proof that they are not God. I also learned from these tracts, that the Hindu shastras contained many contradictory statements, from which I inferred that they could not come from God, but were the work of men. Feeling this, I began to say to my relatives, 'The christian religion is true, let us embrace it.' At this some of them chided me, saying it was false. My father, however, replied, 'This religion is true, it is not false!' My father was well disposed toward the christian religion. Having heard of the holy scriptures, I thought that I should like to procure a copy of them, and read it. One of the christian preachers before mentioned, soon supplied me with the New Testament. I read it secretly. Here I saw that Jesus Christ was set forth as the only Saviour, and that he gave his life for our redemption. My mind now became convinced that the bible was true and genuine. By means of another book I learned the ten commandments, and from the same book I also learned that all mankind are descended from the same original parents, named Adam and Eve, and that consequently our various Hindu castes are of human origin. From this time I began to visit frequently the native christian preachers mentioned before, and

also to go on the Lord's-day and sit by the door of the chapel, and listen to the preaching. As I heard, I felt that this is the true way to worship God, and I thought that I should like to worship him thus also. With these impressions I took the opportunity one day to say to my father, and my uncle, who was my father's elder brother, 'Come, do let us embrace the christian religion.' My father replied, 'Yes, in time we must all come into this way;' but my uncle made answer, 'If you do become a christian, I will take all that you have, and drive you from this place.' Alarmed at his threat (for he being at the head of the family had the power to execute it), I remained quiet for a little while. Some days after, I ventured again to visit my christian friends, and there received from one of them a little book called the 'Child's First Reading Book;' this I read at home and on coming to the fourteenth lesson I found these words, 'The child who fears God, and strives to keep all his commandments, will certainly be blessed of him should even his parents forsake him, or for any reason turn against him. God indeed will never forsake him.' By these words I was greatly comforted. Soon after this my uncle was taken ill and died, and when his funeral obsequies (shraddha) were performed, I felt that all hindrance to my professing christianity was removed, and I determined therefore to cast in my lot with christians, which I did by giving up my caste on 28th Srabon, 1249, i.e., about two years since."

Here follow some rather long details of his interviews with the christians for this purpose, which it is unnecessary to give; suffice it to say, that he was baptized at Lackyantiapore during the rains of last year, and united himself with the baptist church there, much to the satisfaction and joy of the christian people at that place. He is still living, and by his uprightness, simplicity of manners, affection to christian people, desire of knowledge, and zeal for the gospel, is manifestly a most pleasing monument of the sovereign grace of God in the gospel of his dear Son.

It is lamentable to add that the young man's father, of whom he makes favourable mention, was induced by his neighbours, about the time of the uncle's death, to undertake a pilgrimage to Guya, and has never since been heard of.

Characteristic Sketches.

THE BAPTISM OF THE CROSS.

THE church of the Holy Trinity was filled densely as the men could stand, showing a solid mass of red caps. A platoon of soldiers with fixed bayonets is standing near the chancel, beneath the tall massive wax tapers. This military parade is in good keeping with the picture of St. George, the warrior saint, mounted on his white charger in full tilt, and thrusting his spear into a red dragon under his feet. Presently four or five priests, headed by the bishop in gilded robes and mitre, issue from the chancel, and proceed to consecrate a vessel of water. This ceremony, after sundry prayers and collects, is accomplished by thrice dipping the cross in the water. This over, and then such a confusion! Every one is crowding and reaching forward to get some of this consecrated water. Small vessels of all descriptions, borne high above the heads of the people, are making for the door, and that is a fortunate cup that gets out without losing the best part of its contents. The most are satisfied to get a little sprinkling in their faces; another makes a bowl of both hands, and levying this full of the holy liquid from some passing cup, begins regularly to wash his face with it. But enough of this; and we will get out with the tide, already setting to that part of the harbour where the great curiosity will shortly be seen. In every direction the cups of consecrated water are carried off to families and friends, to be kept, perhaps the year round, for divers sacred uses.

We are fortunate in getting a station in my friend's balcony, overlooking the multitudes on the quay, and on the shipping in the neighbourhood. Numberless little boats are crowding in close to the open space, where a half dozen men and boys, stripped to a tight pair of drawers, are plunging and splashing, impatient for the moment when they shall be the chief actors and heroes of the scene. But the procession is now approaching from the church, beaded by tall gilded lamps. Beneath these walk the priests, one bearing a cross, another the picture of some saint, preceded by little boys in white frocks, and holding long, burning tapers. An irregular crowd, with soldiery interspersed to keep

order, complete as regular a procession as you ever see among the Greeks. All eyes are now turned towards the bishop as he approaches the brink of the water with the silver cross in hand. The divers, perched here and there on the bows of boats, are each one crying out, "Throw it here, throw it here." Another half minute, and there it goes, the adorable cross, high in air and falls six or eight rods from the shore in twenty-five or thirty feet of water. The sea foams with the plunge of the divers, a shout long and loud rises from the whole throng, and still louder, if possible, as the lucky finder is seen making for the shore with the prize in his teeth.*

The fortunate diver this year chanced to be a little boy, and the enthusiasm was the greater and more boisterous in consequence. As soon as he reached the shore, a Russian man-of-war close by, gaily dressed in flags, and with the Grecian colours flying at the mast, fired a national salute; an incident this of more significance than would at first appear; for at St. Petersburg and other Russian towns on the sea the same scene is enacted, and perhaps at the same hour. It is, in fine, an ancient and favourite ceremony of the Greek church; and is called the "*Benediction of the Waters*,"—also the "*Baptism of the Cross*," having a historical reference to the baptism of our Saviour. Millions of hearts are beating in unison with the enthusiasm we are now witnessing. Sailors are specially interested in this ceremony. To-morrow it will be safe to go to sea, after days of detention in port, waiting "for the cross to be thrown." Doubtless Neptune still takes it as a compliment; albeit the rites employed in ancient times to propitiate that divinity be somewhat veiled in these latter days under the semblance of a christian ceremony. Nor is this the only progeny,—nay, their name is legion, that have sprung from the union of ancient paganism with christianity in the age of Constantine the Great.

* This fellow is handsomely rewarded. He has the largest share of the money he is authorized to collect during the remainder of the day, both in Piræus and in Athens. Accordingly he is soon after seen with his comrades, going from house to house, bearing the silver cross on a picture of St. Nicholas, the patron saint of sailors. Last year they collected the sum of 400 drachmas, or 66 dollars. A handsome proportion of this was given at the palace.

The Spiritual Cabinet.

THE DOMESTIC ALTAR.—Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If the children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with religion. Tediumness will weary them. Fine language will shoot above them. Formality of connection or composition in prayer they will not comprehend. Gloominess or austerity will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, savoury, simple, plain, tender, heavenly. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "there is a God!" "There is a spiritual world!" "There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the mind of inferiors. Religion should be prudently brought before a family. The old dissenters wearied their families. Jacob reasoned well with Esau about the tenderness of his children, and his flocks and herds. Something gentle, quiet, moderate, should be our aim. There should be no scolding; it should be mild and pleasant. I avoid absolute uniformity—the mind revolts at it; though I would shun eccentricity, for that is still worse. At one time I would say something on what is read; but, at another, nothing. I make it as natural as possible; I am a religious man; you are my children and my servants, it is natural that we should do so and so.—*Cecil*.

THE TREASURES OF THE WICKED.
—Every man is treasuring up stores for eternity:—the good are laying up

"treasures in heaven, where moth doth not corrupt;"—the evil and impenitent are "treasuring up wealth against the day of wrath." What an idea is this! Treasures of wrath! Whatever the impenitent man is doing, he is treasuring up wrath. He may be getting wealth; but he is treasuring up wrath. He may be getting fame; but he is treasuring up wrath. He may be forming pleasing connections; but he is also treasuring up wrath. Every day adds something to the heap. Every oath the swearer utters there is something gone to the heap of wrath. Every lie the liar tells there is something gone to the heap of wrath. Every licentious act the lewd man commits, there is something gone to the treasure of wrath. Every day he lives in sin the book of God's remembrance records it against him. The impenitent man has a weightier treasure of wrath to-day than he had yesterday; he will have a weightier to-morrow than he has to-day. When he lies down at night he is richer in vengeance than when he rose in the morning. He is continually deepening and darkening his eternal portion. Every neglected sabbath increases his store of wrath; every forgotten sermon adds something to the weight of punishment. All the checks of conscience, all the remonstrances of friends, all the advice and prayers of parents will be taken into the account, and all will tend to increase the treasures of wrath, laid up against the day of wrath.—*J. A. James*.

PENITENTIAL CONFESSION.—"To Him give all the prophets witness, that through his name whosoever believeth in Him shall receive remission of sins." What a glorious doctrine! What a heart-cheering truth! How gladly do I welcome this to my wounded heart. I am sick of sin: sin cleaves to me in all I think, or speak, or do. I cannot deliver myself, I cannot save myself. But "God is love." Repeat it my heart, "God is love:" for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "And by him all that believe are justified from all things from which ye could not be justified by the law of Moses." Surely this is sufficient to warrant my approach to Christ, and to induce me to trust in Him alone for salva-

tion. Lord, I come to thee through thy Son. I plead the blood and righteousness of Christ; "the blood of sprinkling, that speaketh better things than that of Abel." Jesus, I come to thee. Thou hast said, "him that cometh to me I will in no wise cast out." Thou wilt not, canst not violate thy promise, therefore thou wilt not cast me out. "Hide thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me." This is that which I wish to experience. I want so to believe as to feel that I have "a new heart," and "a right spirit." I wish to cease from my own works, and to live "by the faith of the Son of God; who loved me and gave himself for me." "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

"Thou of life the fountain art,
Freely let me take of thee:
Spring thou up within my heart,
Rise to all eternity."

Wilburton, Isle of Ely.

TRUE GREATNESS.—John was "great in the sight of the Lord." All true greatness is connected with goodness. The best christian is the greatest man. It is not what we are by birth, or what are our attainments, or what rank we fill

in society, but what we do that makes us truly great in the sight of God. The humblest disciple of Jesus is greater before God than the greatest man who never loved the Saviour. Joseph the slave possessed more true greatness than Caesar or Alexander. True greatness is connected with true piety, and true piety has its seat in the heart. In one word, all true greatness arises from conformity to Jesus. An ungodly man, however distinguished by worldly greatness, can never be great in the estimation of God. He may be wealthy, learned, and polite, but, if ungodly, he will at last be covered with "everlasting shame." "The righteous is more excellent than his neighbour." No man is better than his principles: as are his principles, so is the man. Active piety, enlarged benevolence, self-denial, suffering, and unwearied perseverance in a good cause, are among the elements of true greatness. Paul is the best example of moral greatness among men. He possessed all the elements of a great character.—Those who possess sound moral principles, and exhibit them in the highest perfection, unfold the largest measure of true greatness.

"Not in *mental*, but in *moral* worth,
God excellence placed; and only to the good,
To virtue, granted happiness alone."

J. B.

Narratives and Anecdotes.

DR. CHALMERS' ELOQUENCE.—The following is one of the most striking among the many anecdotes told illustrating this celebrated Scotchman's eloquence. Soon after the promulgation of his fame, he preached in London, on a public occasion, in Rowland Hill's chapel. His audience was numerous, and principally of the higher circles. Upwards of one hundred ministers were present, to whom the front seats in the gallery were appropriated. In the midst of these sat Mr. Hill himself, in a state of great anxiety, arising from his hopes, and fearful that he would not succeed before an audience so refined and critical. The

Doctor, as usual, began in his low, monotonous tone, and his broad provincial dialect was visibly disagreeable to the delicate ears of his metropolitan audience. Poor Mr. Hill was now upon the rack; but the man of God, having thrown his chain around the audience, took an unguarded moment to touch it with the electric fluid of his oratory, and in a moment every heart began to throb and every eye to fill. Knowing well how to take advantage of this bold stroke, he continued to ascend; and so majestic and rapid was his flight, that in a few minutes he attained an eminence so high that every imagination was enraptured.

The rapid change from depression to joy which Mr. Hill experienced, was too much for him to bear. He felt so bewildered and intoxicated with joy, that unconsciously he started from his seat, and before his brethren could interfere, he struck the front of the gallery with his clenched fist, and roared out with a stentorian voice — "Well done, Chalmers!"

FEMALE COURAGE.—In the grounds of the famous missionary consul, Pritchard, then absent in London, the consular flag of Britain waved as usual during the day, from a lofty staff planted within a few yards of the beach, and in full view of the frigate. One morning, an officer, at the head of a party of men, presented himself at the verandah of Mr. Pritchard's house, and inquired, in broken English, for the lady, his wife. The matron soon made her appearance; and the polite Frenchman, making one of his best bows, and playing gracefully with the agullettes that danced upon his breast, proceeded, in courteous accents, to deliver his mission. "The admiral desired the flag to be hauled down—hoped it would be perfectly agreeable—and his men stood ready to perform the duty." "Tell the pirate your master," replied the spirited Englishwoman, pointing to the staff, "that if he wishes to strike these colours, he must come and perform the act himself; I will suffer no one else to do it." The lady then bowed haughtily, and withdrew into the house. As the discomfited officer slowly walked away, he looked up to the flag, and perceived that the cord by which it was elevated to its place, led from the top of the staff, across the lawn, to an open upper window of the mansion, where sat the lady from whom he had just parted, tranquilly engaged in knitting? Was that flag hauled down? Mrs. Pritchard thinks not; and Rear Admiral Du Petit Thouars is believed to be of the same opinion.—*Melville.*

CHRISTIANITY WITHOUT STATE AID.—"What is the testimony of all history? Did this religion require, or did it enjoy in its infancy, the protection of power and the smiles of earthly governments? Every body knows that it arose and grew in spite of them. It had to contend singly with the prejudices and old idolatries of the whole world. Instead of tithes and national favour, the aliment on which it grew was poverty, persecu-

tion, and slaughter, the hatred and the envy of the wise and strong. It was triumphant in its early career—has it been less so in its latest? Let the champions of the Reformation, let America, let our missionary societies, let the dissenters in general, and the methodists in particular, reply. Was it by the aid of states that the doctrine of the reformers spread? Let Huss, and Jerome of Prague, let Oldcastle, let Cranmer, Latimer, and a thousand other martyrs speak to this."—*Howitt.*

PLANTING TREES AND BUILDING SHIPS WHILE HEARING SERMONS.—It is said of a gentleman who once went to hear Whitfield, and on the way home met his own minister, and received from him a gentle reproof for his wandering and itching ear, that the parishioner replied, "Sir, when I hear you, I am planting trees all the time; but during the whole of Mr. Whitfield's sermon, I never found time to plant one." There was a ship-builder, too, who usually could build a ship from stem to stern during a common sermon, but under Whitfield he could not lay a single plank. Now, we are afraid there is a good deal of tree-planting, and ship-building, and stock-selling, and bargain-driving, and pleasure planning, to say nothing of sleep-courting under many of our sermons in these times. And whose is the fault? There was never an age when common-places could be so little tolerated in the pulpit as now. The people will not mind them, and will not hear them, but will go to thinking of something else, and generally it will be of the world. If we want to keep tree-planting and ship-building out of the sabbath, we must keep green trees of truth growing and yielding fruit in the pulpit, and we must ourselves keep on the stocks noble ships, which men will love to come and see launch of a sabbath day,—ships, planked not from the wreck of Paradise* on the shores of idolatrous Greece, but from those trees of the Lord's planting in the sacred scriptures, full of sap as the cedars of Lebanon. We must give religious meanings to the forms of nature, and to all the passing phenomena and occurrences of time, and we must be pouring weighty and pungent truth upon the leaden ears of the world.

* Coleridge's idea of Plato—a plank from the wreck of Paradise cast upon the shores of idolatrous Greece.

ling, if we would keep the thoughts of his business and pleasures out of the sanctuary of God.

SWEARING IN HEBREW.—Not long ago, as I was on my way from Newark to Jersey City, in the cars, I observed a young lady sitting opposite to me, who seemed to be very much annoyed by the conversation of a young naval official, which was intermingled with oaths. She at length (having sat as long as she could

without reproving him,) said, "Sir, can you converse in the Hebrew tongue?" He replied "That he could," expecting, no doubt, to hold some conversation with her in that dialect. She then politely told him that, if he wished to swear any more, he would greatly oblige herself, and probably the rest of the passengers, if he would do it in that language. The young man was silent during the remainder of the passage.—*Gleaner* (U.S.)

The Three Great Curses, SLAVERY, WAR, INTEMPERANCE.

Slavery.

COLOUR OF THE SKIN.

Of all the prejudices which some men cherish, none are more preposterous and monstrous than that which obtains in the United States, of driving out of their company every man or woman whose skin is not coloured like their own. We have recently heard of the insulting conduct of some of these men towards Frederick Douglass, when embarking from England for America. They would not allow him to sit, or eat, or drink in their company! Such pride and insolence deserves severe reproof and chastisement. Here is a case of the kind; just in point.

Alexander Dumas, the great French dramatist, is of coloured origin. A capital story is told of him in a late number of *Blackwood's Magazine*. It seems that a person more remarkable for inquisitiveness than for correct breeding—one of those who, devoid of delicacy and reckless of rebuff, pry into everything—took the liberty to question M. Dumas rather closely concerning his genealogical tree.

"You are a quadroon, M. Dumas?" he began.

"I am, sir," quietly replied Dumas, who has sense enough not to be ashamed of a descent he cannot conceal.

"And your father?"

"Was a mulatto."

"And your grandfather?"

"A negro," hastily answered the dramatist, whose patience was waning.

"And may I inquire what your great-grandfather was?"

"An ape, sir," thundered Dumas, with

a fierceness which made his impertinent interrogator shrink into the smallest possible compass—"An ape, sir—my pedigree commences where yours terminates."

War.

WAR TAXES.—The entire annual cost of the civil government is but about 6½ millions of money; but the war estimates for the present year (1847) are—

For the Army	£6,840,074
For the Navy	7,561,876
For the Ordnance	2,679,127
Miscellaneous	3,750,000
	£20,831,077

And during 32 years of peace, our war establishments have cost us upwards of 500 millions of money.

The interest of the war debt, otherwise called the national debt, is, for the present year, £28,045,000; since the peace in 1815, we have paid in this way the enormous sum of more than 1,000 millions of money.

Out of every 20s. we pay in taxation, 2s. 6d. only is required for the support of the civil government, while the remaining 17s. 6d. goes to pay or provide for war.

In the last House of Commons, there were about 140 members who were military or naval men, or who had a direct interest in maintaining the war system. Can we wonder that they should vote so large a sum of the people's money for war purposes, when they live by the system?

Let us remember the words of the Christian lawgiver, "Blessed are the peace-makers; for they shall be called the children of God."

Intemperance.

FROM THE "PRIZE ESSAY" referred to in our last, "on the importance and necessity of petitioning parliament to prohibit the sale of intoxicating liquors on the sabbath, we extract the following important remarks—"The original intention of public houses, as their ordinary name, 'Licensed Victualling Houses,' imports, was to supply bed and board, meat, drink, and lodging, to all who needed them; this intention has been perverted, and most of them are now mere tippling houses, and as such, are the greatest sources of ruin to the health, pockets, reputation, and comfort of the labouring classes of this country. There are parties who object, that if the measure sought to be obtained were strictly enforced, accommodation could not be furnished for travellers; we, however, perceive no connection whatever between the premises and the conclusion. What accommodation do travellers *really* require, which could not be provided if the sale of intoxicating liquors were prohibited? Good beds, wholesome food and drink, are all that thousands of them feel to be necessary

when at their own dwellings; and we cannot see how the mere circumstance of their *being travellers* should render any portion of intoxicating liquors requisite. But, allowing that a few travellers do *think* they require these liquors, will it follow that the *imaginary* requirements of a *mere handful* of persons, are to be complied with at the expense of the peace and happiness of the great mass of the population. Because a few houses may be necessary for the entertainment of travellers, does it follow that NINETY THOUSAND of these places (nine-tenths of which do not accommodate a traveller from the first to the last day of the year) are to be permitted to throw wide open their portals during the sabbath, alluring to certain degradation and ruin so many of the hapless sons of humanity. It may not be known to every reader, that for several years past, public houses in the Metropolis, Liverpool, Manchester, and more recently in Newcastle-on-Tyne, have been closed by law from twelve o'clock on Saturday night until one o'clock on Sunday; such, however, is the fact." The results, which are very gratifying, will be noticed in our next.

Correspondence.

ON THE USE AND ABUSE OF CREEDS.

To the Editor of the Baptist Reporter.

DEAR SIR,—Much is said in the present day, by various theologians, on the subject of creeds. If Romanists, or any class of Protestants, have held general councils or synods, and agreed to put forth articles of faith, and have called in the civil power to enforce obedience to those articles, this is gross tyranny and persecution. But some professors of religion say the bible is the only creed, and therefore no man has any right to draw up articles of faith, and recommend them to others. If this were true, we may have a church professing all manner of notions, seeing the Arians and Socinians, Calvinists and Arminians, Lutherans, and many others, say they derive their opinions from the bible. If these were to be amalgamated into one community, how would it be possible for

there to be that unity in the church which is so strongly enjoined in the New Testament?—(See 1 Cor. i. 10; Phil. i. 27, &c.) This latitudinarian scheme is what some of our young divines are contending for, who talk of collecting together "creedless churches," or in other words, "free catholic churches," and who would administer the Lord's supper to Socinians as well as others.—But to proceed. We ask, does it follow that because men have professed to derive all manner of creeds from the scriptures, and even had the baseness to persecute others, that no creed can be fairly drawn from these divine records? Had we no divine standard, the loose statements which some young ministers claim a right to put forth, might appear somewhat plausible; but the grand question is, what saith the scriptures? To the law and to the testimony, if they speak not according

to these, there is no light in them, Isaiah viii. 20. It does not follow that creeds or doctrines are necessarily evils, because they have been abused. Timothy was admonished to "hold fast the form of sound words," 2 Tim. i. 13; and we are directed also to "hold fast the profession of our faith without wavering," Heb. x. 23; and Jude exhorts christians to "earnestly contend for the faith which was once delivered unto the saints," ch. i. 3; the Evangelist Luke assures us that the disciples "continued steadfastly in the apostles' doctrine," Acts ii. 42. The church at Pergamos is censured for countenancing those that held unsound doctrines—Rev. ii. 14, 15. The Apostle Paul exhorts the brethren to mark those that cause divisions, contrary to the doctrines they had learned, and avoid them, Rom. xvi. 17; and the Apostle John declares "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God," 2 John, i. 9, 10. If it be said, the faith here spoken of, and the form of sound words be referred to, mean nothing more than the truths contained in the bible;—if this be admitted, we ask, where is the impropriety of making a compendium of those truths or doctrines, as the ground of communion. Every christian should know enough about the doctrine and discipline of God's house, as to enable him to give a reason of his faith and practice—Peter i. 3, 15. If it be right to preach the doctrines of the bible, it is equally right to publish a compendium of those doctrines which we consider as the verities of our holy religion, and which we can recommend to all who take knowledge of us, that "we have been with Jesus, and learnt of him."

On this subject the late Andrew Fuller makes the following important observations:—"It has been very common among a certain class of persons to exclaim against creeds and systems of religion as inconsistent with christian liberty and the rights of conscience; but they must be considered to object to those creeds only which they dislike, and not to creeds in general. For no doubt, unless they be worse than the worst of beings, they must have a creed of their own. The man who has no creed, has no belief, which is the same thing as being an unbeliever; and he whose belief is not formed into a system, has only a few loose unconnected thoughts

without entering into the harmony and glory of the gospel. Every well informed and consistent believer, therefore, must have a creed, a system which he supposes contains the leading principles of Divine Revelation." The same able writer adds, "Some churches have no written articles of faith, but with them, as with others that have, it is always understood that there are certain principles, a belief of which is deemed necessary to communion. Every one feels the importance of laws in civil society. If, therefore, articles and laws are drawn from the bible, and express the united judgment of those who subscribe them, there can be no reasonable objection to them." When christian ministers and churches can divest themselves of their prejudices, and come to be guided alone by the scriptures, the church of Christ will then be restored to its primitive beauty—"Fair as the moon, clear as the sun, and terrible as an army with banners."

Birmingham.

W. H.

SINGING AT PUBLIC WORSHIP.

To the Editor of the Baptist Reporter.

DEAR SIR,—At the present day, when so many suggestions are thrown out for the purpose of improving the spiritual part of our services in the worship of God, there is one point which I believe is generally overlooked—I refer to psalmody.

In a great many of our chapels, at the present day, the musical part of the service is not engaged in as it ought to be.

In ancient days, when our forefathers met together for prayer and praise, their music consisted of a single chant, in which the whole of the assembly could join—but now it is far from that in most of our chapels and places of worship. If we look at some of the tunes of our old masters, such as Purcell, Handel, Haydn, Boyce, Luther, and others, we find a vast difference between them, and such as are sung in our existing choirs.

The fine old tune called Luther's Hymn (a true specimen of ancient music) is one which can be sung from the very soul, and it is such music as this which I should wish to establish in our choirs and congregations.

There is perhaps no part of the service in which we feel so much pleasure as the musical part. Far be it from me

to attempt to do away with this part of the service, yet I cannot but remark the perfect indifference which is paid to the selection of the tune for the hymn. In my opinion the tunes should be as simple as possible, and the lines of a verse should never be repeated twice when it can be avoided. The tunes which are too often sung are little calculated to impress the mind with the beauty of the hymn, and more attention is paid to the tune than to the verse.

Perhaps it may be thought from these remarks that I wish to do away with congregational psalmody altogether—far from it. It is in such old tunes as the above in which every heart and voice in the congregation can join, that the praises of God should be sung.

Trusting these remarks may prove a hint to our choirs in general,

I am yours, &c.,

Manchester, Aug. 12, 1847. MUSICUS.

Christian Activity.

Evangelistic Labours.

YORKSHIRE.

We have been delighted whilst perusing the following statements respecting the proceedings of two of our brethren in this county. They were sent out by a village missionary society in the neighbourhood of Leeds. Their instructions were to preach the gospel in the open air—sell the holy scriptures at cost price—distribute tracts—explain the doctrine of christian baptism—and, by visiting from house to house, do all the good they could. In the district which they visited there were but few baptist churches. These are just the efforts that are required—and always will be required—until every man shall know the Lord.

June 15.—B——, visited the greater part of the village from house to house; spoke to each as opportunity offered; many were in a state of awful darkness in reference to religion. When asked if they knew anything of the new birth, said they knew nothing about it; others, though destitute of a saving knowledge of religion, were disposed to listen to conversation on the subject, especially in two houses where a number of women were collected; they listened attentively, appeared impressed and interested, and readily joined with us in prayer. Some were very indifferent, but received us courteously, and thanked us for the tracts. One said, in reference to infant salvation, that she believed infants could go to heaven without being christened. In the evening we preached in the open air; a good company, about 200, collected after the bellman's announcement; the largest number, we were told, they had ever witnessed in the place on such an occasion. They were exceedingly attentive while both addresses were delivered—intensely so, all eye and

ear. Even one of the wickedest men in the place was so interested, that he made the children keep silence, so that no one was disturbed. I trust good was done: the word was evidently felt. A number of testaments were sold at the close.

16.—At K——, visited a great number of families; had a cordial reception by nearly all; had some profitable conversations with those who fear the Lord, and with those who were strangers to experimental religion; found much ignorance, but a disposition to listen to the truth; found also much ignorance on the subject of believers' baptism, as to its subjects and mode; many knew not what it meant, nor what baptists were; when asked why they sprinkled their children, they could not tell, but supposed it was right, as other people did so. Sold many testaments; tracts were received thankfully. The evening being wet, we could not speak in the open air; we borrowed the Temperance Room, and, when speaking on scripture baptism, so interested was one man that several times he cried out "hear, hear!" A few thousand tracts on baptism, with occasional visits from a baptist preacher, under the divine blessing, would be of great service here.

17.—P——, visited many families; found some at the age of 80 who knew not what it was to be born again; found many awfully dark on the most important of all subjects; were received kindly by some, by others quite the opposite. They appeared to know everything, and therefore did not want our instructions. They did not want us to trouble ourselves about them, but rather to mind our own business; a few were very rough. Prayed with a sick woman, and in the evening spoke at the market-cross to an attentive congregation. At the close, sold some testaments, and gave away some tracts.

18.—At the same place, visited a great number more. Some very insultingly ordered me out; one wanted to know what business I had to ask where she thought of going when she died; another, an aged woman, about 60 years of age, felt quite indignant at me speaking to her about her soul, and what hope she had for heaven; and said she was not going to confess to me, that I need not trouble myself about her; but by a little calm reasoning, she was soon cooled down. Spoke to a number of aged females in an alms'-house, prayed with them, and felt it a time of refreshing from the presence of the Lord. Had conversation with several on christian baptism: a few appeared to receive the truth. Sent the bellman to announce that a sermon would be delivered at the market cross in the evening, "On christian baptism—believers, the only proper subjects—and immersion, the only scriptural mode—infant sprinkling a delusion, being no where taught in the word of God." The congregation was very attentive. A professor of high standing in — was heard to say that we had the best of the argument. At the close, an opportunity was offered for any one to ask questions relative to the subject; no one seemed disposed to speak, except an old man, who said, "It will do the children no harm, Sir, will it?" "Certainly not; but where do parents and others derive their authority for changing the ordinance?" He said no more.

19.—K—, visited the whole village. The inhabitants received us very kindly, with a few exceptions: one woman was rude, said she had no time to think about heaven; she did not read the bible, the bible told lies as well as other books; she did not believe there was a hell—she had hell enough here; we told her that her not believing did not alter the truth. The people appeared astonished at our appearance with tracts and books; at first they thought we came to sell our tracts; hence we often heard, "We want nothing, master." But when reminded that they were gifts, they received them thankfully. Had some interesting conversation with a few. Spoke in the open street; had a good congregation, well behaved; they heard the word attentively, and many appeared deeply interested in the truths delivered.

20.—C—, Sabbath. Held three services in the open air; in the morning, the congregation was small, but very attentive; in the afternoon, much larger. The word was joyfully received by many; a deep interest was apparently taken by nearly all. In the evening, in another part of the village, we had a much larger congregation, it having been previously announced that a sermon would be preached on believers' baptism, and that a New Testament would

be given to any one who would furnish us with one passage from that book in favour of infant baptism. The people heard with great attention—a deep silence pervaded the place—it was evident that truth was grappling with the conscience. An opportunity was given for any person to ask questions, but all were silent, and no one claimed the promised boon.

21.—Same place. Visited a great number of families. Found a few indifferent to our message, but the greater part seemed pleased with our visits; many wept under the word; one professed to find peace to her soul while Brother H— was speaking and praying with her. She had been a long time in distress; this was noised abroad at the evening meeting; she said she had to bless the Lord that these strange men had ever come to the place. The evening meeting was well attended. Crowds came to hear; they listened with almost breathless attention—the Lord's presence was manifestly felt. A little unpleasantness occurred after the service was concluded. A man rose to contradict what had been stated; and said that Christ was but a mere man—made a jest of the atonement—declared there was no devil—no hell—and that the souls of the wicked would be no more. But his dogmas were strongly rejected by the people.—A young man, a local preacher, followed us to our lodgings to have some conversations with us on the subject of believers' baptism. He had never heard the subject until the previous evening, and so convinced was he of its truth that he felt it his duty to submit to the ordinance. The committee has fixed next Lord's-day for baptizing the above candidate in the river in his own village. May the Head of the church favour us with his presence on that occasion, convince many of the truth of this neglected ordinance, convert souls by the power of the Cross, diffuse the blessings of his salvation, and extend the glory of the Redeemer's kingdom.—May many churches be induced to make similar attempts in honour of their risen Lord. During the above tour, 260 testaments were sold, and 3,000 tracts and handbills given away.

Revivals.

REVIVALS IN THE UNITED STATES.—The Rev. A. Bronson, writing to the *Christian Reflector*, says of the revival in the Second Baptist Church, Fall River, organized June 18, 1846, and of which he is pastor:—"Since our organization, fifty-one have united with us by letter; seventy-three have related to us their religious experience, and been accepted by the church. Of these sixty-five

have been baptized, and the remainder I hope to immerse on the first sabbath in next month. Two have died, and three have been dismissed to other churches. Present number, two hundred and sixty-eight. The special revival with which God has mercifully favoured us, commenced about the first of February, though an unusual spirit of prayer prevailed in the church during the month of January. The means employed were scriptural, and of course, simple and unostentatious, viz., "prayer and the ministry of the word." Meetings were held every evening for about four months. Several days of fasting and prayer were appointed. All these meetings were well attended, and many of them the most awfully solemn I ever witnessed. It really seemed as though the presence and power, the Spirit and glory of God had filled the place where we assembled. The pastor endeavoured to preach the word of the Lord plainly, yet kindly; while the brethren and sisters were supplicating the throne for the outpouring of the Holy Spirit. Such ardent pleading—such wrestling with God—such a taking hold on heaven, in prayer, I think I never witnessed before. The Spirit came, hard hearts melted, careless ones were troubled, convictions were deep and pungent, and conversions clear. The converts, having submitted to God, and found peace

in believing, at once began to exhort and pray in our meetings; and at home and abroad, by the fire-side or by the way-side, persuaded their fellow-sinners to be reconciled to God. Our baptismal scenes were solemn and impressive; and several of the converts were first awakened at the water-side, while their friends were being buried with Christ by baptism. In the progress of this blessed work, about one hundred have expressed hope in the mercy of God, in connexion with our meetings." We learn from the same paper that a more than ordinary religious interest prevails in Ludlow, Ct. The *Christian Observer* gives an account of a very interesting meeting at New Market, (Ohio, probably, though not stated.) Sixteen were added to the Presbyterian church in that place, and several to the baptist church. Their convictions were deep and interesting—their conversions were clear and decided. That little village was once regarded as almost abandoned for its wickedness. Now they have a very interesting sabbath-school, and stated preaching three sabbaths per month. The *Christian Secretary* contains an account of a revival in East Lyme, Conn. Eighty-two have been baptized. In the *N. Y. Baptist Register*, we find an account of a revival and eleven baptisms at Troupsburg, N. Y.—*Montreal Register*.

Baptisms.

FOREIGN.

INDIA.—*Badpukhariya*.—Mr. Parry, of Jessore, in a recent communication, says:—"I am very happy to say the Lord has graciously added two members to our little church. They came from Rapasdanga about two years ago, where they had been nominal christians. About six months ago a decided change became visible in their general deportment. At the church meeting I was quite delighted with their answers to our questions, which, with the testimony borne by every member of the church to their pious conduct, authorized us to conclude that they were true believers. They were baptized therefore, and received into the fellowship of the church.

Chunar, near Benares.—Our missionary brother, Mr. Heinig, of Chunar, baptized two young men on Saturday, February 20, who, he trusts, will be ornaments to the church. Our chapel was crowded to excess. Many were present to witness the administration of the ordinance that had known one of the candidates from his childhood. He is the son of one of our deacons, and has long

given evidence that he is the subject of divine grace. The other is also the son of pious parents; and in him also the work of grace has been carried on for some considerable time. He was in the last engagement with the Sikhs, and received two serious wounds in the battle of Sobraon, in consequence of which he has been ordered to Chunar. He expresses much gratitude that his life has been spared on the field of battle, and that the Lord has cast his lot amongst us, as he always wished to be united to the people with whom his parents are connected. His conversion and baptism will be a source of great joy to them, especially his mother, who has watched over him with earnest prayer, and anxious solicitude.

Monghir.—Mr. Parsons, who has lately returned to Monghir, after a missionary tour among the hill people, on the borders of the Himalaya mountains, informs us that during his absence, two persons were baptized, who had been received by the church previous to his departure.

BAPTISMS IN INDIA.—We have much pleasure in informing the readers of the

Reporter, that our most recent intelligence from India, communicates the gratifying fact, that during the last year the baptist missionaries have immersed upwards of two hundred and sixty converts upon a profession of their faith, in that land of idols and superstition.

DOMESTIC.

ACCRINGTON, *Blackburn-road*.—This evening, Aug 15, we have had an interesting baptismal service. One of the two candidates was a young person from the sabbath school at Enfield, one of our branch schools. She had professed her faith some months ago, but being ill, and apparently threatened with consumption, was kept back. Feeling, lately, somewhat better, she resolved to venture in the strength and under the care of her God. The other was a father of a family, and himself brought up among the methodists. In relating his experience, a few days ago, among other things, he spoke to this effect—"I was thinking, one day, about infant sprinkling and believer's baptism. I thought if the dearest friend I had were to ask me to stand god-father for his child, durst I do it? No, I durst not. I took both to the Word of God, but I could not find infants sprinkled there. Believer's baptism I did find there, and it came to my heart." The administrator was a son of the late vicar of Kirk Braden, in the Isle of Man, Mr. Hugh Stowell Brown, whose baptism is mentioned in the *Reporter* for last December. Mr. Brown's address was founded on those impressive words of James, "To him that knoweth to do good, and doth it not, to him it is sin." He referred to his own conflict of mind in leaving the church of his forefathers, and in a powerful manner shewed how infant sprinkling strikes at the root of voluntary religion. "When I had to repeat the catechism," he said, "especially the answer in which I was to say that I felt bound to keep the promise of my sureties, my heart rose against it." He shewed that the argument from Jewish circumcision would prove on the same principle apostolical succession, and a large part of the superstitions of popery. He earnestly and affectionately urged his hearers, who were undecided, to search the scriptures for themselves with candour and prayer. And to those whose minds were convinced, yet disobedient, he applied the awful force of his text with tremendous power. The large audience listened with deep attention, and we pray and hope that the heart-thrilling appeals of this zealous young minister may be blessed of God. Mr. B. now goes for some weeks to supply the pulpit at Myrtle-street, Liverpool, vacant in consequence of the infirmities of the aged and venerable Mr. Lister. J. H.

LONDON, *Eagle Street*.—Mr. R. W. Overbury, the pastor of the church in Eagle-street, Holborn, immersed eight believers on Lord's-day, June 27. Mr. Stephen Davis preached on the occasion from John i. 21; "Why baptizest thou;" and in his discourse remarked upon the way in which pædobaptists evade the force of the Greek particle, (very properly translated) into, in our English scriptures, by affirming that it merely means, to; as if Philip and the Eunuch only went to "the water," and not down into it, as the writer of the Acts declares. The preacher then stated that the same preposition was used in Matt. xxv. 46; "And these shall go away into everlasting punishment: but the righteous into life eternal." Therefore, if the rendering of pædobaptists be correct, the righteous will go to, not into, life eternal; and the wicked will go to, not into, everlasting punishment. A grievous disappointment to the righteous, and an awful encouragement to the wicked: for, however near the one may be to heaven, and the other to hell, neither will be actually in either place. A fearful conclusion. Perhaps the notable Mr. Thorn of Winchester, can solve this difficulty of pædobaptist translating; ask him to do it, Mr. Editor, and you will much oblige, A MEMBER.

New Park-street.—Ten believers were immersed by Mr. Smith in obedience to the command of Christ, July 25, after a sermon from John xviii. 37, "Art thou a king?"

Providence Chapel, Shoreditch.—On Thursday, July 1, our pastor baptized three females, one of whom was previously a member of an Independent church. Several others have expressed a desire to follow their Redeemer's example. W. C.

ASHDON, *Essex*.—On Lord's-day, August 6, our esteemed pastor, Mr. Tubbs, immersed three believers; two of these were for the Strict Communion Baptist Church, Castle Camps, Cambs, (about three miles distant from Ashdon,) which, however incredible or incomprehensible it may seem, has nevertheless, it is said, a pædobaptist minister for its pastor. JAMES.

LANDBEACH, *Cambridgeshire*.—On sabbath evening, June 27, eight believers were baptized by Mr. C. R. Player, who discoursed on christian baptism to a very crowded and attentive audience. One who had been a scholar is now a teacher.

LOUGHTON, *Essex*.—On Wednesday evening, July 21, Mr. Brawn baptized two females on a profession of their faith in Jesus. W. H. G.

NEWICK AND DANE HILL.—Two females were baptized here on the first Lord's-day in August, after a discourse by Mr. Poynder, from "All that the Lord hath spoken we will do."

Diss, Norfolk.—On Lord's-day, July 25, the ordinance of believers' baptism was administered in the baptist chapel, in the presence of a large and orderly congregation, after a sermon from "What is that to thee? follow thou me,"—when four believers put on the Lord Jesus. The obedience of an aged disciple, who had more than attained three score years and ten, to the authority of Christ, together with that of his only child, who has not yet attained her majority, greatly added to the interest of the occasion. This gentleman having been a deacon of the Congregational church in the town, addressed the spectators at the water-side, stating his reasons for submitting to scriptural baptism, and the means which led to it.

MELBOURNE, near Derby.—The people of God at this place are still cheered with tokens of the Spirit's operation by the word of truth. June 13, eleven believers were baptized at Melbourne in the morning, and in the afternoon partook of the Lord's supper at Ticknall. On the Wednesday following, one female was baptized. Lord's-day, Aug. 8, ten put on Christ by baptism; and on the 15th, one more made a public profession of consecration to the Saviour in the same way. J. H. W.

BURY, Lancashire.—We had another baptism on the first Lord's-day in Aug., when four female disciples followed their Lord in his appointed way. The service was a delightful season, not soon to be forgotten. We gave away all our tracts. Can you spare us any more? Three of the candidates were scholars in our school. D. J.

COLEFORD, Gloucestershire.—On the last Lord's-day in July, seven young persons were baptized by Mr. Penny, after a sermon by Mr. James Clark of Edinburgh. Six of these are, or have been, connected with the sabbath-school, or bible class, or both; and one was the daughter of a former pastor of the church.

WORSBORO' DALE, near Barnsley.—Four believers were baptized in a running stream near this place by Mr. Eady of Sheffield, August 8. Mr. Joseph, from Horton College, preached to a large concourse of spectators. Two of the candidates were Wesleyans. J. W.

WARWICK.—On Sabbath morning, Aug. 1, Mr. Nash baptized two females. One of the railway missionaries preached in the evening, when many of the workmen attended, and paid great attention. R. W.

BIRMINGHAM, Newhall-street.—Mr. O'Neill immersed six believers in August. One was a scholar, another a teacher, and another an Independent. J. M. H.

LINEHOLM, Yorkshire.—Four females were baptized by our pastor, Mr. Crabtree, June 20.

HCHESLE, Surrey.—Mr. B. Davis, our pastor, baptized two candidates, August 8. The attendance was good, and the service impressive. Our clergyman says that our baptism is "a whim of our own." But an Independent who attended this service was much impressed, if not convinced, of its scripture origin. J. F.

SHEERNESS.—Mr. C. Slim, says, "On Lord's-day, I discoursed from Matt. xxi. 25, and afterwards had the pleasure of going down into the water with a young disciple, and baptizing him. At a previous baptism four were immersed, one of whom was a respected deacon of the Independent church."

LIMLEY STOKES, Wills.—Eight candidates were immersed in the river Avon, in this village, on Lord's-day, Aug. 8th. The bridge and the banks were covered with spectators, who were very attentive and orderly. Two were sons of our minister—active and useful teachers. T. B.

SWAVESBY, Hunts.—Five believers were buried with Christ by baptism, August 8, by our pastor, Mr. J. C. Wooster, before a numerous and attentive assembly. The service was truly delightful. J. M.

BILLESDON.—On Lord's-day morning, July 18, three esteemed friends, who had long been halting between two opinions, publicly dedicated themselves to Christ in the solemn ordinance of baptism, and were added on the same day. M. C.

SUTTON-IN-ASHFIELD, Notts.—We had the pleasure of seeing ten believers baptized at this place, July 10. Four of them had been scholars, and five of them are teachers. J. E.

BRIDGEND, Glamorgan.—We have had the following baptisms:—March 28, seven; June 20, seven; August 15, six. These were all converted from the world, and added to the church. J. J.

TODMORDEN.—On Lord's-day, Aug. 15, two females were baptized in the river by brother Robertshaw. It was pleasing to observe the solemnity which prevailed. R. I.

STOURBRIDGE.—Mr. Hossack, our pastor, baptized four believers on the first Lord's-day in August. It was a solemn and happy occasion.

NEW WELLS, Montgomeryshire.—On Lord's-day morning, June 6, our pastor, Mr. Jones, baptized one believer in the Severn. W. P.

SUNDERLAND, Nesham Square.—We have recently baptized the widow of a beloved friend, who for many years served in a ship of war. J. K.

HULL, George-street.—Mr. Stuart baptized one believer on the evening of July 22.

LEADS, South Parade.—Four females were baptized by Mr. Jabez Tunnicliff on Lord's day, July 18.

Baptism Facts and Anecdotes.

THE LEGS OF THE LAME ARE NOT EQUAL.

"THE fatal error of our day, and of the Independent denomination, in common with others, is the absence of proper ecclesiastical discipline among the children of the members, or rather the utter absence of all discipline. This plan demands of us to act out our principles as already specified. The first of these principles is, that the children of the members are themselves members—"born within the church"—that by baptism they have been formally "received into the bosom of the visible church,"—that they are thus and otherwise "distinguished from the world,"—and that they are hereby "united with believers." On this position and this relation we ground our duty to teach and our right to control them, and their obligation to submit to our instruction and government. The laws of God's house do, therefore, extend to the children as much as to the parents."—*Jethro*, p. 225.

Afterwards follows a quotation from Dr. Miller, apparently fully approved by Dr. Campbell, of which the following is to the same purpose:—

"They are too apt to imagine that they are not members of the church, until by some act of profession of their own, they are brought into this relation, and assume its bonds; and that their making this profession, or not making it, is a matter of mere choice, left to their own decision, &c. This is a view of the subject which, however common, is totally and most criminally erroneous. *The children of professing christians are already in the church. They were born members. They were baptized because they were members.*"—*Jethro*, p. 228, by Dr. CAMPBELL.

In a piece called "Wesleyan Methodism," in the *Christian Witness* for January, 1847, we find the following remarks:—

"Membership among the methodists is more than ordinarily a doubtful index to conversion. Among the purest churches it is only an approximation to certainty on this point; but Methodism makes regular provision for the full admission to its fellowship of unconverted men in any numbers. In apostolic times the churches, so far as man could judge, were exclusively composed of believers. On a credible profession of faith, men were at once received, not "on trial," but into full communion as the children of God—loved, trusted, and treated as brethren, till their actions proved them deceivers. This was a rule without an exception." . . .

"The methodist community, however, on this point, is constituted on an entirely different plan from that of the apostles. According to the rules, there is one only condition previously required of those who desire admission into these societies, viz., 'A desire to flee from the wrath to come, and be saved from their sins.'"

"And before all, above all, and beyond all, let the unholy system, of mixed fellowship be forthwith abrogated."—*Christian Witness* for January, 1847, pp. 26, 28, conducted by Dr. CAMPBELL.

* And by the way that desire is a step much in advance of Dr. Campbell's "born members."

BAPTISM OF A DEAD BODY.—What will not many Roman priests resort to in order to make money, and establish their superstitions? The following fact is related by a correspondent of the *Paris Archives of Christianity*:—"An English blacksmith in Derrin, department of the North, died the 16th of March last, after several month's illness, and was baptized on the 18th, about two hours before being interred. I have inquired into the matter, says the writer, and find as follows: the man was a protestant, and never, so far as is known, showed the least intention to become a catholic; but his relatives, being more attached to pomps and shows than to evangelical faith, made as an excuse their remoteness from a minister of their own religion, and applied to

the curate of the parish to obtain admittance for the corpse into his church, and that it might be buried according to catholic rites. The curate did not refuse so good an opportunity, knowing his pay would be according to his services, and that he would in this case make more money from the body than from the soul. But first he would resort to a pious stratagem. As he had not been able to make the deceased a believer nor an obedient member of the Romish church during his life, he found it easier to make him one after his death. Accordingly, two hours before carrying him from his dwelling, and twenty-four hours after he had breathed his last, he was baptized, and then buried with due pomp, as being a protestant converted to catholicism!"

Religious Tracts.

TRACT DISTRIBUTION IN SPAIN.—I first met with Berridge's admirable Letter on "Justification by Faith," in Norfolk, in 1810 or 1811, and have procured editions of it at Loughborough, Leicester, Northampton, Birmingham, Oxford, and Calcutta, and the Tract Society in London adopted it, No. 280. It has been translated into French and Dutch, and I expect into German and Polish. I have just heard from Gibraltar, under date July 5, that it is about to be printed there. Mr. Hull, Wesleyan missionary, writes—"I have much pleasure in stating that your tract is in the hands of an educated man, once a monk, and now and for some years a minister of the Church of England, and Canon of the Cathedral of Gibraltar. He engages to have it ready for press the first week in August. I have not adopted the Tract Society's edition, but with a few corrections, which embody the same sentiments, I have adopted the original. The domestic circumstances of the translator render some little charge necessary for his work, viz., 20 dollars, or £4. Captain Irving, R.N., has agreed to make up part of this by application to a few friends. Will you have the kindness to let me have whatever you can furnish for printing, &c. I may

probably leave this in August, but my friend, the captain, will see it through the press, with the aid of the Rev. Mr. Lucenas." About £10 have been remitted through the Rev. E. Hoole, one of the secretaries of the Wesleyan Foreign Missionary Society. I should be happy to receive the aid of any of the numerous readers of the *Reporter* and their friends, who feel for the benighted state of Spain, and are able to aid in this effort. It is desirable that this "Voice to Christendom" should be extensively heard in that benighted land.

JAMES PEGGS.

Burton-on-Trent, Aug. 13, 1847.

DONATIONS of Tracts have been forwarded to

	Handbills.	4	Page.	Reporters.
Ripon.....	500	..	25	.. —
Wolverhampton ..	500	..	25	.. 10
Wednesbury.....	500	..	25	.. 10
Killingholm	500	..	25	.. 10
Addlestone.....	500	..	25	.. 10
Boston, Fen	1000	..	50	.. 20
Sunderland, Sans-st.	500	..	25	.. 10
Swavesey	500	..	25	.. 10

To T. W., Fownhope, T. W., Painscastle, T. H., Milford:—Make a regular application. See January *Reporter*, p. 40. We wrote to T. H. by post in June.

Sabbath Schools and Education.

A PLEASING FACT.—J. M. H. gives us the following:—In connection with the sabbath-school at Shirley street, Birmingham, which, he observes, is not a "new station," was a scholar who gave very pleasing evidence of faith in Christ, and died happy in the love of the Saviour. Since then his father has also died in peace; and about a month ago his mother also. Both these were brought to the knowledge and enjoyment of salvation through their beloved boy. What a meeting would these have before the throne! And in due time the faithful teacher will, we trust, follow them to increase and share their joy. Teachers, be faithful!

WINDSOR UNION.—The first anniversary was celebrated, June 28, by about 500 children and 200 teachers making an excursion by water in two barges, with flags and banners. One of these had the following motto: "Education the Foundation of True Loyalty." Tea was provided in a spacious tent, and after three hours amusement they returned in safety.

LANDBEACH.—We had our annual school tea-meeting in a spacious *marquee*, July 27. After the children had partaken of refreshments, nearly 400 friends sat down to tea, and several ministers delivered addresses. All was interesting and profitable. About £10 were obtained.

C. R. P.

WARWICK.—On Thursday, July 22, the Sunday-schools belonging to the baptists and Independents were treated with tea in a beautiful meadow near the town. The weather was fine, the amusements numerous, and all passed off delightfully. May union, peace, and love, prevail!

R. W.

WEYMOUTH.—A friend informs us that the lady of Colonel Freeston, the member of this borough, lately gave tea to all the children of the sabbath-schools in the town, church and dissent, to the number of 2000.

LINCOLN, Mint Lane.—About two years ago we opened a sabbath-school at Waddington, four miles off. Our teachers go over every sabbath. At first we had a few scholars—now about eighty. On Tuesday,

June 15, we had our third annual meeting. The teachers and scholars paraded the village, singing hymns and pieces. The children had tea and plum-cake, and then about 100 friends took tea, after which we had a meeting and addresses. Mr. Craps presided. We all enjoyed a cheerful, happy evening.

H. B.

Hose, *Vale of Belvoir*.—Really these sabbath-school anniversaries are very interesting affairs, and very popular, perhaps more popular than any other just now. May was, this year, a beautiful season. Never were her blossoms more plentiful; many hawthorns being literally "as white as a sheet." On one of these lovely days I went down into "the Vale," and when I arrived at the baptist meeting-house in the village of Hose, I found the place all gaily decorated with branches, and flowers, and mottos, and texts, and such a "lot of people." I could not get a place, so I walked into the adjoining field, where the children, who having had their refreshment, were now all playing together, and as I stood and looked at them,

I thought of days gone by, till I wished myself forty years younger, that I might join their merry company. Ah! and the flowers looked the same and smelt just as they did when I was a boy. At length I had my tea, second course, for which I could not content myself to pay "only sixpence," for I was "au hungered," and never enjoyed tea more in my life—every thing was so good. Well, after a while the bigger boys and girls were gathered in, and the place was filled with people, chiefly young persons, all in holiday attire—smiling and happy. Brother Stocks said he should say but little, and yet, he forgot himself, and some of us began to think he would, like Paul at Troas, "continue his speech until midnight." However, he made an end, and then several others talked about good things till one of the longest days had nearly gone. Really, it was one of the happiest evenings I ever enjoyed! That man or woman—perhaps it was a woman—had a warm heart, who first thought of sabbath-school tea meetings.

J. F. W.

Intelligence.

Baptist.

FOREIGN.

HONDURAS, *Belize*.—Without entering into the points of disagreement between Mr. Henderson and our missionary committee, I beg to say that Mr. H. is now a labourer in a most important field, and which has already enjoyed his toil and care about fourteen years. The whole church raised in the mission chapel at Belize, and the out-stations, with their five native teachers, have resolved to adhere to Mr. Henderson's pastoral superintendence. He and they are much persecuted by the government, but they stand firm to their principles, though fines and imprisonments await them daily. Mr. H. will henceforth not seek charitable aid for the ministerial work at Belize, but he wants about £100 per annum for the five out-stations, and he could employ a much larger amount in increasing the number of such stations, and in forwarding the work of translations and schools. From long and endeared intimacy with Mr. H. I can, as far as my word may avail, accredit him as a most earnest, holy, self-sacrificing servant of our Lord Jesus Christ; and I should deem myself honoured in being made the medium of communication

between him and any friends who feel disposed to help forward the work in his hands. I send you the postscript of a letter received from him this morning. Your readers will understand that Mr. Henderson cannot obtain a *license* without taking an oath, which his conscience disallows. WM. BARNES.

Trowbridge, Aug. 10, 1847.

"I have received a letter from Belize. Mrs. H. sends love to all at the west, and states that deacon Braddick has been fined twice £10, and a third time refusing to pay, the officers entered his house and carried out his furniture, selling it at the Court House; when they came to the bed, the magistrate gave Mr. B. notice that there was but 18s. short of the amount, and if he would advance it he would refrain from selling this article. The brethren are of opinion that the next step of the authorities will be to apprehend all persons attending the ministry of the 'unlicensed.' Mrs. H. says, 'the conduct of the brethren in the church is admirable.'"

HAMBURG.—The opening of their new and spacious chapel on Lord's-day, July 11, has occasioned our baptist brethren at Hamburg some most pleasing and joyous meetings. The building is seventy-three feet by twenty-one, and twenty-two feet high. Mr. Lehmann of Berlin, took part with brethren Oncken and Kobner in the opening

services. It is remarkable, that in the very same street in which the chapel stands, and within twenty doors of it, is the house in which the church held its meetings from 1836 to 1840, when they were forcibly expelled by the police, and brother Oncken thrown into prison.

FRANCE.—A few months ago the Baptist Missionary Society received intelligence that some protestants in the south of France, with their ministers, have recently embraced our sentiments on baptism, they have therefore deputed Dr. Cox, and Mr. J. H. Hinton, to visit them, and there is reason to believe that their visit will be in several respects beneficial.

DOMESTIC.

ROMFORD, *Essex*.—The opening of the new baptist chapel in the thriving town of Romford, took place on Thursday, Aug. 12, when sermons were preached by Messrs. G. Smith of Poplar, Finch of Harlow, and Aldis of Maze Pond, and on the following sabbath by Messrs. Brawn of Loughton, Hall of Brentwood, and Davis, the minister of the chapel. The erection of a baptist chapel at Romford forms an epoch in the history of the baptists in that town. From the formation of the church in 1836, the cause has been in a weak and languishing state, and it was found that a chapel was indispensable to its prosperity and respectability. Happily the friends succeeded in obtaining for their pastor one who has accomplished this object. The Essex Baptist Association has also furnished valuable help by allowing the case to be collected for among their different congregations, so that the chapel, we believe, was free from debt on the day of opening. Mr. E. Davis is pastor.

POULNER, near *Ringwood*.—Mr. T. Rutter, pastor of the baptist church at this place, has resigned his office. For thirty-six years Mr. R. has preached the gospel in the New Forest, but for forty-six years has been afflicted with *tie-doloureux*, and is now in his seventy-second year, with only a small annuity for his support.

THE GENERAL BAPTIST DEPUTATION to the Freewill Baptists of the United States—Brethren Goadby and Burns—departed from Liverpool in the "*Cambria*," Aug. 4th. Our friends were not in the best health at the time, though in good spirits. On the previous sabbath, they preached to their respective congregations. Brother Goadby from "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow;" after which Brethren Chamberlain, Wiuks, and Tyers, engaged in prayer. We hope to report their safe arrival in our next.

CALNE, *Wills*.—The baptist chapel Castle-street, was difficult of approach in consequence of some cottages, the property of the Marquis of Lansdowne, standing between it and the street. Mr. Middleditch, the present minister, obtained an interview with his Lordship, and represented the case. His Lordship kindly and promptly ordered the cottages to be removed, and agreed to give a lease of the ground to the trustees for ninety-nine years, at a nominal rent. The making a new entrance, and repairing the chapel, occasioned its being closed for some weeks. It was re-opened on Tuesday, July 27th. Brethren Smith of New Park-street, and Middleditch of Frome, preached on the occasion; and Brethren Barnes of Trowbridge, Thomas of Wooton Bassett, Stubbings of Sherston, Sillifant of Corsham, and other ministers, assisted. The congregations were good, and the collection encouraging. The cause in this place is greatly revived, and in the sabbath school one hundred and fifty children are receiving instruction. The Earl of Shelburne has liberally given £20 towards defraying the expense incurred.

RIPON, *Yorkshire*.—Baptist preaching was commenced here two years ago by Mr. Law, now a missionary in Trinidad, who was very active, and induced many to attend. We have had supplies from Horton College and other places. Many have been awakened and turned to God. About twenty have been baptized. Our church now numbers twenty-four members, and we have considerable hope of ultimate success under the divine blessing. R. T.

NOTTINGHAM.—The new baptist church in this town has, since its formation, met in a commodious room in Clinton-street; but having obtained the lease of the Friends' meeting-house, Spaniel-row, they entered upon it on Lord's-day, June 20th. Sermons were preached on that day, and the following Tuesday, by Mr. J. M. Daniell, of Birmingham, and Dr. Acworth, Theological Tutor of Bradford College.

DUNSTABLE.—From a printed notice, of which we received a copy, our friends here were in expectation of a high day on Wednesday, August 11th, when Joseph Tritton, Esq., of London, was to lay the foundation stone of their new meeting-house, with an address; and a tea-meeting was to be held in the Temperance-hall.

STOCKPORT.—We have received from a highly respectable minister in the south, a note, intimating some considerable doubt as to the propriety of the baptist body sanctioning the steps about to be taken by Mr. C. De Valmont, in the occupation of a place of worship in this town, as alluded to by our correspondent J. H. in our last, page 326.

IRELAND.—A baptist missionary, to whom we lately sent a grant of tracts, in acknowledging the receipt of them, observes, "There are not a dozen dissenters in the place. The Presbyterian minister receives the regium donum—the Wesleyans were offended at some few words I said against Church and State union—and an Episcopalian clergyman, an *evangelical*, told some poor people he would rather they went to hear mass than attend the baptist meeting house! Our brethren in England should pray for us."

DUNSTABLE.—Our young friends are holding services on sabbath evenings, in the open air, under the trees in an orchard, near the works connected with the new railway, at which many of the inhabitants of the village adjoining, and others sauntering about the works, have been induced to attend. We advise our christian friends in other places to follow this example of carrying the glad tidings of salvation to sinners in the highways and hedges. Handbills inviting attendance are circulated.

ROTHERSTHORPE, Northamptonshire.—We held the first anniversary of our new and neat little meeting-house, July 28. We had a sermon in the afternoon, and another in the open-air in the evening. In the interval we had a tea-meeting. The congregations were large, and the collections handsome.

W. S.

GREENWICH, London-st.—Since brother Gwinnell, late of Trowbridge, commenced his labours amongst us, our congregations have greatly increased; in fact we are crowded; and better still, we believe that the Word of the Lord is producing a change in the hearts of many.

J. T.

MANCHESTER, Oak street.—We are informed that the General Baptists meeting in this place, contemplate the sale of their place of worship, and the erection of another on a new site. We think they will act wisely in so doing.

BIRMINGHAM.—On sabbath evening, August 8, the baptist churches in Livery-street and Newhall-street were united. The former had Mr. O'Neill and the latter Mr. Stewart, for its minister. Both these brethren will in future serve the united church. Brethren Swan and Roe assisted in the services.

J. M. H.

STOURBRIDGE.—E. S. B. is right. The Mr. Ossett mentioned in our January *Reporter*, page 37, as baptized by Mr. Swan, at Cannon-street, should have been Mr. Hossack, now pastor of the baptist church at this place. This explanation will answer the enquiry of J. P. in our last, page 326. The error was made by our correspondent. But we do not comprehend the other enquiry of E. S. B.

RYDE, Isle of Wight.—Through your kind notice of our case in the *Reporter*, several friends have come forward to our aid. A minister called and preached for us in the open-air on the quay, July 11, when we had a good and attentive congregation, and distributed tracts. We want more tracts. A friend at Lymington has sent us a parcel. We wish other friends would remember us. They would be very useful. Direct, Mr. A. Young, 50, Union-street, Ryde. We intend to continue the open-air services during the summer. I must say something about our place of worship next month, if you please.

C. J.

BAPTIST COLLEGE BRISTOL.—The annual meeting of the Baptist College, Bristol, was held in Broadmead chapel, on June 30. Mr. Young, a student, read an essay "On the Evils to be guarded against in Associations formed for Religious and Benevolent Purposes." Mr. Collier, a student, read one "On the Restoration of the Jews to their own Land." Mr. H. Trend of Bridgewater, then delivered a powerful address to the students, which he has consented to publish. The reports of the examiners were satisfactory. We are sorry to observe a deficiency against the society of £160.

LOCKWOOD, Yorkshire.—Mr. J. Barker, late of Horton College, was ordained pastor of the baptist church, Lockwood, June 17. Brethren H. Dowson of Bradford, T. Thomas of Meltham, W. Colcroft of Staningley, J. Macpherson of Bramley, and S. White-wood of Halifax, conducted the services, which were well attended, and highly interesting.

J. R.

HORSFORTH, Yorkshire.—Mr. G. Mitchell, late of Horton College, and of the University, Edinburgh, was ordained pastor of the baptist church here, July 14. Brethren F. Clowes, classical tutor of Horton College, Dr. Godwin of Bradford, J. Foster of Forsby, J. Macpherson of Bramley, and H. Dowson of Bradford, engaged in the services. The attendance was good, and the services impressive.

J. R.

IPSWICH.—Mr. Isaac Lord, late of Orford Hill, Norwich, at Turret Green, Ipswich, July 20th; Messrs. Webb of Stoke Green, Ipswich, Lewis of Diss, Pottinger, of Bradford, Higgs of Sudbury, Bayne of Stradbrook, Matthews of Aldborough, and R. Eland, (Wesleyan) were the ministers engaged on the occasion.

RESIGNATION.—Mr. W. H. Bonner has resigned his charge at Bilston, after a pastorate of nearly nine years. We hear that Mr. B. is supplying the pulpit at Unicorn-yard, Tooley-street, London.

Mr. C. H. HOSKEN has returned to England from North America, his health having recently suffered from the climate.

Missionary.

WESTERN AFRICA.

ERE my last had appeared in your pages for August, many of its particulars had been painfully corroborated. Intelligence had arrived of another fallen in the field, and he, too, one of Africa's own sons.

The death of Alexander Fuller will be sincerely lamented by the friends of the African mission, which in him has sustained another great loss; the minds of many, however, will have been prepared to anticipate the event by the intelligence in last month's *Herald*.

Mr. and Mrs. Byl have also returned to England, on their route to Holland, Mr. Byl's native land. Thus has the missionary corps been gradually yet rapidly thinned: no wonder that the burden of their cry should be, "Come over and help us."

The "Dove" sailed at last for Jamaica, about the beginning of May, leaving few to carry on the work, and those all disabled save one—brother Merrick.

Dr. Prince had taken a voyage southward to the Gaboon River, accompanied by Mrs. Prince, with the view of recruiting their health, which I trust has been beneficial to them, auguring from a spirited letter just received from the Doctor, *via* New York, dated May 1st, "At the American Mission Station, Barakha, Gaboon River."

Dr. Newbegin was left in charge of the church at Clarence; he and Mr. Saker intended, if possible, to hold out until the end of the year, and then return to England. Brother Fuller was a man of colour, came from Jamaica to this country with Brother Merrick, spoke at Exeter Hall in 1843, and was looked upon with great promise for Africa. Well may Western Africa be spoken of as the grave of Europeans; but even natives, who have lived for any length of time in other climates, appear equally susceptible of its unhealthy influences, and fall equally a prey to its ravages.

I need not repeat here what I advanced in my last, that these afflictive dispensations are the product of Infinite Wisdom, designed to effect His gracious purposes.

I am happy, however, to add a little cheerful intelligence. Amidst their many trials and losses, the brethren have much to animate them, and Christians here have much to encourage, and excite both their sympathy and aid. The church at Clarence is a pledge of future blessings: there the work of translations are progressing. I have received from Brother Merrick a translation of the gospel of St. Matthew in the Isubu, a hymn-book in Isubu, and also

the first part of an Isubu Lexicon, to the end of letter A.

May God be praised for such a blessing! Is it not a privilege to assist in giving a people the holy scriptures in their own tongue? What so delightful to reflect upon, next to the conversion of souls?

To translate from an unwritten tongue must be no easy task—no affinity in language, and little to guide—yet here it is accomplished; and as it may interest some, if not all readers, I annex a specimen,—choosing, where the word baptize occurs, that it may be seen that the rendering is not Greek, but a literal translation:—

ENGLISH.

Matthew, iii. 6.

"And were baptized of him in Jordan confessing their sins."

FERNANDIAN.

"Ea ba subesi a bive la Jordan, beah o belesi o bo sa labe bwabo."

ISUBU.

Matiyn, iii. 6.

"Ndi, ba malubabe na mo o Jordan, nggombi ba maka-manele mawusa mabu."

I forbear making extracts from the Hymn-book or Lexicon, for fear of occupying too much space. Let the above suffice to give an idea of the various languages, and each distinct people have their distinct tongues. May it please our heavenly Father long to spare Brother Merrick to carry on this important work. In conclusion, I subjoin a graphic letter from Capt. Milbourne, which, I doubt not, will be read with interest.

Liverpool, Aug. 10, 1847.

J. N.

P.S.—Since writing the foregoing, intelligence has been received of the "Dove's" safe arrival in Jamaica. All the friends are well, and contemplating visiting England next Spring.

[We have not room for Capt. Milbourne's very interesting letter this month. From its commencement, we have felt a deep interest in this African mission, and we trust that our readers will kindly excuse us if we have occupied too much of our space with details of its proceedings, to the exclusion of information from other places; for we are conscious that this may be laid to our charge.

We have received a letter from Brother Jarrom, dated Ningpo, China, April 13th, which contains much that will interest our friends, and which we propose to give next month, as a very suitable supplement to our leader of this month.

Also, a pleasing letter from our young friend, Mr. W. Miller, missionary in Orissa, dated Cuttack, May 26th, extracts from which will appear.]

FIRE AT THE BAPTIST MISSION IN BURMAH.
 --On the night of the 17th of February, the house of Rev. Mr. Stevens, baptist missionary at Maulmain, was consumed with fire, with all its contents, except barely a few bed clothes under which the family were sleeping. Mr. S. is thus stripped of every article of clothing and housekeeping apparatus, and what is a still greater loss, sundry manuscripts prepared for the press, and which have been the labour of years. Mr. Brayton was then a visitor of Mr. S., preparatory to sailing for America, and lost his whole outfit for the voyage. Mr. Bullard, who had, a few days previous, gone to the jungles, had deposited his silver and most valuable clothing with Mr. S.—all lost. Dr. Judson had left with him, on removing to Rangoon, two boxes of valuables—pecuniary value not known. In addition to these, the missionary library, the records of the Burman church, and the communion service, all gone. The English community at Maulmain had promptly made up the loss in part to Mr. S. The fire, beyond all doubt, it is said, was the work of an incendiary.

Religious.

STATISTICS OF THE METHODIST NEW CONNEXION IN 1847:—

	England	Ireland.	Canada.	Total.
Chapels	277	15	35	327
Circuit Preachers.	79	12	35	126
Local ditto	705	12	59	776
Church members	15,236	852	3201	19,289
Sabbath schools	219			219
Do. scholars	35,266	641		35,907
Teachers	6,422			6,422

Cash Account.

	Income.			Expenditure.		
	£	s.	d.	£	s.	d.
Beneficent fund ..	2,473	9	10	2,310	0	6
Chapel do. ..	1,788	8	10	1,542	15	10
Mission do. ..	3,324	6	2	3,243	3	6
Miscellaneous do.	759	19	9	1,671	15	9
Total	8,344	4	7	8,766	15	7

DIVINE SERVICE by the Jews was celebrated for the first time on a Sunday, on the 8th inst., at Königsberg, in Prussia. There were about six hundred Jews in the synagogue, and more than two hundred christians, among whom were several eminent functionaries of the town, including the Director of Police, who strongly opposed the intention of the Jews to transfer the celebration of the sabbath from Saturdays to Sundays.

A ROYAL CONTRIBUTION TO MISSIONS.
 —The King of Prussia has recently given one thousand thalers to the Rhenish Missionary Society, towards defraying the expense of sending its first missionaries to China. The Minister of State, Dr. Eichorn, in transmitting the donation, informed the society that he was charged by the "King to testify the lively interest which his Majesty takes in this enterprise, in behalf of which he invokes the gracious aid and the rich blessings of the Lord." This may remind the reader of the language of Isaiah:—"And kings shall be thy nursing fathers, and their queens thy nursing mothers."

FREE CHURCH.—Dr. Cunningham is to succeed Dr. Chalmers as Principal of the New College, Edinburgh; and Dr. Candlish is to take his place as Professor of Divinity.

General.

CAPITAL CONVICTIONS AND EXECUTIONS.
 —From a document lately printed by order of the House of Commons—

	Convicted.	Executed.
1822 to 1826	5,286	.. 307
1827 „ 1831	7,077	.. 304
1832 „ 1836	3,877	.. 175
1837 „ 1841	767	.. 44
1842 „ 1846	316	.. 56

Total.... 17,323 886

MINUTES IN COUNCIL ON EDUCATION.—A larger number of the people of England and Scotland sent petitions to parliament in the last session against the "Minutes of Council on Education" than either for or against any other subject that engaged the attention of parliament during the whole of that session. The number of petitions exceeded four thousand, and the number of petitioners were more than half a million! And this expression of the public voice, be it remembered, was not from inconsiderate men, acting under a sudden impulse, but from persons as capable of judging of the present and permanent effect of any measure of government policy as any body of men in the kingdom.

TREACLE FOR BURNS AND SCALDS.—Dr. Payne, of Nottingham, states that he has adopted this remedy with success for twenty years. Lay it over the injured part, and fold linen bandages over it. Do this every three or four hours in a day; after the second or third day, apply it twice a day; and then once. It acts beneficially, by excluding the air, and presently relieves the pain.

THE FEVERS.—A considerable number of medical men, as well as ministers of religion of various sects, have fallen by death in the discharge of their important duties in visiting the afflicted.

JOHN WESLEY'S ADVICE TO ELECTORS.—John Wesley, in his Journal for October 6, 1774, remarks, "I met those of our society who had votes in the ensuing election, and advised them,—1. To vote, without fee or reward, for the person they judged most worthy. 2. To speak no evil of the person they voted against; and 3. To take care their spirits were not sharpened against those that voted on the other side."

IMPRISONMENT FOR CHURCH RATES.—At the late Cambridge assizes, a *poor man* named Bedwell was sentenced to six months' imprisonment for non-payment of a church-rate of sixteen shillings! He has a wife and five children, and *could not pay* the rate, and, therefore, the friends of the *poor man's* church imprisoned him. A subscription is proposed for him.

SINGULAR!—How men change! At the late elections, Sir Robert Peel is said to have given the Hon. W. H. Leigh, the liberal, a plumper; whilst Thomas Attwood voted for Mr. L.'s Tory opponents—Spooner and Newdegate.

LADY BIRDS.—Clouds of these insects settled a few weeks ago on the Kentish coast. They seemed to come across the channel from France. Bushels were swept off the piers at Ramsgate and Margate.

HORRID!—Captain Mansel, of her Majesty's ship "Actæon," informs the secretary of the admiralty, Oct. 2, that the native chief of Lagos, finding that through the activity of her Majesty's cruisers he could not sell his slaves, cut off the heads of 2,000, and stuck them on stakes round the town.

THE GOVERNMENT RELIEF FUNDS in Ireland were partially closed on the 15th of August, and intimation has been given that they will finally close this month.

THE Manchester Times newspaper published a report of the proceedings of the West Riding Election, at Wakefield, of Morpeth and Cobden, half an hour after the proceedings ended, by means of the electric telegraph!

A VETERAN VOTER, aged 105 years, at Limerick, was carried in a chair to the polling booth, to vote for the Repeal candidates.

THE NEW POPE, it appears, is too liberal for his neighbours, Austria and France. The interposition of England, to protect him from their machinations, is talked of.

HER MAJESTY AND PRINCE ALBERT have gone to Scotland again. This time they passed up the Irish channel, and anchored at the Isle of Man. But why is not "poor old Ireland" to be visited? Surely, it is not because there is no game there!

THE ELECTRIC TELEGRAPH, during the past month, has often been used to ascertain the state of the weather in various parts of the kingdom, with regard to the gathering of the harvest.

FAILURES, to the extent of nearly two millions, have recently taken place among the corn merchants—gamblers, they should be called—men who, for several months, have been trying to keep up the high price of food. Who will pity them?—Prov. xi. 26.

THE HARVEST.—Thanks to a kind and gracious Providence, the weather has been favourable, and now money will not be any longer held back to buy food, but will flow in the channels of trade.

VOLUNTARY SECULAR EDUCATION.—A plan for the accomplishment of this object has been proposed in Lancashire.

MANCHESTER AND LIVERPOOL.—These seats of manufacture and commerce have furnished many members for the new parliament—the former sixteen, the latter eight.

A MAN WAS KILLED, during an election disturbance in North Lincolnshire, by a blow from a policeman's staff, which he used in self-defence.

POST OFFICE ORDERS.—Last year there were issued to the amount of £7,071,056 16s. 3d.

SHAKESPEARE AND BURNS.—It is rather remarkable that the houses in which these poets were born, are both in the market for sale at the same time.

A CURIOUS TRIO.—It is said that Lord Ellenborough, Feargus O'Connor, and Grantley Berkeley, dined together at an hotel in Gloucester a few days ago.

A CHINESE JUNK lately arrived in New York, on its way to England. This vessel is quite a curiosity.

MR. COBDEN is now visiting Prussia and Russia. In every country which he visits he is treated with much consideration and respect.

A BALLOON, Mr. Gale's, lately passed from Glasgow to Brandon, 160 miles, in two hours!

TO DISSENTERS.

THE GENERAL ELECTION has terminated much more favourably for the interests of Nonconformity, than, under the circumstances, could have been expected. Now the Dissenters must organize themselves. They have more power than either themselves or their opponents imagined. But they must have more, in order to secure that attention and influence to which they are entitled.

Marriages.

June 17, at the Independent chapel, Stow-in-the-Wold, by Mr. Averill, of Morton-in-the-Marsh, Mr. Ward, of Rye Farm, Sezincott, to Miss Beal, daughter of Mr. Beal, St. George's-terrace, Kensington New Town.

July 13, at the Baptist Lower Meeting, Amersham, by Mr. G. Ashmead, of Great Missenden, Mr. C. J. Venimore, of Wallingford, to Elizabeth, eldest daughter of Mr. C. Barton, of Great Missenden.

July 17, at the baptist chapel, Kidderminster, by Mr. John Mills, minister of the place, Mr. Samuel Perry to Miss Mary Ingram.

July 21, at the baptist chapel, Pantyccelyn, by Mr. Edwards Brynmawr, Mr. J. P. Williams, minister of the above place, to Mrs. Jones, Nantystalwen, widow of the late T. Jones, Esq.

July 28, at the baptist chapel, Pentside, Dover, Mr. John Stace, of Folkestone, to Miss Mary Ann Moat, of Dover.

Aug. 2, at the baptist chapel, Kidderminster, by Mr. Mills, Mr. Henry Duke to Miss Mary Ann Broom.

Aug. 8, by license, at the baptist chapel, Torquay, Devon, by Mr. Thomas Steele, Mr. Richard Scoble to Miss Harvey.

Deaths.

April 23, at Bimbia, in Africa, Mr. A. Fuller, of the baptist mission, formerly of Jamaica. Throughout his last illness, he possessed much calmness and composure of mind, and died happy in the Lord.

July 10, Mr. Gilbert Blight, 61 years a member, and 24 years an honorable deacon of the church in New Park-street, London.

June 17, at Landbeach, Sarah Pink, aged 15, once a sabbath scholar. She gave pleasing evidence that the instructions she had received had been a blessing to her soul.

July 20, Mr. William Matheson, who was a consistent member of the church in New Park-street, London, 55 years.

July 20, at Wimbish, Essex, Mr. John Coe, in his 73rd year.—Same day, at Saffron Walden, Mr. Richard Walker, in his 75th year. Both were worthy members of the Upper Meeting baptist church, Saffron Walden, the former thirty-two years, the latter forty-one years. And both were men eminent for simplicity of christian character, and personal consecration to God.

July 24, at Nutley, Mrs. M. N. Lee, aged 82, who had maintained and adorned her profession as a baptist more than 50 years. Her parents were known to travel nearly twenty miles to public worship on the Lord's-day.

July 28th, aged 61, Anne, the beloved wife of the Rev. T. Scott, pastor of the baptist church, Brabourne, Kent, in the full hope of eternal life.

July 28, in Printing-house-square, London, of cancer in the face, John Walter, Esq., of the *Times*, in his 71st year.

July 28, at Ashdon, Essex, Mrs. Susanna Coote, a member of the baptist church in that village.

August 11, at Golcar, Mr. Enoch Heaton, aged 25, a worthy member of the baptist church here.

August 13, Mr. Henry Bury, of Church, near Accrington, aged 48. Mr. B. was one of the deacons of the baptist church, Chapel-street, Accrington, and was much respected for his piety and benevolence.

Aug. 15, at his father's residence, Joseph, the youngest son of the Rev. John Vincent, of Deal, in Kent. He died of consumption. He was happy in the prospect of death, and in the hour of death was calm, sensible, and resigned. Christ was the prop on which he rested; was the foundation on which he builded all his hopes of salvation. He was in the 22nd year of his age.

Aug. 9, at Georgie-mill, near Edinburgh, Dr. Alexander Combe, the distinguished physician and writer on physical diseases, aged 49.

July 14, at Portsea, aged 77 years, Jane, the beloved wife of the Rev. John Headden, for many years the respected pastor of the church assembling at Ebenezer Chapel, Southsea, of which he was the founder. Mrs. H. endured a long and painful affliction with great patience and resignation, and closed her earthly career in the rich enjoyment of evangelical hopes and consolations. Not only her beloved partner and their bereaved children, but also the church (of which she was a member for nearly sixty years,) have, in the death of this aged christian lady, sustained an irreparable loss. To a large circle of friends, she had endeared herself by her kind and cheerful disposition, and stimulated their zeal by her deep and unaffected piety.

June 10, at Staleybridge, Mrs. Betty Cowgill, a consistent member of the General Baptist church, aged 45.

THE

BAPTIST REPORTER.

OCTOBER, 1847.

THE PRESENT POWER AND PRETENSIONS OF POPERY.

"WILL Popery ever be the ascendant again in Britain?" is now the fearful and anxious inquiry of many; and even among protestant dissenters there are who entertain serious apprehensions on this subject. Of course we cannot answer the question decisively, but our impression is that it never will, and for this plain reason, the common sense of the English people, apart from all religious considerations, will not allow it. Whether the masses of our population know and love real scriptural religion or not, they do know that solemn mummeries and mountebank exhibitions—dazzling splendour and enchanting singing—are not the things which are likely to be acceptable to that Great Being who demands the homage of the heart—they never will be persuaded that such things constitute real religion. No, they do know better than that.

For some time we have contemplated offering a few thoughts on the present position and pretensions of popery. The "Eclectic Review" of last month contains an excellent

article on the subject, from which we have extracted the following paragraphs. They express, in clear and forcible terms, our views on this important matter.

"The political fellowship, which has recently existed between the catholics and nonconformists of this country, affords a striking illustration of the manner in which parties, the most opposite, may be forced, by the pressure of events, into union with each other. As, on the eve of the Flood, creatures, mutually most hostile, betook themselves to the ark as a common shelter from the common danger; so in their common dread of the religious despotism which still lingers in this country, protestant dissenters, Roman catholics, and even infidels, have been driven, in spite of their antipathies, into the same political movements and combinations.

From this state of things, whatever may have been the fortune of the other adventurers, popery has, unquestionably, been a gainer. The popular hatred, in which it was so long and so justly held, has begun to give

way; a general forbearance towards it, on the part of protestant dissenters, has been exercised; a fatal notion, that popery has ceased to be, in its spirit, what once it was, is everywhere gaining ground; and the popish priesthood, no longer content with the removal of civil disabilities, are invited by our rulers to dip their hands freely into the public purse, and play a new game for rank and power. That the protestant hierarchy may retain the privilege of living on the people, popery must be invited to share in the spoil; and our liberal statesmen, whether Whigs, Radicals, or Free-traders, see no injustice in handing over the protestant dissenters as the common pillage of state-harpies, however rapacious.

For the cry of 'no popery,' from men who live for no other purpose than to enforce some of the worst principles of popery under another name, we need not remind our readers of our sovereign contempt. Nor while a vestige remains on the statute-book of the civil disabilities under which the papist labours, shall we cease to assert his claims. But to grant him his right, as a man, is one thing: to sanction his encroachment on the rights of others, or shut our eyes to the dangerous tendencies of his system, is another. After allowing him to reach the level of his fellow-citizens, it is high time to form a barrier against the ambition that would overwhelm them; and say, 'Thus far shalt thou go, and no farther; and here shall thy proud waves be stayed.' We are therefore of opinion, that, to the dangers which threaten us from this quarter, the nonconformists of Great Britain are, at the present moment, far too insensible. Whether we are alive to the fact or not, Rome is intent, not without hope, upon the recovery of Great Britain; and we shall soon find, that, to destroy popery, or be ourselves destroyed by it, is the only choice left us. Yet while popery everywhere, both at home and abroad, is advancing its power, and even carry-

ing its audacity so far as to lay waste some of our most promising fields of missionary labour, we are not only leaving the throne of 'the man of sin' unassailed, but indulging ourselves in the idle dream, that his nature is softened, or that nothing is to be dreaded from his power.

To the nonconformists, whom education has made familiar with the Word of God, the mummeries and absurdities of popery appear too gross and childish to create any other feeling than profound astonishment at the continuance of such a system on the earth. Like the grotesque shapes, and grinning faces of some of its ancient cathedrals, its numberless frauds and follies, present to an enlightened eye an aspect so purely ridiculous and contemptible, that the strength and durability of the pile to which they belong, is overlooked or forgotten. Even when most mournfully affected with the sense of its appalling greatness, we are too prone to content ourselves with looking at it as some vast unaccountable monument of infernal power; instead of inquiring into those natural, intermediate causes of its strength, without the knowledge of which our own position can never be rightly understood. Satan can be a philosopher as well as a fiend, and he has taken care, so to blend the human with the infernal, in this master-piece of his skill, as to evince the profoundest acquaintance with the nature of the beings whom it is intended to destroy. Popery is not a volcanic elevation, thrown up immediately, and at once, from the flaming abyss; but a structure which, through successive generations, human means and human agents have been employed to rear, with the most exact adjustment, to the strongest passions of the human mind. To natural causes, therefore, as well as the preternatural one, its prolonged influence must be ascribed. These are the cramps and fastenings of the structure, through which satanic power contrives, amidst the revolu-

tions of the earth, to hold it together; and it is only as these are sought out and loosened, that popery can be overthrown.

Man is a religious being; conscious, in some degree, of his responsibility to divine authority, and open, either in the way of faith or superstition, to the powers of the world to come. Now to a mind thus distracted, between the sin which it loves and the retribution which it dreads, the grand problem must ever be to reconcile human depravity with religion. Nor is it possible to conceive of a system more welcome to a mind thus ripe for delusion than that of Rome. By the worship of saints and images, the papist is led away, in the very act of devotion, from the contemplation of perfect truth and holiness, to that of creatures corrupt and fallible as himself. By the mechanical contrivances of baptismal regeneration, penance, and the mass, a salvation, wholly independent of the heart and conscience, is secured, and the very idea of personal holiness is destroyed. Indulgences and absolutions, under the seal of heaven, not only insure the safety of an offender, upon easy terms, but license, in all variety and to any amount, his future sins; and lest, through sudden death or ceremonial neglect, these means should be ineffectual, purgatory extends his probation in the world to come, throwing across the great gulph, which the unhappy Dives could never hope to pass, a bridge of imposture, over which the departed culprit, through the liberality of survivors, may still escape from perdition.

It is certain that, in Rome itself, to say nothing of France and Germany, there are thousands who inwardly laugh at the delusions which they profess to credit. But with nothing better or purer, in the shape of religion, before them, they naturally abandon themselves, in their recoil from imposture, to a latent scepticism or infidelity; while, from the dread of consequences, they withhold their

discoveries from the people. "In Italy," says Mazzini, "nothing speaks. Silence is the common law. The people are silent by reason of terror; the masters are silent from policy. Conspiracies, strife, persecution, vengeance, all exist, but make no noise; they excite neither applause nor complaint: one might fancy that the very steps of the scaffold were spread with velvet, so little noise do heads make when they fall." Hence, however deep the insight of intelligent minds into the mystery of iniquity, it will be seen that popery has effectual means of compelling them to keep it to themselves; so that their light, like that of a dark lantern, wastes away, without venturing forth, in a single gleam, upon the popular darkness.

Were the Word of God generally possessed or understood by the people, their deliverance from the imposture could not be long delayed. But it is well known that, in papal countries, they are generally forbidden to possess it; and that it is impossible, from the nature of their religion, they should even wish to read it. Taught, from the cradle, that the interpretation of the scripture is the work, not of individuals, but of the church, or in other words the priesthood; that in fact the work of interpretation has already been perfectly and infallibly done; that ecclesiastical authority, not rational conviction, is the proper basis of faith; and that the right of private judgment is a heresy more damnable than the foulest crime, the enslaved papist shudders at the reading of the Word of God as an enterprise, not only useless, but altogether hazardous and presumptuous. Under the influence of this fear we find him, even in protestant countries, isolated from all contact with the religious knowledge that surrounds him; hermetically sealed, as it were, against the very element in which he dwells; while, in popish countries, there is nothing, in his children, which he observes with so much alarm as a desire for the Word of God. 'I am

resolved,' said a young Spaniard once in our hearing, 'never to part with my Bible: but I would not, for my life, let my brother, who is a priest, or even my mother, though she tenderly loves me, know that I possess this dangerous book.'

In estimating, therefore, the power of Rome, if along with the confidence, which as a point of saving faith the people repose in their spiritual guides, we take into account their perfect horror of free inquiry, it is easy to see how firm a hold the grossest impostures, that flatter their vices, may have upon the mind. In protestant countries conscience, even in the most abandoned, is generally on the side of virtue. But, in Rome, profligacy and devotion, masses and murders, live and multiply together. Churches, like that of St. Thomas a' Cenci, built from the very slime of incest and murder, or, like that of St. Peter's, from the sale of indulgences, present to the eye of an enlightened traveller dreadful monuments of faith and zeal in league with crime; and show how effectually conscience, the last refuge of virtue in the human breast, may, through the perversion of religion, be corrupted or destroyed.

The readiness with which popery accommodates itself to all classes of society, and to the diversified tastes of the human mind, is another most important element of its strength. The apostle Paul has told us, that "the working of Satan," in the establishment of this grand imposture, would be "with *all* *deceivableness* of unrighteousness;" and, without noticing the endless diversity of its frauds, no one can arrive at a proper estimate of its power. In the cup of abominations which the papal sorceress has mingled for the nations, she has taken care that no ingredient shall be wanting which the peculiarities of her victims may require. Indulgence for the profligate, mortifications for the austere, shows and miracles for the vulgar, literary occupations and the refinements of art for men of taste—

festivals for the gay and ghostly horrors for the gloomy—a pantheon of saints and demigods for the idolatrous, with Athanasian creeds and curses for the orthodox—the look of a lamb for the loyal, the voice of a dragon for the rebellious—the sword where it can be safely drawn, sophistries and persuasions where it cannot—furnish her with appropriate means of ensnaring all. In nothing so catholic as in the universality of her allurements and frauds, the holy catholic church incloses within her pale a perfect paradise of fools, where every species of dupe, learned as well as illiterate, may repose in its own bower, or find its own appropriate walk; and where each, satisfied with being besooled in its own way, cares nothing for the knaveries, however opposite, that are practised on the rest.

When an enlightened traveller walks through the streets of Rome, his attention is at one time, perhaps, arrested by a gaudy procession, in which mimic saints and devils, of all shapes and fashions, play their antics, for the edification of the populace. At another time he beholds a priest lucratively employed in blessing a congregation of horses, mules, and asses, for the edification either of the brutes themselves, or their scarcely less brutal owners. Daily, at the steps of Pontius Pilate, he sees a number of insatuated wretches climbing up, on their hands and knees, in order to secure indulgence; or attempting, at some favourite crucifix or image, to kiss away their responsibilities and crimes; while the glimmer of rotten sanctity, playing around the mouldering bones, blood, teeth, or even rags of departed saints, which he beholds in the Lateran and other quarters, becomes, in the estimation of deluded millions, a halo of heavenly glory. With these, and a thousand other similar frauds and fooleries staring him in the face, he feels that the power of papal Rome over the unlettered rabble may be easily explained; but that men of learning, taste,

or genius, should be found among her vassals, would fill him, were there nothing else to engage his attention, with the utmost astonishment.

But when, wearied and sickened with all this disgusting mummary, he explores the unrivalled literary treasures of the Vatican, or mingles with the scholars assembled from every region of the globe to do her homage in the college of the Propaganda; or, when wandering through the galleries of the Pantheon, or the studios of her incomparable artists, he views the prodigies of taste and genius which everywhere dazzle, captivate, and overwhelm the mind, he feels himself under a spell which it is impossible to resist; and, instead of wondering at the power of the great enchantress over others, forgets even his own evangelical hatred of her follies and crimes.

The end of all true religion is to enlighten the judgment, arouse the conscience, and purify the heart. But the bulk of mankind, utterly incapable of appreciating such a purpose, can see no value in religion, or any thing else, excepting as it pampers the senses or feeds the imagination; and never was system more skilfully contrived for this purpose than that of Rome. Its gorgeous processions, its holiday shows and feasts—the splendour, pomp, and dramatic style of its worship—the histrionic skill, and costly vestments, together with the rank and importance of the priestly actors by whom the solemn farce is

performed—the colossal grandeur and imposing beauty of the structures thus employed—the silver, gold, and precious stones, which glitter from their shrines—the softened hues of “the dim religious lights” that fall through the painted windows upon the marble floors—the delicious fumes of incense with which they are filled—the miracles of painting and sculpture with which they are adorned, together with those strains of unearthly music that roll along the aisles or echo through the spacious domes and walls—these, and a thousand similar contrivances, pour through the senses and imagination of the worshipper a flood of intoxicating pleasures, which stupify the conscience and drown all the loftier aspirations of the soul. As a substitute for that spiritual life which is hid with Christ in God, and that lifts the heaven-born soul above the objects of sense into communion with things unseen and eternal, a religion infinitely more welcome to the carnal mind is provided, which, shutting out the light of eternity from the soul, consecrates for its use all the pomps and splendours of the world; converting even the house of God into a theatre of idle shows and amusements.

Thus does the mother of abomination still continue to bewitch the nations with her sorceries; and the influence which they give her over minds that are wholly surrendered to her sway, is hardly possible to conceive.”

OUR COLLEGES.

IN the last number of the *Reporter* we briefly pointed out some of the evils of our present collegiate system. The list might have been extended; those we mentioned seem, however, to be radical ones, whence the others spring. The small number of tutors precludes the possibility of a thorough education in the various subjects professedly studied. The small number

of students, by precluding emulation, withdraws one great stimulus to diligence. It is common, however, for the advocates of our present system to urge that there are necessary evils arising from the smallness of our various denominations, which neither supply a large number of students, nor can afford a sufficient number of tutors. Two modes, however,

suggest themselves as remedying these evils.

1. The mode adopted by the Scotch dissenters, and now commenced by our English Unitarians. In the Scotch universities, the secular studies are kept altogether distinct from the theological. The students are required to have passed the "Faculty of Arts"—that is, to have gone through the various classes of philosophy, classics, mathematics, and the physical sciences, before they are allowed to enter the "Theological Faculty" at all. The former—the arts department—is open indiscriminately to all. The latter—the theological department—is, of course, confined to the students of the Church of Scotland. Of this arrangement, the Scotch dissenters avail themselves. The students of the various denominations meet in the universities, and pursue, in common, their secular studies. By this means, large classes of one or two hundred are formed. Intense emulation is excited, and, of course, strenuous effort and industry is the result. Each department of study, too, has its separate professor, who, having attained high eminence in his own pursuits, has nothing to do with any other. In addition to this, each denomination has its own college for theology, and the more special ministerial studies of its students. For these a single professor suffices.* The Unitarians, as many are probably aware, are now erecting a theological hall, on this principle, in connection with the London University. There exists no obstacle in the way of our doing the same. The pecuniary saving to the denominations would, in a very few years, defray the expenses of the buildings; and the advantages which would accrue from the more thorough education of our students would be incalculable.

2. Another mode which has also been suggested, is the amalgamation of numerous small colleges of the various orthodox denominations scattered through the country into one grand central college; all the students to pursue their secular studies in common, and each denomination to have its distinct theological professor. We should then muster from two to three hundred students, and ten tutors would be sufficient, each with his own special subjects on which to lecture. Under the present system, we have about thirty tutors scattered through the country, in twos and threes, each with some dozen subjects in which to give instruction, at a heavy cost, and with small return to the denominations. Not that we would impute incompetency to the tutors; only as no man is competent to know every thing, so no man is competent to teach every thing.

Either of these modes would remove the evils under which we at present labour. Either is attainable by us. The former, however, seems the more feasible. It would be the most easily put into operation, would involve the least outlay of capital, and gives promise of better results. The latter mode has been adopted by the Free Church of Scotland. It does not seem, however, to secure such benefits as that pursued by the other denominations there.

Something, however, must be done either to alter our present system, or to render it more efficacious. For my own part, I despair of the present system; but if it cannot be altered, let us make the best of it. Increase the number of tutors where the funds will allow it; increase the funds where they will not. Remove the reproach of ignorance which is now so commonly alleged against our ministry. Put them on a footing with their opponents. Having thus equipped them for the battle, follow them with prayers for their courage, energy, and success.

TOGATUS.

* Some of the bodies have more than one. The duties devolved on each are then, however, found so slight, that it is not deemed necessary that they should give up their ministerial work.

THIS kingdom is situate between India and China, and consists of one great valley enclosed by two ranges of mountains. Bangkok is now the capital. Here, American Baptist Missionaries have, for some time, laboured. Their representations present an awful and gloomy view of the condition of the people. What a region of the shadow of death, over which the prince of the power of the air rules and reigns supreme! But a stronger than he shall come and cast him out. The following paragraphs are from a printed paper circulated by the missionaries:—

“In a previous communication, some statements were made respecting the excessive use in Siam of narcotics, such as tobacco, guncha, and intoxicating drinks, and the very extensive practice and ruinous effects of gambling, in its various forms. In respect to the use of the above articles, there has been no apparent diminution, but we fear that the smoking of guncha, and the use of intoxicating drinks, are rapidly increasing among the Siamese. It would seem also as if gambling, among all classes, was now more prevalent than ever before. None are too rich, and none apparently too poor to gamble, for if they have no money, a few cowries will supply the place of silver, and prove the occasion of seemingly as much noise and strife, as if thousands were at stake. No means suited to entice the multitude to gamble, seem to be left unemployed by those whose pecuniary interest it is to promote this vice. Gambling here is probably not less destructive to morals and to property, or a lighter obstacle, in itself considered, to the success of the gospel, than the same amount would be in a christian land. At home there is but little hope entertained of the conversion of habitual gamblers. Theatrical exhibitions are another means of corrupting the minds and morals, and of the ruin of

precious souls, which the great enemy of all good abundantly employs in this city, both by day and by night. They are almost constantly maintained in the neighbourhood of the principal gambling establishments, to entice the multitude to gamble, and are an abundant accompaniment of the funerals of the wealthy, and of the religious festivities, especially of the Chinese. Thus they think to honour and propitiate the objects of their superstitious worship. From the fact that an attendance on these plays to the multitude costs nothing but a waste of precious time, which, of all things, is least valued, crowds of people flock to them, by day and by night, there more fully, if possible, initiating themselves into every form of vice.

Another, and probably one of the most prevalent sins of this people, is licentiousness. So universal here is it both among the Chinese and the Siamese, that by all classes, it is practiced apparently without remorse, shame, or disgrace. In the higher classes, it exists in the form of unbounded concubinage, unbounded in the general, except by the ability of individuals to support a large number of mistresses, or, as they are called, inferior wives. Among those who are married, both male and female, no dependence can be placed on their conjugal fidelity. For husbands to sell their wives, or exchange them for others, must be, judging from our limited field of observation, exceedingly common. Indeed, husbands and wives here, if their manner of union deserves so honourable a name, seem to be bound to each other by no religious principle. There is ground for apprehending that promiscuous intercourse is here a general practice from early childhood and upwards. Another form of licentiousness, too unnatural and revolting to decency to be named, is reported to be very common here, among the Chinese,

Mohammedans, and the Siamese, especially the Buddhist priesthood. To it, as practiced among the heathen in his day, the apostle alludes in the first of Romans. As to principles of truth and moral honesty, it is to be feared that they have an existence in the bosoms of few, if any, of this people. The sin of falsehood seems to be followed with no compunction of conscience, and little or no sense of shame when detected, though in words it is acknowledged to be wrong.

There is no knowledge of God, or truth in the land. Slavery, in a modified form, exists to a very great extent, embracing, probably, a vast majority of the native born population. Indeed it is impossible for a people so enslaved to vice, as are the Siamese, to exist in the form of a civil and political community, and yet be free. There is little or no ground to hope that this people can, as to the mass of them, become free in fact, unless they become the subjects of the enlightening and sanctifying influence of the gospel. An enlightened and christian people cannot long remain in name, much less in fact, the subjects of civil bondage. We only can see the surface, and in general, the fairest side of things, as existing among this people. Could we see things as they exist in their families, could we listen to all their filthy conversation, and view the things that are done of them in secret, and above all, could we search their hearts, the same by nature with our own, we might then, undoubtedly, have an idea of their physical misery, and intellectual and moral degradation, too dark to be now conceived. The omniscient eye of Jehovah only can see the real state of things. The king seems no less zealous now than formerly in erecting wats and building pagodas. Judging from his public conduct, he does indeed appear to be devotedly attached to the Buddhistic faith. The consequence of his zeal in the support of false religion is the exaction of heavy labour from multitudes of

his poor people. Another thing that not a little increases the misery of this people, is the frequent rumours of war, which spread throughout the land. In consequence of these false rumours, thousands of them are from time to time obliged to leave their homes, and labour for a season upon the fortifications at the mouth of the Meinam and elsewhere. About the close of the last month, it was rumoured that the English, with a large fleet, were about to invade Siam; the report probably originating from the circumstance of a large number of men-of-war having been seen at Penang. It was also reported that a Cochin Chinese fleet had been seen within five days' sail of Bangkok. Consequently there was a general panic, and multitudes of poor people, accompanied by some of their principal nobles, were ordered to the mouth of the river, to throw across it a chain, to obstruct the entrance of large vessels, and strengthen the defences. The civil burdens of this people are heavy and painful. It does seem as if this nation was rapidly approaching a point of corruption and misery, not long to be survived, even though undisturbed by foreign powers. As the native population of the Sandwich Islands, had not the gospel been introduced to save them from temporal and eternal ruin, must soon have become extinct under the poison of their own vices, so it does seem that ere long such must be the history of this people, unless they, like the Sandwich Islanders, embrace the christian faith, hitherto despised and rejected. The moral character and condition of this people cannot be better described than it is actually delineated in the description given by Paul of the heathen world in the first of Romans. The picture drawn by the inspired penman is not too dark for modern days, not too dark to be strictly applicable to this people. In no other country, probably, unless Burnah may be an exception, has Buddhism so much power, as in Siam, over the minds

and morals of the people, yet here its devotees are the victims of vice in all its forms, although to the senses it be one of the most harmless, most refined, and least revolting forms of idolatry. We have mentioned the above facts regarding the civil and moral condition of this people, not because strange and not to be expected in a heathen land, but to afford additional testimony to the falsity of the infidel assertion regarding the sufficiency of natural religion to promote the physical and moral well-being of man, and to show how urgently the heathen need the glorious gospel to save them, even from temporal wretchedness and ruin, in a country where prevails one of the mildest forms of idolatry, but which denies all worship to the one living and true God. We have mentioned these facts, especially desiring to elicit, in our behalf, and in the behalf of this dying people, your sympathies and your fervent prayers. We have learned, from long and painful experience, to repose less confidence than once we did in favourable appearances, such as calls for books, visits from the nobles, the priests, and the common people, and even in a disposition to converse about the gospel, as indicative of any serious sense of its important truths.

The work of the missionary, as you doubtless feel, is eminently a work of faith as well as a labour of love. Many years, in our imperfect, broken way, we have tried to preach the gospel in this dark land. Multitudes have heard it proclaimed by us in our feeble way, and vastly greater numbers, in every part of this city and kingdom, have had the opportunity of learning something regarding its essential truths, from christian tracts and portions of the word of God. But though we have evidence that some faint idea of our holy religion is possessed by great numbers in this kingdom, both among the Chinese and the Siamese, yet, in the general, it awakens no serious concern

as to their future well being. No small number of this people, during the last ten years, from being connected with us as teachers, as pupils, as labourers, and as hospital patients, have long and steadily been the recipients of our religious instructions; but even these, with very few exceptions, seem to be as indifferent to the gospel, as the most dark-minded of their countrymen. These painful facts call upon us to examine into the character of our example, our preaching, and our prayers, and deeply to humble ourselves before God, enquiring—why is it thus? The great enemy of souls seems now to sport with our feeble efforts for the rescue of this people from his cruel bondage, and by the king, his princes and nobles, the priests, and the humbler citizens, our efforts for the subversion of idolatry, and their conversion to Christ, are treated as unworthy of any serious regard. The name of Christ is treated with contempt. Brethren, will you not join with us in pleading with God that he will here vindicate the honour of his own great name, now reproached by this people, not in their destruction, but genuine conversion to himself. Feeble, indeed, we are, and feeble our efforts in his service. Did we not believe Jehovah, who now hides from us his face, to be yet on our side, we should utterly despair of ever making any serious impression on the kingdom of darkness in Siam. The cause is not ours, but God's; the battle is the Lord's; and though we may all sink into our graves ere the gospel shall here obtain any signal advantages over sin and satan, yet in his own appointed time he will subdue this kingdom to himself, as a part of Christ's promised inheritance. In patience, may we wait the day of his gracious coming."

Since the above was written, the mission has assumed a more promising aspect, some interesting particulars of which we shall take an early opportunity of laying before our readers.

ANNUAL REPORTS AND STATISTICS OF BAPTIST ASSOCIATIONS IN GREAT BRITAIN IN 1847.

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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.	Clear decrease.	Preaching Stations.	Sabbath scholars.	Teachers.
DENOMINATIONAL ASSOCIATIONS.													
Baptist Union of Great Britain and Ireland	1813	955	Norwich	June 29	Annual Report	955	5713	85148	2183	—	756	93435	11263
General Baptist New Connexion	1770	128	Nottingham.....	June 29	Duties and Responsibilities of the Deacon's Office	128	1028	18018	—	47	199	23564	3681
DISTRICT ASSOCIATIONS.													
Berks & West Middlesex	1826	17	Newbury, Berks	May 25	The Sins of the World the Grief of the Church	17	67	1412	32	—	31	1218	191
Bristol	1823	42	Shortwood, Gloucestershire	May 25	Scriptural rule with reference to Offences between Christians ..	40	341	6803	157	—	?	6165	990
Buckinghamshire	1811	21	Chenies	May 12	True Principles of Christian Union	21	61	1865	—	71	31	2000	318
Essex	1796	13	Rayleigh	May 18	Duty of Christian Churches towards each other	13	61	1441	9	—	29	1326	?
Glamorganshire	1832	56	Cardiff	June 16	Present State of the Baptists....	56	480	6447	76	—	26	5845	852
Gloucestershire	1843	23	Coleford	May 26	Diffusion of Divine Truth by the Press	23	87	2089	53	—	41	3094	328
Herts and South Beds	1835	10	Boxmoor, Herts	June 2		10	78	1147	17	—	?	1663	?
Kent and Sussex New	1845	15	St. Peter's, Isle of Thanet, Kent	June 8	The Christian Ministry	15	35	1274	11	—	?	1250	207
Lancashire & Cheshire	1837	39	Cloughfold, Lancashire....	May 26	Best means of reviving the Piety of our Churches	39	239	4367	135	—	68	10388	1211
London	1834	31	New Park-street	Jan. 20	Christian Zeal	30	422	5673	232	—	?	4040	?
Midland	1665	25	Walsall, Staffordshire	May 25	Consistent Dissent	19	288	?	129	—	?	?	?
Monmouthshire	1831	56	Sirhowy	May 25	On Christian Citizenship	44	202	?	184	—	?	?	?
Northern	1690	16	Shotley Bridge, Durham ..	May 24	(Reports from Churches)	16	43	1261	39	—	43	1650	239

Notts and Derby.....	1835	14	Collingham, Notts	May 26	Christn. Co-operation in Churches.	12	54	1288	—	114	?	2056	326
Suffolk and Norfolk ..	1771	9	Ipswich, Suffolk	June 1	(Reports from Churches)	9	32	996	35	—	25	667	?
Wales, South West....	?	105	Lampeter and Tabor	June 1	Devotedness to Religion	?	415	?	18	—	?	?	?
Yorkshire, West Riding	1837	46	Leeds	May 25	Duties of Christians to the Churches to which they sever- ally belong	46	190	5521	—	18	54	9763	2087

RESOLUTIONS.

Various resolutions, of a local character, were passed by the different associations, having respect to the welfare of the churches, and their immediate neighbourhoods; but, besides these, the following, of a more general bearing, were also passed:—

Church and State.—The unholy union of the Church with the State was most emphatically condemned in resolutions passed by the Essex, Gloucestershire, and West Riding Associations.

Anti-State-Church Association.—Approval of the principles and objects of the British Anti-State Church Association was expressed in resolutions by the Buckinghamshire, Essex, Glamorganshire, and Gloucestershire Associations.

Minutes of Council on Education.—Resolutions, expressing the alarm with which they view the recent Minutes of Council on Education, and their confirmed disapprobation of the late parliamentary grant for carrying them into effect, were passed by the Baptist Union, the General Baptist, Bristol, Glamorganshire, Gloucestershire, Lancashire and Cheshire, Midland, and West Riding Associations.

Advice to Electors.—The Bristol, Northern, and West Riding Associations recommended those members of their church who possess the elective franchise, not to vote for any candidate for a seat in parliament who is not prepared to vote against all grants from the public purse for religious or educational purposes.

Sympathy with the French baptists, under the persecutions for conscience sake, to which they are subjected, was expressed by the Buckinghamshire, Northern, and West Riding Associations.

Baptist Union.—The Northern Association recommended the Committee of the Baptist Union to publish in the Baptist Manual a form of trust deed, suitable for adoption by baptist churches, sufficiently comprehensive and definite to prevent the property of the denomination being alienated, &c.

Also, to show, in the Manual, the additions to our churches by baptism, as being essential to a record of our denominational increase.

MISCELLANEOUS.

Besides the particulars given above, the Glamorganshire Association reports its number of ministers to be 43, its assistant-ministers 84, and its sabbath-schools 74.

The Gloucestershire Association recommends members of churches to connect themselves with some christian provident society, not meeting at a public-house, as an especial means of promoting their temporal comfort.

The Lancashire and Cheshire Association reports its day and evening scholars to be 686.

The Northern Association report its number of sabbath schools to be 22.

N.B. There is some discrepancy in the number of Preaching Stations, the General Baptist Report not including the Chapels, of which there are 185.

Poetry.

IMITATION OF "DIES IRAE DIES ILLA," &c.

DAY above all days most noted !
 By the prophets long foretold ;
 When this earth to sin devoted,
 Wrapped in flames we shall behold.
 What will be the sinner's terror,
 When the Judge, the Lord Supreme,
 Comes to weigh each fault and error,
 By His strict impartial beam ?

Hark ! the trumpet loudly pealing
 Through the regions of the dead,
 All the sleeper's eyes unsealing,
 Calls them from their dreary bed.
 Death will shudder, nature tremble,
 When that summons we obey,
 And before that Judge assemble,
 Who doth all our hearts survey.

Then that book shall be unsealed,
 Wherein God's own hand hath writ,
 Records that shall be revealed
 Only from the judgment seat.
 Guilty, mute, abashed, dejected,
 Whither—whither shall I go ?
 By what patron's power protected,
 May I hope to scape from woe ?

Prince of Glory, King Eternal,
 Thou whose grace is full and free,
 Seated on thy throne supernal,
 Let thy mercy pity me.

Own me, Jesus, faithful Saviour,
 As one sheep among the lost,
 Whom thou didst in sovereign favour,
 Ransom at so vast a cost.

Hungry, weary, weeping, groaning,
 Thou didst traverse earth's dark vale ;
 By thy blood for sin atoning :—
 Can such painful labours fail ?
 See me at thy feet lamenting,
 Blushing, mourning, while I pray ;
 Of my heinous sins repenting—
 Jesus cleanse those sins away.

Thou who by full absolution,
 Didst the heart of Mary cheer !
 Who midst pangs of dissolution,
 Didst the contrite robber hear !
 Hear e'en me, O Lord, most holy !
 All unworthy though my prayer ;
 Have respect unto the lowly,
 Me, the chief of sinners spare.

Save me from the flames eternal,
 Into which thy foes are cast ;
 Save me from the pit infernal,
 Where thy justice blinds them fast.
 Me, from satan's party sever,
 With thy sheep assign my place,
 That in heaven, I may forever,
 See the beauty of thy face.

Abergavenny.

H. P.

"OUR HOUSE WHICH IS FROM HEAVEN."

2 Corinthians v. 1—4.

BOUND for our heavenly home,
 And always on the road,
 Pilgrims o'er earth's wide waste we roam,
 Having no fixed abode.
 In tents we dwell below,
 Daily compelled to moan,
 For oft the trembling fabrics show
 They soon must be o'erthrown.

But an Almighty hand
 A better house shall rear,
 Fitted for the celestial land,
 To shine eternal there.
 The Saviour shall descend,
 That Lord in whom we trust ;
 His sovereign voice the tombs shall rend,
 And raise our sleeping dust.

He can all things subdue,
 By power and skill divine ;
 He will our mouldered frames renew,
 Our scattered dust refine.
 Ransomed from death and hell,
 We shall his image bear,
 And ever in his presence dwell,
 Beneath his faithful care.

Oh may this hope inspire
 Our breasts with holy zeal ;
 Oh may it be our chief desire
 To do the Saviour's will.
 Then when the trump proclaims
 His coming from above,
 He will confess our humble names
 With condescending love.

Abergavenny.

H. P.

Reviews.

MEMOIR OF THE REV. T. S.
M'KEAN, M.A.,

Missionary at Tahiti, who was killed by a musket-shot during an engagement between the French and the natives, on the 30th June, 1844.

BY THE REV. J. A. MILLER,

With an Introduction

BY THE REV. A. TIDMAN.

London: Snow.

WHENEVER the future historian of the progress of christianity in the world proceeds to the islands of the Pacific, Tahiti will occupy a conspicuous place in his pages. For there the gospel, in the first half of the nineteenth century, it will be told, won one of its most glorious victories over the dark and cruel paganism which had held the inhabitants of that lovely island in bondage for ages. And great was the joy with which real christians, of every sect, hailed that distinguished event. God was glorified for the grace vouchsafed, and angels rejoiced over repenting and reclaimed sinners. The people themselves were peaceful as the unruffled waves of their own tranquil waters, happy under the maternal government of their queen, herself a professor of christianity, and improving in the knowledge of things temporal and spiritual, under the wise and pious instructions of their missionary teachers. In those happy days that island presented such a scene of natural and moral loveliness as might be sought for, but scarcely found, elsewhere on earth.

But other eyes were fixed on this lovely scene: the eyes of one who, from old time, has been "going to and fro in the earth," to mar all good. And he entered into the hearts of his willing servants, and sent them on an errand of mischief. As usual with them, when frustrated, they sought the aid of arms. And to whom did they apply? To France! far-famed, gallant France! And her ships of war were fitted out, and sent to compel the bible-loving natives to receive the trumperies of Rome in its place. Never was a greater outrage committed upon earth. And this was done under the direction of France's protestant premier. Shame on thee, Guizot! Verily, thy reward, for this foul deed, yet awaits thee!

And that historian must tell that one of the sad results of this disgraceful affair, though accidental, was the premature death of this excellent missionary, who fell in an engagement between the French and the natives, by a shot from a musket, on Lord's-day, January 30, 1844, whilst standing on the verandah before his own house with a brother missionary.

Mr. M'Kean was born in 1807. He was educated for the ministry at Glasgow, and, after serving the Independent church at Kirkwall, in the Orkneys, three years, was sent to Tahiti by the London Missionary Society, where he arrived in 1842.

The volume before us is divided into seven chapters—

• "Family history, Childhood, Religious Impressions, Secular Employment—Desire to become a Preacher of the Gospel, Disappointments, Ultimate Success—College Life, Preaching Engagements, Invitation to Kirkwall—Pastoral Life—Offer of service to the London Missionary Society, Resignation of the Pastoral Charge at Kirkwall, Voyage to Sydney—Arrival at Tahiti, Missionary Occupation—Brief Period of Labour, Remarks on the State of Tahiti, Letters from Directors of the London Missionary Society, Special Efforts, Increasing Trials, Death."

All who knew this estimable missionary, bear testimony to his high moral worth and ardent devotion. His friend and brother, Mr. Howe, who shared in his dangers, being on the verandah with him when he fell, says, in a letter to Mrs. M'Kean, "How mysterious are the ways of the God of providence! He has taken away the best man among us."

There is also much valuable information in this volume respecting the mission on this island, and the ruthless occupation of it by the French forces. Mr. Miller has performed his task well, and Mr. Tidman has prefixed an excellent introduction. This book should be in the hands of all the young disciples of the Saviour. And one thing we would not omit to mention—the profits of the sale of it will be devoted to the bereaved widow and her fatherless children.

BRIEF NOTICES.

CHRIST'S COMMISSION TO HIS DISCIPLES; OR, THE DUTY OF CHRISTIANS TO MAKE KNOWN THE GOSPEL TO THE WORLD, by William Pechey, A.M., published by *Houlston and Stoneman*, is a good discourse on a great subject. Mr. P. enters on the question of what preaching is, and in a most able and decisive manner proves that it is not to be confined, as conventional usage would now limit it—to proclamation from the pulpit only—but that it comprehends every effort put forth, whether by talking, or writing, or printing, for making known the message of divine mercy. There are also many other valuable hints and suggestions in the "Appendix on Preaching." Indeed, the whole pamphlet is highly calculated for extensive usefulness; and all who wish to understand the mind of Christ on this vital question, will do well to peruse and ponder its valuable pages.

THE ENGLISH CHILD'S INTRODUCTION TO GEOGRAPHY, by a MOTHER, published by *Green, Paternoster-row*, is about the size and price of Pinnock's Catechisms. The author, who has had considerable experience in tuition, has adopted a judicious plan in the selection and order of the subjects; and the mode of instruction is simple, facilitating attainment and recollection. Very well printed, in neat stiff covers, it is altogether a respectable little book, and

merits the patronage which we hope it will secure.

A VOICE FROM HEAVEN CONCERNING THE DEAD WHO DIE IN THE LORD, with some Account of the late Mrs. John Sands; by PHILIP CATER, published by *Macklehole, Glasgow*, and by *Jackson's*, and *Hamilton's, London*, is another pleasing and encouraging memorial of christian piety, and of the goodness of God to those who trust in him at all times.

REASONS FOR APPEALING TO THE MIDDLE CLASSES ON BEHALF OF THEIR UNENFRANCHISED BRETHREN; by a NORWICH OPERATIVE; *Houlston and Stoneman, London*; is a temperate, but, in our judgment, an unanswerable argument in favour of the right of every sane man, not disqualified by crime, to a voice in the election of the men who make laws affecting his liberty and his life. And it is a sign that this undoubted right must soon be recognised, when "an operative"—we prefer "working man"—can produce a pamphlet of such power as this, grounded on the principles of immutable christian truth.

NOTICE.—We have received intimation of various almanacks for 1848. One of these, from the character of the compiler, we have confidence in saying will merit the countenance of the nonconformist body. We refer to the "Protestant Dissenter's Almanack."

Baptist Church History.

RINGSTEAD, NORTHAMPTONSHIRE.

By the operation of the Act of Uniformity, in 1662, a Mr. Raymond was ejected from the living of this parish. There is reason to believe that he was a faithful minister of Jesus Christ, and that many godly persons were to be found in his congregation. For, immediately after his ejection, it is recorded, that a band of worshippers was to be seen, every sabbath morning, travelling from Ringstead, and places beyond, to Rowel, a distance of thirteen miles, to attend the ministry of Mr. Browning, who himself had been ejected from the living of Desborough, in this county. A considerable number of these became

members of the church at Rowel; and this connexion was maintained, and these journeys taken, for more than fifty years, under the ministry of Mr. Browning and his successor, Mr. Davies. During this period, however, the pure gospel was brought back to Ringstead; and was preached, with more or less regularity, for the last twenty years of it.

The dissenting church in Ringstead was formed on the 14th of July, 1714, and consisted of forty-three persons, all having withdrawn from the church at Rowel. It is highly probable that the church at Rowel, at that time, was of a mixed communion. Since then it has

become Independent, and the Ringstead church entirely baptist.

Mr. Thomas Curtis was the first pastor of the newly formed church, and his labours were continued sixteen years. Dying in 1730, he was succeeded by Mr. Hall, who had been pastor over the church at Higham Ferrars, where Dr. Gill first preached. Mr. Hall died in 1750, having sustained the pastoral office twenty-four years.

The third pastor, Mr. Tweltree, was raised up out of the church, and presided over it forty-three years, from 1754 to 1797, when he died at his post.

The fourth pastor was Mr. Grindon, who had been twenty-eight years pastor at Sharnbrook, Bedfordshire. His ministry commenced in 1798, and after continuing sixteen years, terminated, with his life, in 1814.

The fifth pastor was Mr. J. A. Jones, from Beccles, now of London. He came to Ringstead in April, 1821, and removed thence in January, 1825.

The sixth pastor was Mr. Abington, from London. He came down in 1830,

and after labouring twelve years, died in April, 1842. He was a man of superior mind, spotless character, and faithful in the ministry.

The seventh pastor is Mr. Kitchen, from Spalding, Lincolnshire. His probation commenced in August, 1845; his pastorate in April, 1846. It had not pleased God to cause any additions to be made to the church by baptism for nearly ten years; but recently he has graciously answered the prayers of his people. Seed sown in years gone by has sprung up, and the Lord hath also given testimony to the word of his grace as now preached. An encouraging number of believers have been baptized by the present pastor; and others, it is hoped, are enquiring the way to Zion, with their faces thitherward. To God be all the glory! Special services were held on the 19th May, for the purpose of liquidating the debt. The Rev. W. B. Bowes, of Blandford-street, London, preached, and upwards of £40 were contributed. Arrangements are in progress for rebuilding the meeting-house. J. W.

Christian Experience.

AN IRISH MISSIONARY.

I NEVER look back upon my past history without feeling that there is a God of providence as well as a God of grace. This is a delightful thought. It enables us to feel happy every where, and encourages us to go on in the path of duty. If we look only on this lower world, we may be ready to despond when we see the disorder and confusion that prevails around us; but when we look up all is well—God is on his throne: he lives, yea he reigns, working all things according to the good pleasure of his will. The very hairs of our head are numbered.

I was born in the year 1805. My parents were both members of the baptist church, Bugbrook, Northamptonshire; but there was no other baptist or dissenter in their family connections on either side. They were poor, my father being a day labourer. He was a man of sound piety, strict integrity, prudence, and industry. My mother was

the same. She took in a little dress-making. Often has she sat up till midnight mending our shirts, coats, stockings, &c.; and I frequently sat up reading an old edition of Bunyan's Pilgrim, his Holy War, Whitefield's Sermons, &c., till I had some of these books nearly by heart.

I went to school so as to learn to read and write, but nothing more, except a little arithmetic. So did my brother and three sisters. My father thatched a good deal, cut hedges, broke stones on the road, &c., and at a very early period I was accustomed to go with him. He was a very early riser, and in summer we have often been at work by four o'clock in the morning. He often worked by the job—so much for doing a certain quantity of work. We often returned home early, as early as three or four in the afternoon. He used to say, "Ten hours, or twelve at most, is sufficient to work, and I like to work in the morning."

He possessed two little cottages, with gardens, and he generally occupied himself in the garden when he returned home in the evening. Sometimes I could not see a weed in it.

I was fond of reading, but had no one to guide me in the choice of books. I bought a few, but was often disappointed by the title. I was regular at the Sunday school, and often got forty, sixty, and sometimes a hundred verses in a week by heart, to gain a premium ticket, value one halfpenny. After a time I was superintendent, and remained so till I went to London. At 16 years of age, I left home, and hired out as a servant; but I did not much like it, and went home again at the end of the year. After a while, I had saved a few pounds, and then I went to Nottingham, bought a parcel of prints, calico, tape, &c., took out a license, and started as a hawker, with my pack on my back. I was now in a new world, and so far as money was concerned, I did pretty well. I kept a few things at home, which my mother sold during my absence. I even worked my way up to London, and bought a parcel ounce of about £40. But after all, I did not like it; I was miserable in having to stop at public-houses at night. I left off, gradually sold my stock at home, and went to work again. After various adventures, I resolved to go to London, and to London I went.

I was still an unbeliever, and had never thought much about religion. I had seen piety at home, but my heart being carnal, I did not like it. Sometimes I argued at home, and with other friends, when reproved, about election, and now I know that my arguments were very wicked. Impressions had been made upon my mind, when about eight years of age, and were deepened by the pious admonitions of my dear mother, from whose presence I was often obliged to flee, lest she should see how I felt, though I persevered in sin. My sole object in going to London was to get away from religion, faithful parents, and an accusing conscience. I was able to leave all behind me but my guilty conscience; that followed me, and followed me continually.

On December 28th, 1827, being about twenty-two years of age, I started for London with a small parcel of clothing under my arm, and about £5 in my pocket. I went part of the way by the

canal, and so arrived at Paddington one evening towards eight o'clock, having spent about 2s. 6d. on my journey. I worked my way up Oxford-street, down Regent-street, into a back lane to a public-house, where I had been recommended to a man who had some friends in Bugbrook. I did not get there very early, as I was so much taken up with the shops, and looking in at the windows, as I passed along. Though unconvinced, I trembled when I saw the wickedness in this beer-shop where I stopped. I wished to return, but was determined to stop. But my mind was dreadful on the sabbath. No family prayer, no Sunday school, no bible reading, no father, and no home. I thought London a perfect Sodom, and was afraid lest it would be swallowed up. When leaving home, my father's parting request was, "John, keep holy the sabbath day, go to a place of worship, and, if possible, a baptist place." I promised I would, and was faithful to my word. I wrote home, telling them where I stopped, and by return of coach I received a small parcel, containing a bible, from my father, saying "I should greatly need it in London." In four weeks I got a situation as porter, for £15 per year, in Cheapside, and left this den of iniquity. The establishment was large—about sixty young men, and several porters. Here a new difficulty arose; I had to work on Sunday; this made me miserable. In a few weeks, I said to the foreman, "I can do no work on the sabbath." "Then you must go," he replied. "Well, if so," I said, "remember it is for refusing to work on the sabbath; I will be faithful to my masters six days, but the seventh I must give to God." He paused, and said, "I will enquire of my employers to-morrow." I never heard anything more about it; I had my sabbaths, and remained there seven years, till I left for Ireland.

After rambling for a few weeks to hear Rowland Hill, Dr. Rippon, Mann of Mazepond, and a few others, by a remarkable providence I settled down in Eagle-street. After a while, Mr. Ivimey said one sabbath, "call and see me some night, my young friend." I went, and spent the evening, but was disappointed, for he was dull, low spirited, and heavy. On leaving, he said, laying his hand on my shoulder, "You will soon preach; make it matter of prayer." At

this time I was not baptized, but had occasionally engaged in prayer. On Christmas day, 1829, I was baptized. I now had plenty of work in visiting with tracts, and teaching in the Sunday school. May 25, 1831, I preached before the church, and again in June. In August, at a church meeting, it was proposed that I should go to the West Indies, if the committee accepted of me. This was prevented by what happened among the slaves in Jamaica. Dec. 12, 1832, I preached at Eagle-street, before the Irish committee; and again, shortly after, at Mr. Pritchard's place. Jan. 10, 1833, I left my situation in Cheapside. Feb. 7, I was ordained, so they said, however, at Keppel-street, for Ireland, and reached this country, March 1, 1833, where I have been mercifully preserved ever since.

While at my situation in Cheapside, I worked hard, and often late. I slept in the warehouse, and often did I go down into an old cellar, and preach to the bales of silk, stockings, shawls, &c., till nearly midnight, when alone. I felt a desire for reading, but could not command much time. I asked Mr. Ivimey what books I should get, and he recommended Fuller, Booth, Owen, &c. I also got Cruden and Henry, and tried to get on as well as I could. You now might see me start away from the warehouse with my knot, and 2 cwt. or 2½ cwt. of goods on my back, for the West End, where I had to deliver them. When tired, I would rest on a pitching block, sit a while on my knot, and pull out my grammar from my pocket, Mason on Self Knowledge, Watt's Logic, or some little work on divinity, as the case might be. My masters were kind, and I gradually got up a little in the establishment, so that the last year or two I seldom went out with goods, and I had rather more time for reading. They were unwilling that I should leave, but I told them my object and my prospects. They gave me a few sovereigns as a present; but they being unbelievers, could not sympathise with me in my work, and so we parted. During the first year or two, I had to endure some little scoffing and laughing from my fellow servants, but God enabled me to remain firm, and afterwards they all treated me respectfully.

I reached Ireland March 1, 1833; went to Ballina, and remained with Mr. Allen one year. During this period, I

managed to read my Greek testament, and part of Homer. Latin I never felt much desire for, and have done little at it. I generally read one chapter in my Greek testament every day. But my life has been so active here, that I have not done much in this way. I thought that I could do more good by itinerating about, and preaching to others, than by spending too much of my time in study at home. I have always been gathering a few books, and now have more than one thousand volumes; among which are Fuller, Hall, Hume, Edwards, Henry, Doddridge, Jones, Foster, Lawrence, Haldane, Kitto, Carson, Jay, James, Newton, Bunyan, Milner, Shuckford, &c., with the last edition of the Britannica Encyclopædia, and various others.

I have been enabled to preach in most of the counties in Ireland, as I have been on several missionary tours on behalf of our Irish and Foreign missions. I have written nearly forty tracts and handbills, and, with a few grants from yourself and others, have circulated more than 100,000. But yet, when I look back, I feel that I have been an unprofitable servant. I want more piety;—then I think that I should be more active and prosperous. I need more learning, but holiness is indispensable. Eminent piety is the principal thing. We all want more faith in God. I wish I could look away from the creature, and look more to Jesus, for all things are possible to him that believeth.

I have had an iron constitution, and generally enjoy good health, but I have not felt quite so well lately. I am not what I was in 1834, in point of strength. At that time I could walk twelve, fifteen, or twenty Irish miles a day, and preach three times; and sometimes have done so. I could not do it now. Yet I have no reason to complain, and, by the blessing of God, I hope to get through some considerable work yet. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one *we* are the savour of death unto death; and to the other the savour of life unto life: and who is sufficient for these things?"

Characteristic Sketches.

CHURCH RATES.

[We hesitated, on perusing the following singular production, which we found in the columns of the *Patriot*, as to the propriety of giving it a place in our pages, as we have always entertained serious objections to parodies on the Holy Scriptures. There is, however, something so monstrously unjust in the church-rate system—so directly opposed to christian principle, and so detrimental to the interests and progress of real religion—that in order to expose its folly and wickedness we do not wonder at the appearance of this production. Many a time have we, and others, at church rate contests, indulged in reflections of this character. By such strong contrasts the deformity of the system is more fully exhibited.]

SIR,—The following curious fragment has been put forth in this city, much to the indignation of high-churchmen, who assert, notwithstanding the declaration of the title, that it is a profane parody of scripture made by a dissenter. I will only remark that it is somewhat strange that these persons should so earnestly contend for the lawfulness of *doing* what they think it wicked to *express* in the style of the apostolic historian.

Hereford. A NONCONFORMIST.

"The History of the Raising of a Church Rate at Corinth by the Apostle Paul:

Supposed to be a continuation of the eighteenth chapter of the Acts of the Apostles, recently discovered in an ancient manuscript of the New Testament, in the library of Hereford Cathedral; and translated out of the original Greek by one of the canons, for the edification of conscientious members of the Church of England, and the conviction of schismatical Dissenters.

"Verse 29. Now it came to pass, while Paul tarried at Corinth, that he made a rate of twopence in the pound upon the Jews, and upon the Gentiles, and upon the Church of God: And the rate was upon this wise:

30. When the brethren came together on the first day of the week, Stephanas, which was the first-fruits of Achaia, being churchwarden that same year, moved that a rate should be made of twopence in the pound for the mitre of Paul, and for his apron, and for the wine, and for the bell-ringers, and for the organist, and for the

painted window, and for the beadle, and for the grave digger, and for the clerk.

31. So a brother, whose name was Aristarchus, seconded the motion.

32. And Paul, the Lord Bishop of Achaia, sat in the chair, in his rochet, and the very reverend Gaius, dean of Corinth, sat at his right hand.

33. And a man, whose name was Albinus, rose up straightway in the midst, and said, that he was ashamed that the saints should not pay for their own religion, but that they should lay a burden on the Jews and on the Gentiles that believed not, making the truth to become utterly an abomination unto them.

34. But the brethren lifted up their voices in the vestry with one accord, and cried mightily for about the space of half an hour, Turn him out! and they threw dust in the air, and made no small stir, stamping with their feet, and hissing; insomuch that Albinus was put to shame, and held his peace.

35. And Paul the apostle took the vote, and the brethren lifted up their hands, and they made a rate and a decree that the saints, and the beathen, and the Jews, should offer willingly of their substance twopence in the pound, and that who-soever would not pay, should be delivered unto the keeper of the prison, and that his goods should be sold until he had paid all that was due.

36. And the churchwardens departed, and they gathered up the money of them that believed, and put it into a bag; and afterwards they went to the Gentiles, and to the Jews which believed not.

37. And they came to the house of one Silvanus, and he was a Hebrew of the Hebrews, and a ruler of the synagogue, and gave alms unto the people: but he knew not the gospel, neither consorted he with the church which was at Corinth.

38. And when the churchwardens demanded of him his rate, behold he refused to pay, for he said in his heart, Lo! are not all these Nazarenes? and I believe not their words.

39. So the brethren departed from the habitation of the chief ruler of the synagogue, and hasted unto the assembly of the saints; and they rehearsed, before the apostle and the elders, both the stubbornness of Silvanus, and of the idolatrous Greeks.

40. Then Paul rose up, and they which were with him, and rent his garments, and cried with an exceeding loud voice 'Anthem!' and a young priest, whose name was Tertullianus, did in like manner, and his countenance fell.

41. And Paul spake, and said unto the churchwardens and unto the headle, Go quickly unto the street which is called Straight, unto the house of the ruler of the Jews, nigh unto the gate of the city, with staves in your hands, and carry away suddenly his table, and his bed, and his silver jug, and his spoon and the spoon of his wife, and whatsoever he hath, and bring them into the market-place, and sell them unto all that pass by, until the rate shall be paid.

42. And if he will shut up the door of his house, behold, ye shall break into it; and if he hold fast to his table, or his bed, or his jug, or his spoon, or anything which is his, ye shall smite him with your truncheon very grievously, and carry him away to the dungeon, and give him the bread of affliction, and the water of affliction, for six months until he repent.

43. So the churchwardens went their way, and they took with them a brother whose name was Phlegon, which was the headle of the church; and he was arrayed in scarlet apparel for glory and for beauty, and he had a cocked hat upon his head, and a staff like unto a weaver's beam in his hand.

44. And they came unto the house of the ruler of the synagogue, and he looked forth from his window, and commanded the damsel to make fast the door against the Nazarenes.

45. Now the brother whose name was Phlegon was a very fat man: and he ran unto the door in the greatness of his strength, and smote it with his side till it opened, and they entered in.

46. And the churchwardens said unto Silvanus that they were sorry exceedingly, but that such was the law, that the Apostolic Church must needs be supported by the goods of them that believed not, and moreover that the Jews and the idolators might come unto the church if they chose.

47. So Phlegon looked up to heaven, and seized upon the table, and upon the jug of the ruler, as Paul had commanded, upon his silver spoon also, and upon the spoon of his wife, which he had given her.

48. And Silvanus held fast with his hand upon the table. Then Phlegon sighed, and took him by the beard, and

smote him upon the head, so that he fell upon the earth: And his wife and his little daughter lifted up their voices and wept.

49. Then the churchwardens and the headle took the bed, and the table, and the jug, and the spoons of Silvanus, and they departed unto the market-place, mourning over his unbelief, and sold them unto them which passed by, and payment was made.

50. Then they returned, and told Paul, and Gaius the dean, and Peter, and Nicholas, and Martin, and Sanctus, and Tertullianus, the priests; and they rejoiced greatly, and all the saints which were with them, at that which was done.

51. And great fear came upon the slaves, and upon the heathen, and upon the Jews, and they paid the rate of twopence in the pound, and all men glorified the power of the Church and of the Apostles.

52. And Paul gave a parish with light duty, and a living in Macedonia, unto the sons of the churchwardens; and they gave unto Phlegon, the headle, soup for the comfort of his body, and blankets, and an allotment at Christmas, for the zeal which he showed.

Note by the Translator.

Members of the Church of England will undoubtedly receive with due thankfulness and joy the above long lost and unexpected proof of the lawfulness and apostolic character of all parts of the established religion. The sixth Article of our Church justly declares that 'whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith;' and therefore the preceding fragment will certainly be welcomed by all lovers of the Church, as an additional argument for enforcing payment of church-rates on sectaries and dissenters. We may venture to express the hope, that henceforth no false delicacy will prevent the pious clergymen of this city and diocese from convincing the nonconformists that it is the intention of the hierarchy, as descendants of the apostles, to maintain the pure and matchless Church by law established, in its just and rightful supremacy. The recent decision of the learned Baron Parke on the Oxford Circuit may perhaps teach ignorant dissenters a lesson, and it is much to be wished that, instead of six months, the man there condemned had been imprisoned for sixty."

The Spiritual Cabinet.

FOUR IMPOSSIBLE THINGS.—1. *To escape trouble by running away from duty.* Jonah once made the experiment. But he soon found himself where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned to you by God's providence exposes you. Go at God's bidding, as did Moses, and do the work laid upon you. His grace will be sufficient for you, as it was for him, and the end will be peace, honour, and eternal glory. 2. *To become a christian of strength and maturity, without undergoing severe trials.* What fire is to gold, that is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre. Therefore, do not timidly shrink from the troubles which God's providence brings upon you, but count it all joy to overcome them, "knowing this, that the trying of your faith worketh patience." 3. *To form an independent character without being thrown on your own resources.* The oak, in the middle of the forest, surrounded on every side by trees that shelter and shade it, runs up tall and sickly. Cut away its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beat upon by the tempest, becomes its own protector. "As high and wide as it sends its boughs aloft, so deep and so wide does it strike its roots below." So the man who is compelled to rely on his own resources forms an independence of character to which he could not have otherwise attained. Therefore, never purpose to be zealous and devoted christians, only when others are so, but let your faith, and love, and zeal shine clear and steady, in the dark days of general declension. 4. *To be a growing man, when you look to your post for influence, instead of bringing influence to your post.* Therefore, prefer to climb up hill with difficulty, than to roll down hill with inglorious ease.

POWER OF TRUTH.—That power which supplies evidence—that power, which, at the moment when a man, advancing upon the ocean of thought, begins to lose his footing, and feels himself overwhelmed by the waves, lifts him up, sustains him, and enables him

to swim through the foam of doubt to the pure and tranquil haven of certainty, is faith. It is by faith, according to the apostle (Heb. xi. 1,) that what we hope for is brought nigh, and what we see not is made visible. It is faith which supplies the place of sight, the testimony of the senses, personal experience, and mathematical evidence. VINET.

MINISTRY OF ANGELS.—O Lord, if yet thou shouldest leave me in my own hands, where were I? How easily should I be robbed of thee by every temptation! How should I be made the scorn and insult of men and devils! It is in thy wonderful mercy that thou hast given thine angels charge over me; those angels, great in power, and glorious in majesty, are my sure, though invisible guard. O blessed Jesus, what an honour, what a safety is this; that those heavenly spirits who attend thy throne should be my champions! Those that ministered to thee after thy temptation are ready to assist and relieve me in mine; they can neither neglect their charge, because they are perfectly holy, nor fail of their victory, because they are, under thee, most powerful.

BISHOP HALL.

THE EFFECTUAL APPLICATION OF CHRIST.—He that enquires what is the just value and worth of Christ, asks a question which puts all the men on earth, and all the angels in heaven, to an everlasting nonplus; the highest attainment is to know that, for his love passeth knowledge—Eph. iii. 19. But how excellent, soever, Christ is in himself, what treasures of righteousness lie in his blood, and whatever joy, peace, and ravishing comforts spring from his incarnation, humiliation, and exaltation, they all give distinct benefits and comforts in the way of effectual application. Never was any wound healed by a prepared but unapplied plaister; never any heart comforted by the richest cordial compounded, but not received; nor from the beginning of the world was it ever known that a poor, deceived, miserable, polluted, condemned, sinner was actually delivered out of that woful state, until of God, Christ "was made unto him wisdom and righteousness, sanctification and redemption."

FLAVEL.

Narratives and Anecdotes.

MELANCTHON AND HIS CHILDREN.—The habits of studious men have sometimes been represented as tending to disqualify them for the familiar intercourse of domestic or social life. It is often long before the clouds which profound study gathers over the mind can be entirely chased away even by the cheering influence of conviviality. At the same time, a great man never appears greater than in descending from the high station where public opinion or extraordinary genius has enthroned him, to an approachable familiarity. It is then his friends will no longer censure his abstractions, nor his affectionate family deprecate his fame. Melancthon may be appealed to as a pleasing illustration of this remark. Neither his attachment to literature, nor his multifarious engagements in public, seduced him from the cultivation of domestic feelings and the discharge of parental duties. His wife and children, ever dear to his heart, were not forgotten amidst the deepest abstractions of study, or the greatest perplexity of engagement. A Frenchman, one day, found him holding a book in one hand and rocking his child's cradle with the other. Upon his manifesting considerable surprise, Melancthon took occasion from the incident to converse with his visitor on the duties of parents, and on the regard of heaven for little children, in such a pious and affectionate manner, that his astonishment was quickly transformed into admiration. The fondness he cherished for his own family extended to children in general. He possessed, in a very eminent degree, the rare art of making himself a captivating and instructive companion to them. He descended with the most happy ease to their level, promoted by his jocularity their little pleasures, and engaged with all his heart in their games and festivities.

ROMISH IMPOSITIONS.—We believe that by 'priestly imposition and monkish fanaticisms,' dogmas have not only been modified, but made—actually invented, for their own selfish purposes. We do not think any one at all conversant with 'the depths of satan,' disclosed in priestly and monkish history, will pronounce this an unduly severe verdict. We are verily persuaded, that priestcraft and monkery did set themselves to make experiments

on human credulity; trying how far it would go; succeeding even to their own amazement; getting bolder by success; enlarging the masses of absurdity, in proportion as they found, and were delighted to find, the width and the elastic expansibility of its gullet; smiling in their sleeve all the while, as they saw how easily larger and larger went down; adding, at every successive prosperous attempt, to their own money-making power, and to the extent and absoluteness of their ambitious and enslaving domination. No doubt, in conducting such experiments, they watched every symptom indicative of the tendencies of the public mind, with a view to determine the particular department of doctrine or of worship in which, at the time, an experiment was likely to prove most successful; putting out feelers in different directions, and, with a cunning that seldom mistook its aim, following out their schemes of gulling and delusion, with all assumed sanctimonious gravity in their dealings with the people, but with many a wink, and shrug, and knowing smile, and chuckling laugh, among themselves. The facts of history, perhaps, do not admit of our regarding *transubstantiation*,—that *ne plus ultra* of human gullibility—as having been purely such an invention; seeing there are approaches to be found to the doctrine of the real presence, as founded in the literal interpretation of the Lord's words, 'This is my body,' among the fathers of an earlier age; yet nothing could be more appropriate to the purposes of priestly and monkish craft, than the existence of such approaches. To that craft the minutest hint was enough to work upon. Let but the idea suggest itself, and nothing was wanting, either in the resources of its own inventive ingenuity, or in the imbecility of the minds on which it had to practise, to enable it, by degrees, to reach that '*ultima Thule*' in the traffic of religious imposture.

Eclectic Review.

BUYING INDULGENCES.—"The Rev. Dr. James has a passage shewing how much an individual, by a little bodily labour, can do before breakfast to gain remission of his sins; and from acquaintance with the places mentioned, we can affirm the feasibility of the plan. 'At

sunrise he might kiss the cross of the Coliseum, and obtain two hundred days' indulgence in a moment. He might hurry to the church of St. Pudens and St. Pudentiana, and during a half-hour's mass secure to himself three thousand years' indulgence and the remission of the third part of his sins. Returning by way of Acra Coeli, he can recite the litanies of the most blessed virgin at the altar of her, who by papal authority is called, 'The Refuge of sinners,' and he has two hundred days more of indulgence, which he may either keep himself or kindly give to one of his dead friends. If he has three pauls (thirty cents) in his pocket, he may exercise his charity towards that friend still further, by having a mass said expressly for his soul by

one of the monks, or any other priest, and thus deliver it at once from the torments of purgatory. Crossing thence to Mamertine prison, he may gain twelve hundred years' indulgence, or on a Sunday or festival morning, two thousand four hundred years, and the remission of another third part of his sins. Here, also, if he has another thirty cents to spare, he can pay for another mass, and liberate another friend from purgatory. Thus he may, before breakfast, every day of his life, obtain for himself at least more than four thousand three hundred years' indulgence, and the remission of two-thirds of his sins, with only a little bodily labour; and for the expense of 60 cents he can liberate two souls out of purgatory.—*Kip's Christmas Holidays at Rome.*

The Three Great Curses, SLAVERY, WAR, INTEMPERANCE.

Slavery.

PROTEST AGAINST SLAVERY BY BAPTIST MINISTERS IN MAINE.—The undersigned baptists in the State of Maine, deeply impressed with the evils of slavery, as it exists in these United States, do hereby declare their belief, that liberty is the natural right of every human being—that it has its origin in the divine constitution, which declares that "God has made of one blood, all nations of men"—in perfect harmony with which the Declaration of our Independence asserts, that "all men are created equal, and are endowed by their Creator, with certain inalienable rights, among which are, life, liberty, and the pursuit of happiness." With these views, maintained by nearly every civilized nation, we feel it to be a sacred duty which we owe to our own consciences, and much more to nearly three millions of oppressed and chattelized human beings, in a country boasting of its independence, its freedom and equal rights, solemnly to declare that slavery is a palpable violation of those rights, and is founded in high handed injustice, oppression and wickedness. Above all, we protest against the system and practice of slavery, as unavoidably depriving the most of the enslaved of the knowledge of the word of God, thereby erecting the highest barrier which can be raised against their salvation. This solemn declaration

and protest, we do, as christian ministers, put forth in the name of our common humanity, and entreat and beseech all persons who are implicated in this sin against God, and especially all who bear the sacred office of the christian ministry, earnestly to pray for its extinction, and to take wise and speedy measures to save the country from this crying sin, and the judgment to which it exposes the whole nation.

War.

FALSE GLORY.—The following passage occurs in the tract, "A Voice from the Millions. Reasons for appealing to the middle classes on behalf of their unfranchised brethren. By a Norwich Operative."—"There is a very prevalent conviction that a standing army exercises an injurious influence upon a community. It must not be forgotten, that in this country, its ranks are filled from the working classes. The Duke of Wellington has complained of the antipathy of middle-class parents to their sons adopting the military profession, and of the necessity for the Government to look to the lower orders for the protection which it required. Hence, it is evident, we have laboured under a considerable disadvantage. Would we had imitated you in being wiser than the government in this matter; but the glowing eulogiums which we have

heard heaped upon 'gallant charges'—'splendid broadsides'—'decisive volleys'—and 'nobly cutting up the enemy,' have allured some of us to seek initiation in the *science* of man-killing. Many of those who have professed to proclaim the message of the 'Prince of Peace,' have prostituted their holy calling to an opposite purpose. Their consecration of military standards, coupled with the glory they have attached to the profession of shedding blood, has led many to imagine—like the followers of Mahomet—that he who dies on the field of battle, is certain of an inheritance in the region of bliss; and often have the relatives of those who have fallen, been deceived with this monstrous assurance; whilst their sighs have been unheard amid the clamour attending 'brilliant illuminations,' the 'crackling of bonfires,' and the echoes of 'volleys,' and 'feu de jois.'"

Intemperance.

CLOSING PUBLIC HOUSES ON THE SABBATH.—Since the introduction of the Metropolitan Improvement Act, there has been a *decrease of nearly fifty per cent.* (or one-half) in the convictions for drunkenness occurring on the sabbath, and also a decrease of *more than sixty per cent.* in the total number of convictions.

In Liverpool, from the 1st September, 1841, to the 31st of August, 1842, the cases of drunkenness on the sabbath were *more than 29 per cent.* of the whole number taken into custody for that

offence; whilst in the two years which follow, when public-houses were closed *half the Sunday, not twenty-two per cent.* of the whole number of cases occurred on the sabbath. Certainly, this is satisfactory evidence of the beneficial results which would follow the entire prohibition of the "Sunday Traffic."

Our space being limited, we can add little more than the testimony of individuals whose position in society has afforded them an opportunity to observe the working of the measure to which reference has been made; the first is from the stipendiary magistrate at Liverpool. He says, "I can safely assure you, that no benefit has been conferred on the town of Liverpool, so fraught with advantage of all kinds, at all equal to that which has resulted from the closing of public-houses on Saturday at twelve o'clock, until Sunday at one o'clock. We now have order and sobriety in districts which were formerly, during the night and Sunday morning, scenes of the wildest uproar and drunkenness."—The Mayor of the same town writes, "It is not in my power to furnish you with any returns similar to those you have received from the Metropolitan Police Commissioners, but I can bear ample testimony to the benefit Liverpool has derived from the clause in our improvement act enforcing the closing of public-houses from twelve o'clock on Saturday night until one o'clock on Sunday. I wish you all success in your endeavours to obtain a similar regulation for the whole country."

Correspondence.

A LETTER TO THE REV. JACOB LEY, VICAR OF SAINT MARY MAGDALEN, OXFORD.

SIR,—Facts which have lately been communicated to me, render it my clear duty publicly to address you, and thus to appeal to the piety and intelligence of my fellow-citizens in a matter which involves the most sacred rights and solemn obligations. The facts I shall state plainly, and without either exaggeration or angry feeling.

Having, by some means, obtained knowledge of the fact, that a young man, under serious convictions of the necessity

of leading a religious life, was about to join the baptized church in this city, of which I am a member, you sent for him to your rooms in Christ Church, and, in the presence of a third person, sought to intimidate him by terrible denunciations, as from an infallible chair; and you were not even deterred from assuming the divine prerogative, denouncing the proposed public profession of faith and baptism of the young man as something approaching to blasphemy, conveying to his mind the impression that you considered it to be the unpardonable sin against the Holy Ghost! In this re-

sembling, as I apprehend, the foretold enemy of Christ and his church "who opposeth and exalteth himself above all that is called God, or is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."*

I do not wish to reproach you for having thus profanely entered the sacred temple of the human conscience, and sought to violate it; I would merely indicate the awfulness of the position you have assumed, when seeking to invade that personal liberty and freedom of conscience and of choice which are essential elements in every religious act, and without which there can be no religion at all. And, though my feelings and principles, as an Englishman and as a christian, are outraged when an attempt is made, by a fallible fellow man, to constitute himself an Inquisitor, and to make his house a branch of the Holy Office of the Inquisition; yet even such monstrous errors and manifestations of an unholy love of power, rather excite my grief than my anger. While such pretensions and such actions make one wonder and almost tremble, I must confess that the sense of the exceeding inconsistency and self-condemning character of your conduct in this case excites my special wonder.

If a Wesleyan preacher or an Independent pastor, had sent for the young man, and sought to convince him that baptism was not obligatory; that the baptized churches made too much of the rite; that he had received "incipient grace," when sprinkled in his infancy; if such persons had told him that infants had always been sprinkled, and that such sprinkling was baptism, then my course would have been plain. I would have lent or given to such the useful *Manual of Christian Antiquities*, prepared by Mr. Riddle, of this University, and he would have shown them that sprinkling is "a modern practice," and that the word "baptize," in our English version of holy scripture, "according to its etymology, denotes immersion under water, and is used thirty times in this signification in the new testament."† I could also have referred such to the first uninspired writer, Tertullian, who mentions the baptism of children, and have shown that, not only was baptism by immersion,

but that this early writer dissuaded from the baptism of children; who, he said, ought to be instructed in the religion of Christ before they enter upon the profession of it by baptism. And in the conclusion of his book, when recommending Easter and Whitsuntide as the most appropriate seasons for the administration of baptism, Tertullian adds, that every day is the Lord's, and no time in itself unfit, provided that the candidates have been properly prepared by prayer, fasting, and confession of sin. I might also have indicated to such objectors, that the terms children and infants did not then, as now, mean mere babes; for we are told by Victor, "there were in the African church at Carthage, when Eugenius was bishop, a great many little infants, readers, who rejoiced in the Lord, and suffered persecution with the rest of their brethren." And I might further have shown such the probable, if not certain, cause of the rise of early baptisms among the ferocious Africans, the best of whom were semi-pagans, and amongst whom scriptural christianity expired almost at its birth—strangled by unnatural fathers.

Or, if an avowed Roman Catholic priest had taken upon himself to do as you have done in this case, in him it would have been intelligible and consistent; and the question between us would have been the nature and extent of Divine Revelation. Against the old blasphemous assumption, that Popes, and those synagogues of satan, the General Councils, were gods on earth, I should have taken my stand on the Sixth Article of the Established Church, and have said, "let God be true, and every man a liar." Or if the new semi-infidel Popish theory, embodied in Moehler's *Symbolism*, Tract 85, and Mr. Newman's last Essay, were presented, I would deal with them as I would with avowed infidelity.

But to you, Sir, I know not what to say, when I contemplate you as dissuading from baptism, and a public profession of the christian faith in that act. I may not presume that you are ignorant either of the Greek language or of ecclesiastical history, and so excuse you. Nor can I forget that you are a minister of the Church of England, and I will not assume that, like your predecessors in the parish, you hold all Roman doctrine; and yet this hypothesis is forced upon

* 2 Thess. ii. 4.

† Riddle's *Christian Antiquities*, Book iv. ch. 2.

me; for, though the Church of Rome has dared authoritatively to reject the ancient mode of baptism, the Church of England is still baptist. By what authority you have altered a law of Christ, by what dispensing power you have habitually violated the Rubric of your own Church in this solemn ordinance, I have never, upon the most anxious enquiry, been able to learn. To your own master you must stand or fall in this matter: I judge you not. But, Sir, is it not passing strange that, while you thus reject the apostles' doctrine, and depart from their fellowship, you should forget the solemn warning to those who break divine precepts and teach others to do the same!*

Can you have forgotten what is said of those who make little ones to offend?† Do you not remember what is said of the proselyter and the proselyted?‡ I pray you consider of these questions for your soul's safety, and the Lord give you understanding in all things.

I have referred to the Sixth Article, to which you have given your solemn assent, and by which you are bound in obligations of awful solemnity—in it you have declared that “Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.” And I may further remind you that in the Thirty-nine Articles there are nineteen other distinct references to holy scripture as the rule of faith. Now, Sir, I seriously demand of you, that as an honest man, and avoiding all shifts and non-natural interpretations, and avoiding the dangerous and foolish expedient of seeking to build a positive law and found a christian institute upon surmise or inference, or Jewish analogy, you find a single precept or example in the whole revelation of God which will sanction your practice. If you hesitate, your friend and teacher, Mr. Newman, shall answer for you; and he says (Tract 85,) “There is no single text in the bible enjoining infant baptism;” and he asks, “how is it that St. Paul does not in his epistles remind parents of so great a duty, if it is a duty?” To this I would add another

question—if it is a duty, how came it that Ambrose, who was born of christian parents, and instructed by them in christian principles, was not baptized till he was elected bishop of Milan? or that Jerome, born of christian parents, was thirty years of age when he was baptized? so of Augustine, the son of a most pious mother, but baptized with his own son; so of Gregory Nazianzen, born of christian parents in 318, and his father, a bishop, yet not baptized till about thirty years old; so of Chrysostom, who, though of christian parentage, attained his majority before he was baptized.

It is proper I should tell you that I have had no direct communication on this subject, either with the young man or with the members of the baptized church. We are not a proselyting people, and the subject of baptism rarely forms any part of our pulpit instruction; we are not, either publicly or privately, controversialists in this matter; we revere the divine institution; we believe that, “under the christian dispensation, there is but *one* valid baptism, a deviation from which, either with respect to the person or the mode, reduces it to a nullity;” we believe; we bow to the authority of the Divine Legislator; we obey: we are thus in fellowship with holy apostles and primitive martyrs, and with the witnessing and unspotted church of later days; the meek Confessors of Piedmont, slain by Rome's triple tyrant, and for whom the prophetic cry still rises to high heaven—

“Avenge, O Lord, thy slaughtered saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones.”

We affirm, and maintain, and practice the truth which the Church of England indeed bears witness to in words, but in words only; we pursue the ancient path; we move on under a sacred standard; in the name of the Lord we lift up our banners; break not in upon our march; why should you be found fighting against God! At least, fight not against us from behind the ramparts of the Church of England. Get your Articles, especially the Sixth, abrogated; strike out, if you can, or get the Queen and the Parliament to strike out, the definition of baptism from your Catechism; get a general council of Queen, Lords, and Commons, to alter the baptismal rubric which you

* Matt. v. 19. † Matt. xviii. 6. ‡ Matt. xxiii. 15.

invariably disobey; do these things, and proclaim reconciliation and unity with Rome, and *then*, but not till then, you may consistently assail the baptized churches in England, and the Greek church, which, from the first, and continuously baptizes and admits not the validity of the modern practice of sprinkling.

You are, Sir, a member—nay, a minister—of the Church of England; but, when you seek, by terrorism, to deter from baptism and the performance of clearly perceived christian obligations, you must be told that the English baptists are better churchmen than yourself, and those with whom you symbolise; they cordially receive the doctrinal articles of the church, against which so many of the clergy preach; they conform to the Rubric, which you uniformly disobey; they thus hold the doctrine, observe the ritual, and, I may add, enforce the discipline, which are rejected, disobeyed, and set at nought in the Established Church. And, Sir, were it not for the mere mechanical churchmanship and indifference of some, and the demoralizing non-natural sense in which others understand the law of charity, surely, from whatsoever other quarter the baptized people met with scoff, and scorn, and injury, from the minister of the Established Church they would have even more than the ordinary charity and of the honour due to all men.

Permit me to add to this respectful remonstrance a word of serious advice, and of solemn warning. You, in common with a large class of clergymen, are labouring to subjugate the people, body and mind, to clerical authority; you are seeking to substitute ritualism for religion: you are preparing splendid trappings for the funeral of christianity; you are accumulating materials from which will certainly be evolved most destructive and terrible agencies. For a while you may have multiplied forms, and decent observance of them—for a while you may have men crouching and subservient, and they may scarcely shudder while you claim to be “as God” to them—but the reaction will come. Ask men to believe too much on human authority, and they pass through superstition to infidelity: press too hard upon liberty of thought and of choice in religion, and the nobler part of our nature is aroused, and “Freedom to worship God” is won, if it must be, amidst

falling dynasties and overthrown priest-hoods. “Human policy never fixes one end of a chain round the ankle of a slave, but divine justice rivets the other round the neck of his tyrant.”

Be warned, Sir, I implore you, before it be too late. Most learned Maimonides, six hundred years ago, said, or quoted the saying, I forget which, that the bigoted and superstitious were both blind and deaf. I do not place you in this category, or I should not have expended time in thus addressing you, but would fain hope that you will “be wise, and consider these things.”

I have the honour to be, Sir, your obedient servant,

A BAPTIZED CHRISTIAN.

OUR AGED MINISTERS.

To the Editor of the Baptist Reporter.

DEAR SIR,—It is truly gratifying to witness the many philanthropic and christian movements of the age, in which benevolence seems to ransack all her stores, to promote the welfare of the human family. We have asylums for the fatherless; educational institutions for youth, and still more splendid colleges for aspiring minds; we have likewise hospitals and dispensaries to alleviate the sufferings and innumerable contingencies that flesh is heir to; and almost every profession has its well supported institution for aged and infirm members, where, in comfortable independence from the parish workhouse, they may honourably close their days.

Yet there is one class of men, if not altogether overlooked, are nevertheless very inadequately provided for in old age;—I allude to the ministers of our own denomination, whose growing infirmities render them incompetent to the toil and care of pastoral duties, and whose little flocks are too poor to make any provision for them.

I have just returned from a visit to T. W—, who, for many years, was pastor of the baptist church at E—, but is now an inmate of the S— Union House! I found, though his mind was generally contented and happy, he very acutely deplored the loss of gospel privileges, and expressed his honest scorn at the insult offered his conscience in being compelled* to attend the services of the

* This was not legal. He could not be compelled to attend. ED. B. R.

parish church, and listen to the semi-papal blasphemy of baptismal regeneration. Behold here a man, who, all his ministerial life, has been contending for christian consistency and honest decision, in non-conformist principles, now, in his old age, brought to end his days in the house of bondage. Verily, there should be something done—there can be—there must be an effort made to wipe off this reproach from our churches.

There are men of superior mind and ability among us, who could easily grapple with this great question, and bring it before the christian public in a tangible shape; it only wants to be set a going; it would be wronging the churches to question whether they would respond to an appeal made to them upon the subject. Perhaps there are about two thousand baptist churches in Great Britain and Ireland, more than half of whom would cheerfully subscribe a sovereign, or give a collection annually, for such a purpose. If the matter were taken up in good earnest, and once set afloat, a fund would be created in a very few years, sufficient to raise a noble edifice, which would be a testimony to future generations that the baptists of our age and country fully carried out the principles of nonconformity; their ministers not only refusing state pay while in the service of the sanctuary, but, even when infirmity and adversity overtake them, placed above asking support from a parish union.

I hope, my dear Sir, you will see the necessity of inserting this, that it may provoke some abler pen to take up the subject; and, perhaps, some of your own valuable remarks may be elicited hereby.

C. S.

“THE LEGS OF THE LAME ARE NOT EQUAL.”

To the Editor of the Baptist Reporter.

DEAR SIR,—Your tit bit, under this heading, in your last, was well put for the edification of Jethro, *alias* the editor of the *Christian Witness*.

Another lame exhibition you might make for the edification of the editor of another magazine, in the last number of which there is a regular smoking-hot review of “The Marrow of the Controversy,” in which the subjoined mellow words may be seen:—“We have such intense abhorrence of the conduct of *all* anonymous libellers, however much they may cant about truth and justice, that we would as soon indorse the proceedings of the midnight assassin, or the highway robber, as give currency to their foul and malignant attacks.” Is not this a thought that breathes in words that burn? I admire it much. It is just and noble. But was this the editor who gave such willing currency to the foul and malignant attacks on the brave Knibb and others in 1843? Well, he is a reformed editor. Let us rejoice.

B.

Hints of Usefulness.

MEN MORE THAN MONEY.

We seem more and more prone to run into the notion, that everything almost that is requisite is to be done in religion, as in other departments of activity, by extensive social combinations, by widely organized plans and movements, by a vast and complicated machinery of agencies, means, and apparatus, and, what is involved in all this, and indispensable to it—a large pecuniary outlay. Money and mechanism, we are apt to think, will accomplish all that is necessary, but nothing hardly is to be done without them;—a notion, surely, not only false and extravagant, but immensely hurtful in its tendency and

results. It was not in this manner, let us remember, that our religion was first introduced and made its way into the world; nor is it, assuredly, by methods like these (however incidentally serviceable in their proper place and way) that its future progress and final triumphs are to be secured. “The kingdom of God cometh not with observation.” Important as these things may be for simply economical purposes, they become not merely vain and useless, but positively and fatally mischievous, if undue stress is laid upon them, if too much is expected from them, if they come, in a word, to be regarded as a substitute for individual zeal, activity, and devotedness. And

while some may be assiduously raising the loud and vehement outcry, "Give us more churches and chapels;" and others, perchance, "Give us more ministers and missionaries;" and others, again, "Give us more liberal contributions, to ensure an adequate supply of these and all other needful means and agencies;" a juster and more enlarged view of the most pressing wants alike of the case and of the age would rather, I think, dictate the wish and prayer, "Give us, before and above all things else, more single-minded, true-hearted, honest, and earnest chris-

tians; men, who not only know the truth and profess to believe it, but love, and prize, and delight to serve and honour it; who deem the knowing and the holding of it a most precious boon, a sacred, invaluable trust, not alone for their own, but for others' use and benefit; and who feel that 'necessity is laid upon them'—a necessity no less in the way of pleasure than of duty—to do all that in them lies to make it known, and loved, and honoured by all around them, whether far or near."

"*Christ's Commission*," by *Pechey*.

Christian Activity.

Evangelistic Labours.

YORKSHIRE.

As you seem to be in spirit what your publication is in name, a *Reporter*—a reporter of all that has a tendency to advance the interests of religion, the glory of God, and the well-being of our fellow-men, I forward you another short extract of a missionary tour. In the last, it was intimated that the day was fixed for baptizing the candidate at C—. Accordingly, on Aug. 22, I went down, in company with three of our brethren, and spoke three times in the open air. The morning and evening congregations were rather small, but very attentive. The afternoon congregation, when we administered the ordinance, was exceedingly large; we commenced service at half-past two; preached on the sands, by the side of the flowing stream—"the Calder"—on the good old way relative to the subjects and mode of baptism. The people heard with the deepest attention; after which, like Philip and the Eunuch, we went down both into the water, and I baptized him. The people behaved with much propriety, except a few boys. Many were struck with the solemnity of the scene, which was such as they never witnessed. The number present was calculated at about five hundred. While our friends delivered tracts at the close, many confessed that our mode of administering the ordinance was the right way.

29.—At A—, Brother H— and I preached three times on the moor, after the bellman's announcement of the service; we had a moderate attendance, chiefly men, who heard the word with marked attention.

30.—Visited a great part of the inhabitants with tracts and the scriptures; sold several copies; found much ignorance, and

the people generally very indifferent to their souls' best interests. In the evening, gave two addresses in the open air; at first, the people stood aloof, but at length a few came near, and listened to our message. At the close of my remarks on believers' baptism, a man in the crowd asked if there were no small children in Lydia's household; he thought there were. I asked him if there were not many families in the village where there were no small infants. He said, "Yes." "Then nothing can be deduced from Lydia's household in favour of your opinion. But allow me to ask you, have you any proof that Lydia was married—if married, had she any children, for many that are married are childless—and if she had, was it probable that she would bring little children a distance of three hundred miles, seeing that she merely came to dispose of her merchandize?" He allowed he had no proof, and gave up the point.

31.—Same place. Visited many families, and distributed tracts; had some interesting conversation with a woman near to death. She gave satisfactory evidence of conversion to God. When she heard we were baptist ministers, she appeared as one alive from the dead; her countenance brightened, she rose up in the bed, and, with an earnestness I shall not soon forget, declared her conviction of the propriety of believers' baptism, and her willingness, ill as she was, to attend to it. Found many without God, but, upon the whole, had an interesting day; spoke in the evening, in the open air, to an attentive congregation; also, in an adjoining village, the same night, where we had a time of refreshing from the presence of the Lord.

Sept. 1—3.—Visited C— and M—. Went from house to house, speaking of things concerning the kingdom of God; we were

generally well received; some mistook us for "worm doctors;" and said to us, "We do not want your worm papers, master." We had, however, to announce to them that our papers contained news from heaven—news of a Physician and a Medicine that could heal their sin-smitten souls. In the former place, the truth is taking hold on the public mind; in the latter there is great ignorance: mothers alarmed lest their children should die before they were christened, and their salvation should be endangered. Preached in both places to interesting congregations; sold one hundred testaments, and gave away about 1,600 tracts. Permit me now to suggest, would it not be well for the baptist denomination, during the summer months, to send out evangelists, two and two, "to preach the gospel to the poor"—to make known the doctrine of believers' baptism, and thereby undermine that strong hold of the man of sin—infant sprinkling; destroy it, and the monster will soon fall, and give up the ghost. Not till then, in my opinion, will the echo reverberate through heaven and earth, "Babylon is fallen, is fallen, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever!" May the Spirit be poured from on high upon us all!

J. S.

Attempts to do Good.

PATIENCE CONQUERING INSULT.—Ramon Monsalvatge, a converted Spanish monk, says:—"Among the six hundred Spaniards whom I visited at Montpellier, in France, and to whom I offered the word of God, there was one, a man of distinction and wealth, who had served in the army, and now lived in retirement. One day I went to his house, and told him I had taken the liberty to call and offer him the word of God. 'Ah!' said he, 'I know you; I have heard of you. You are a worthless fellow.' 'Very true,' I replied, 'I feel that more and more; and this book has taught me what I am, and who that Saviour is whom I needed. And it has afforded me such consolation and instruction'—He did not allow me to finish, but, in his fury, gave me a violent kick, and drove me from his house. I went away; but the next day I returned. I had hardly time to state my object, before he raised an umbrella which he held in his hand, and struck me a heavy blow on my head. I turned away, and went back. The third day I had no better success; the fourth, fifth, sixth, and so on to the fourteenth time, I repeated my visit; but I must own that I trembled each time, as I mounted his steps, expecting to be loaded with contempt. The last time, enraged at

my perseverance, he gave me a blow which threw me down, and injured me so as to force me to remain in my room several days. On the first day that I could leave the house, having heard that the wife of him who had repulsed me so often was ill, I again resolved to visit him. On my way to his house I met him in the street. 'Senor,' I said to him, 'I have heard bad news.' 'What news?' returned he, in a tone of contempt. 'That your lady is very sick.' 'What business is that of yours?' 'It is my business, Senor; for I feel a desire to pray for her. Will you not accept this book, which has given peace to my soul, and will give peace to yours, if you will receive it?' Then, to get clear of me, he took the book, paid me, and hurried away. Five days after I was in my room, and saw this gentleman coming towards the house with the testament in his hand. I thought immediately that he came to return the book and maltreat me, and I hastily locked my door: I remained quiet, and he withdrew. An hour after, I saw him again coming; and soon perceived that he had pushed a paper under my door. I took it, and read the following words:—'Sir—Though I am unworthy to speak to you, if you will come to my house, my wife and I shall be glad to hear you pray for your enemies. DE VIVES.' I took the note to my friend, the pastor, who thought it imprudent to trust myself alone in the house of the gentleman, and I went with a pious schoolmaster. As soon as the officer saw me, he embraced me, and said, 'I have read the book to my wife, and beg your pardon for the brutal manner in which I have treated you. Forgive me.' I replied, 'Dear sir, it is not to me that you should return thanks, but to God. Let us pray to him.' When we had done so, I took the testament, and read a chapter, to which he paid the most serious attention. His wife also received me with the greatest kindness. 'There is one thing,' said he, 'which I wish you to promise me; that is, if you ever again offer that book to a monster like myself, who repulses you fourteen times, go again a fifteenth time to him.'"

A NEW WAY FOR DOING GOOD.—Christian ingenuity has, within the last fifty years, devised many excellent schemes for doing good. But new plans must be adopted in order to meet ever-varying circumstances. It is now a fact that the present is, comparatively, a reading age. Multitudes can now read. And read they do and will. But what? In too many cases, what injures them. Would not a christian man do good by introducing to the notice of such persons good reading? and are not our cheap religious magazines just adapted to such cases?

Baptisms.

FOREIGN.

FRANCE.—*Angouleme*.—In their recent visit to the protestants in the South of France, Mr. Hinton immersed a Spaniard, who was educated for the Romish priesthood, in the Charante, near Angouleme, and Dr. Cox immersed a protestant minister in the Bassas Pyrenees. A good work is going on in this district, to which, we doubt not, the visit of our brethren will give a new impulse. At Angouleme, Bordeaux, and Pau, they were cordially received by many pious persons, several of whom have lately embraced scriptural views of the ordinance of baptism, and desire to conform to the will of the Lord in respect to it.

CANADA.—Brother Marsh, of Whitby, has recently baptized two young methodist ministers, who have been engaged as travelling preachers for upwards of two years. One of them belonged to the Episcopal Methodists, the other to the Canadian. I trust that they will prove useful accessions to our denomination. These events have occasioned some excitement, and sermons on baptism are now somewhat common in the methodist communities. It may be hoped that our brethren in these connexions will continue to preach on the subject. Such a course cannot but prove serviceable to the cause of truth.

Grande Ligne.—Four converts were baptized on July 31. Several have been baptized recently by Dr. Cote at St. Pie.

WEST INDIES, *Trinidad*.—Mr. Cowen is now in this country. He says, "shortly before I left the island of Trinidad, we received fourteen believers by baptism at our country stations. When the mission to Trinidad was commenced in 1843, there was neither baptist church or chapel in the island, but about twenty scattered baptists, chiefly poor persons, from America. We now have—baptist churches 4, members 100, chapels 5, preaching stations 7, schools 4, scholars 180, missionaries 2, assistant missionaries 3. My brother-in-law has charge of three of these stations at Port of Spain, and a church numbering about twenty members. He has lately immersed several followers of Dr. Kalley, among the persecuted Portuguese Refugees." Mr. C. adds, "We greatly need help for our schools."

DOMESTIC.

IRELAND.—*Abbeyleix*.—Mr. Berry immersed a Mrs. H.—, on July 18, on which occasion he held an open-air service, and, as is usual when there is to be a baptism, he was surrounded with a large concourse of both protestants and Romanists, whose

decorum and deep attention were, if possible, greater than ever. Several respectable and intelligent Romanists were present for the third time, "and," adds Mr. B, "I am sure a better motive than mere curiosity brought them."

Ballina.—The following particulars from Mr. Hamilton, demand our sympathy and our prayers also:—"I write a line to let you know the state of our poor people here. On Monday, Aug. 2, I baptized three, and on the 9th two persons, all of whom have been brought out of the darkness of popery. This has enraged the priests so, that last night, as one of the poor women who had been baptized was going home, she was met by two women and a man. One of the women caught her by the hair of her head, and pulled her to the ground; the others kicked her on her sides and back, and bruised and injured her greatly, and having pulled hair out of her head, they told her to go and get cured with the £10 she got from Mr. Hamilton. I brought the doctor to see her this morning: he says she is very ill; she is however a patient sufferer, and commits herself to the Lord. Eight enquirers have applied for baptism, and I think as many more will do the same very soon. I have now no doubt that the hand of the Lord is in this movement, although our poor people generally are suffering greatly from the popish party, who throw stones and dirt at them in the streets, cry "turn-coat," and "dipper," and set on them with dogs. You see, dear brother, we need the sympathy and prayers of God's people."

Conlig.—Mr. D. Mulhern has recently baptized two persons, who have since been added to the church. One of these applied two years ago, but his case was delayed, he not having sufficiently clear views of the doctrines of the gospel at that time. This friend, though living five miles off, has continued to attend with us, and has now been received with confidence.

Coleraine.—Two persons were immersed on Lord's-day, August 8, by Mr. J. Brown, in the presence of a deeply attentive congregation.

Banbridge.—Brother Bates says, Sep. 12, "The other day four persons were baptized here on a profession of their faith in Jesus. Others will soon follow, and I trust that God will still grant us increase."

PAINESCASTLE, *Radnorshire*.—September 5, our pastor, Mr. Owens, immersed three candidates, who had professed repentance towards God, and faith towards our Lord Jesus Christ. One had been an Independent.

T. W.

MOUNT MORIAH.—On Lord's-day evening, Aug. 15, on the banks of the river Wye, a thronged multitude assembled on each side to witness the immersion of two believers by Mr. E. Owens, pastor. A few weeks previous to this, one of the candidates, a farmer, invited Mr. O. to preach at his house, in a neighbourhood where the baptists were but little known. This friend and his fellow-candidate were the first fruits, and now set an example before their neighbours to make haste and delay not to keep the commandments of God. Many of the spectators never saw baptism by immersion before. On the other side of the river a gentleman and his lady sat in their carriage observing the scene. The lady turned to her husband, and said, "From what passages of scripture have these people taken their sentiments?" He replied, "From the baptism of our Saviour by John in the river Jordan." "I suppose so," she said; "indeed, it looks much like it." And they went their way apparently much pleased.

T. P.

TROWBRIDGE, Back-street.—On Lord's-day morning, Sep. 5, fourteen persons were baptized by the pastor, Mr. Barnes, in our new baptistry by the river side, in the presence of many hundreds of spectators, who were addressed before the administration by Samuel Salter, Esq., our senior deacon. Mr. B. afterwards preached from Psalm lvi. 12—"Thy vows are upon me, O God; I will render praises unto thee." The newly baptized were received into the church at the Lord's table the same day, on which occasion our spacious chapel was crowded in every part. One of the candidates is an old man, of more than eighty years, and one or two others are young females, who have lately entered their teens.

PACKINGTON, near Ashby-de-la-Zouch.—On Lord's-day, September 5, the ordinance of believers' immersion was administered. Mr. J. H. Wood, of Melbourne, preached, after which Mr. Yates, the pastor, baptized six, who had "chosen the Lord to serve him." One of these was a Wesleyan; three of the others were a mother and two daughters; another was the youngest daughter of one of the deacons—altogether an interesting group. The service was productive of much devout and grateful feeling. The attendance was good. In the afternoon the meeting-house was crowded.

COSTESSY, Norfolk.—Six persons were immersed on a profession of their faith, by Mr. Ivory, our pastor, on Lord's-day afternoon, July 25. We had a crowded and attentive congregation on the occasion. Part of this increase is the result of our pastor's labours in the village of Drayton, where we have rented a house for four years past for holding religious services.

WOLSTON, near Coventry.—Lord's-day, the 22nd of August, was a most interesting day with us here, when three believers, all past the meridian of life, were immersed in obedience to the divine command. One of the females had been several years amongst the Wesleyans, and had never heard anything on the subject till she came amongst us. The convictions and conduct of the man had been opposed to each other on the subject of believers' baptism for about twenty years, and each time the ordinance was administered the conflict was renewed with increasing force; but the struggle has now terminated in a voluntary surrender to the power of divine truth. Having carried out his convictions, on coming up out of the water, he exclaimed, with peculiar emphasis, "I never was so happy in my life." Mark this! all ye who make the strange confession that ye are "baptists in principle," and something else in practice.

GLADESTAY, Radnorshire.—We have had two baptisms here lately—August 1, two candidates, forming a household; Sept. 5, three. Two of the candidates were Wesleyans. Their baptism has caused a good deal of stir amongst our paedobaptist friends. It has been said that we baptists are very blameable in not dedicating our children to the Lord by baptism; that we bring them up as deists, &c. But the spirit of inquiry is at work, and some are searching the scriptures to see whether these things are so. Our prospects are encouraging, and evangelical religion is exercising a stronger influence than it has hitherto done. J. J.

BLINDMORE, Buckland-St.-Mary.—On Lord's-day, September 12th, three persons were immersed by Mr. Hallet; one an aged female, in her 77th year. Our services, as usual on such occasions, were held in the open air. A numerous concourse of spectators were in attendance, who generally behaved with serious attention; while our pastor, and Mr. Pulman, addressed them.

H. W. S.

NORTHAMPTON, College-st.—Mr. Brown immersed five believers, September 5th, in the presence of a large audience. The candidates were all young persons. May their course, thus early begun, shine brighter and brighter unto the perfect day!

T. S.

BRADFORD, Wilts.—Zion Chapel.—Mr. Webley immersed three females in the river, Sept. 12th, in the presence of a large assembly. Mr. Arthur of Bath preached and addressed the spectators. The weather was favourable, and the occasion solemn and interesting.

B. A.

SUNDERLAND, Sans-street.—One believer was baptized here by Mr. Redman, on a profession of his faith in Christ, on Lord's-day, August 15th.

T. T.

WANTAGE, *Berks.*—On Lord's-day, Aug. 29th, the ordinance of believers' baptism was administered, when seven individuals were immersed by Mr. C. E. Birt, in the old baptist chapel, in the presence of a large and orderly congregation, after a very argumentative sermon, from Acts xxviii. 22. Two of the candidates are zealous teachers, one a son of our pastor. DELTA.

BOSTON FEN.—About one thousand persons were assembled on the banks of the river at Cowbridge to witness the immersion of five individuals. The weather was propitious, and the audience very attentive. Three of the candidates had been methodists. We gave away our whole stock of tracts. Hope we shall have a better supply for our next service, for the subject of believers' baptism is now exciting much attention in this neighbourhood. J. R.

DUNKERTON, *near Bath.*—Our pastor baptized a brother and sister in the month of May, and on the first Lord's-day in September four more candidates were buried with Christ in baptism. Two were sisters, who had been trained up in our sabbath school. It was an impressive scene. Many wept. Whoever heard of infant sprinkling producing such emotions? J. C.

IPSWICH, *Turret-green.*—Our pastor, Mr. Lord, baptized and received into fellowship four female believers, Sept. 4. Two of these had been members of an Independent church. We hope many such days as these are in store for us. J. R. G.

GREAT ELLINGHAM, *Norfolk.*—On Lord's-day evening, Aug. 22nd, our pastor, Mr. Craig, baptized four female believers. We trust an impression was made on the attentive assembly. Tracts were distributed at the close of the service. C. H.

RIPLEY, *Derbyshire.*—Four females were baptized here, Sept. 5; one of them a scholar in our sabbath school. Our chapel was crowded, and we hope good was done; we have more candidates and enquirers. R. A.

BRISTOL, *King street.*—On Thursday, Sept. 2nd, six believers were buried with their Lord in baptism, and added to the Church.

COUNTERSLIP.—On Lord's-day, Sept. 5th, Mr. Winter immersed sixteen candidates on a profession of their faith in Christ. Three were from one of our itinerant stations, one was a sailor, and another had been an Independent. J. E. H.

MACCLESFIELD.—Three believers were baptized at the General Baptist chapel, Sep. 5, by Mr. Maddeys. We had a crowded congregation, and much serious attention. J. O.

AUDLEM, *Cheshire.*—Mr. Minshall baptized one believer, Aug. 29, who was added to the church. R. T.

DEVIZES.—Nine persons, five men and four women, were baptized in the old meeting, Aug. 31st, by Mr. Barnes of Trowbridge, who preached on the occasion from Ps. cxvi. 6, "The Lord preserveth the simple." One of the candidates had been a Wesleyan. These friends are in communion with a little band of believers whom G. W. Anstie, Esq., has been the chief agent in gathering together.

PENYVAI, *Bridgend, Glamorganshire.*—Mr. Rees Davies baptized six believers, July 18. One had been a member with the Independents sixteen years. Aug. 15, five more followed the example of their Lord in the same ordinance, and others are waiting to do likewise.

SARN KERRY, *Montgomeryshire.*—Three believers were buried with Christ by baptism, Sept. 5. Mr. Jones immersed them. Two of these—a young man and his wife—met with no little annoyance from certain would-be "successors of the apostles." But they remained firm. T. J.

LIMPLEY STOKE, *Somerset.*—Mr. Huntley baptized eight persons, August 8, in the river near Stoke Bridge. Two of these were sons of Mr. H. The spectators, who were numerous, were addressed by Mr. Hancock of Bath. Other young persons are anxiously waiting to follow their Lord in baptism.

KISLINGBURY, *Northamptonshire.*—September 12, after discoursing on the subject, our pastor, Mr. Lea, proceeded to the river, which flows within a few yards of our chapel, and baptized a convert in the presence of a numerous group of spectators. W. S.

KETERING.—Six persons were baptized here on Sabbath-day, Sept. 5, by Mr. Robinson. One is a member of the Independent church in this town; the others were young females.

BECCLES, *Suffolk.*—Mr. Wright, our minister, baptized six believers, Sep. 5. Some of these were from the Primitive Methodists. We have good hope of several others. W. H.

BOSTON.—The General Baptist church here have recently added fifteen by baptism. May, 30, 5; June 27, 4; and July 25, 6. Several of these had been methodists. J. N.

LONDON, *Saller's Hall.*—Our pastor, Mr. Davis, baptized four females on sabbath evening, Aug. 22. J. C.

BIRMINGHAM, *New Hall Street.*—Mr. O'Neil immersed ten believers Sep. 1. These were all added to the church.

SHEFFIELD, *Townhead Street.*—Five young females, four of them from the sabbath school, were baptized by our pastor, July 4. E. L.

HEREFORD.—Mr. Mellis immersed three candidates July 1, and on August 12, one female believer.

Baptism Facts and Anecdotes.

STRANGE STATEMENTS—A writer in the *New York Baptist Register* has hazarded the following statements:—"In many baptist churches (he is speaking of England), once regular but now open communion, the immersion of believers is despised and derided; and if a candidate for admission into any of them conscientiously wishes to be immersed, he has to be baptized as stealthily as possible, and generally by twilight, for fear of offending the sprinkled members. While infant sprinkling is practised openly to gratify the pædobaptist members, believer's baptism has to be administered almost secretly, for fear that the church will be stigmatized as strict and bigoted. A pastor of one of the baptist churches in England, himself a professed baptist, but his wife a pædobaptist, allows pædobaptist members of the church to have their children sprinkled by pædobaptist ministers in his own meeting-house, and even his own children are there brought forward and sprinkled. Even the church to which the Rev. Andrew Fuller so faithfully and successfully preached, is rapidly becoming pædobaptist. The present pastor is unable to stem the torrent, and there is reason to fear that after his decease the church may be easily induced to settle a pædobaptist minister as pastor." As the *Montreal Register* is extensively circulated in England, we have copied the above, in the hope and belief that some brother will send us an unqualified contradiction of the "strange statements" it contains. For our own parts we regard the whole as a tissue

of misrepresentations (we use a soft word) from beginning to end. We observe that the *Montreal Witness* has copied part of the preceding statement, and ascribed it to the *English Baptist Register*. There is no such paper or periodical in existence. Nor do we believe that any Englishman would write the article in question—certainly, no English baptist. How the mistake occurred, the *Witness* best knows: we cannot account for it. In introducing the quotation, our contemporary observes that the views of Robert Hall "were opposed at the time of their publication, but they gradually won upon the minds of the baptist community, until now it would appear that the great wall of partition, between baptists and other christians in Great Britain is likely to be swept away." Not quite so fast, brother *Witness*—not quite so fast. The wall stands yet, and is as strong as ever. Whatever may be the views or practises of some of the baptists, the integrity of baptist churches will be preserved. In 1841, the number of baptist churches in Great Britain was 1661:—in 1846, (the last Report we have seen,) the number was 1872, showing an increase of 211 churches in five years; and they are still increasing. We do not believe that the "wall of partition" will be "swept away" till all "other christians" become baptists, and then of course it will not be wanted, because the field will be one, and the baptists will occupy it. More unlikely things than that have happened before now.—*Montreal Register*, August 19, 1847.

Religious Tracts.

TRACTS TO SHOWMEN.—*From a Minister in Yorkshire.*—There is a set of men that appear to be almost the outcasts of society, for whose souls no one seems to care—I mean the Showmen. Some years ago, I was led to reflect upon their spiritual state, with a view to impart some religious instruction to them; I therefore, the morning after the fair, in this town, took a bundle of the most striking tracts on your list, and knocked at the door of one of the caravans. It was opened to me by a pale and emaciated woman, to whom, without any ceremony, I introduced myself as the minister of ——. She immediately curtsied, and handed me a chair, requesting me to sit down. Thus encouraged, I begged of her to occupy another seat, whilst the husband and two children took off their hats and stood by us. I inquired at once of them, "What think ye

of Christ?" pausing for an answer. The woman replied, with a deep drawn sigh, "He is, sir, the Saviour; but I am too wicked to be saved." The man said, "Ah, sir, we cannot serve God." This led to a very interesting conversation, in which I endeavoured to call them to repentance, pointing out the way of salvation by Christ to them. They listened eagerly. Having left some tracts with them, with such advice as I judged needful, I invited them to attend a lecture that night at church. The woman attended. Soon after they left this town, they commenced a business, and are now living very respectably, and, I trust, piously. My next visit was to a circus, where I had some conversation with several young men. The master made his appearance, and after listening to our conversation, he said, "Do you think, sir, that we are a pack of

heathens?" This led me to show the difference between a heathen and a christian, in as few words as possible. They were all silent, and they promised to read the tracts. But I never saw one of them at church during their stay in the town. What hardness there is in the human heart! I went successively to every show, and I was received with civility by all the men and women. They all took the tracts, and they promised to read them. Thus, I endeavoured to cast my bread upon the waters, hoping I may find it after many days. Every succeeding year I have visited the shows, and it is but justice to say, that I never received an unkind word from any of the men or women belonging to them. They were, generally speaking, persons of a rather superior understanding and behaviour, though apparently without any real sense of religion. Self-righteousness, on the plea that they did no harm to any, was their garb, if I may so speak. Some tell me they occasionally go to a place of worship. Last Friday, the day before our fair, I observed a very large number of caravans entering the town, work and trade being good. The concourse of people on Saturday was very great, and the shows were not closed until midnight. Knowing that to-day would be a continuation of the fair, I resolved yesterday to devote the intervals of service to visiting the caravans. After praying for wisdom and grace, I filled my pockets with the VILLAGE SERMONS, separately in tracts. I therefore called and conversed with all in their migratory dwellings, requesting them to read the sermons, and inviting them to church. I never was treated with greater respect. And though I cannot, even in the

judgment of charity, pronounce any one a converted character among the showmen, yet I cannot but think, that if they were called upon by ministers in every town, some good might, by the divine blessing, be done among them. You can throw out this hint, in your tours, to my brethren in the ministry. This morning, I had occasion to pass several of the caravans before the shows were opened, when some women belonging to them came to me, begging for more tracts, as they were much pleased with those I left with them yesterday. This afternoon, I took my stand within the graveyard, in sight of the people, who were assembled before the shows, and handed some handbills through the iron railings to some lads that were playing. In a short time, I had scores, nay hundreds of the country people, men, women, and children, putting their hands through, and many taking their hats off, begging tracts. I often addressed them very solemnly on the nature of sin, directing them to the Saviour, and warning them to "flee from the wrath to come." The handbills, **PREPARE TO MEET THY GOD, HEAVEN, HELL, SEASONABLE WARNINGS, BE SURE YOUR SIN WILL FIND YOU OUT,** and several others were distributed. All were thankful. Some, of course, knew me, and others were entire strangers. Thus, twelve hundred handbills found their way into the hands, and some, by God's blessing, into the hearts of numbers of immortal beings. I intend to-morrow, God willing, to do the same; and if one soul shall be saved by the whole number distributed, it will be of far more value than all the tracts in the world.

Sabbath Schools and Education.

GOVERNMENT EDUCATION—NORTH WALES. One of the government agents has paid me a visit to learn from me the state of education in this part of Wales, and to know if I could suggest the adoption of any measure for the promotion of knowledge among the poor. I assured him that we had the means of instructing all the children of the poor in Wales, if our national schools were what they ought to be—"Parish Schools," and not Church Schools—for how could dissenters send their children to such schools, where they must be taught that unaccountable church catechism, and obliged to attend the parish church. Let none but the children of the poor be admitted, and no book of religion but the bible, without any interference with the pupils as to what place of worship they attend, and no

church influence nor patronage suffered to exist, and then none of the rising generation need go without education. In the present state of things, these schools are principally filled by the children of those parents who can and ought to educate them at their own charge; and who will say, if a man has the means of paying for the instruction of his children, and will not do so, that the government, or any other body, has any right to expend public money for that purpose? Nothing can be more absurd than to imagine that the want of education is the parent of crime, and that nothing is required to lessen the expences of prosecuting felons than educating the people; whereas, the fact is, that Wales is acknowledged to be the most uneducated part of the kingdom, and yet crime is scarcely known among us.

And who will affirm that if a man commits a robbery, or any other crime, he is so ignorant that he did not know he was doing what he ought not to do? And who, I ask, have been our criminals? Sir R. Inglis, in parliament, last session, observed, "Much had been said in the course of the debate as to the effect of education in diminishing the amount of crime; but he had some statistics of crime, on the one hand, and of education on the other, from which it appeared that crime was committed by educated rather than uneducated men; and that in one prison, out of 1,000 prisoners, 845 were educated, leaving only 155 uneducated." It is, therefore, evident that crime must be traced to some other cause, and that cause is, for the most part, poverty, which often leads to desperation. For it will be rarely found that men commit crime from the mere desire of doing so, and never because they do not know better. The present government measure must, therefore, fail in effecting its object. The hopes of the nation will not be realised, and the only beneficial result will be, to increase the government and church patronage at the expense of the nation, and the rights and liberties of the people, especially the consistent dissenters. C. C.

STOCKPORT SABBATH SCHOOL UNION.—From a condensed report of the proceedings of the last annual meeting, held in June, we make a few interesting extracts. A paper read at the meeting showed that there were 10,264 in the Sunday schools, of all denominations, that the population was 50,495, and that one-fourth should be found in these schools; whereas it appeared, upon the most moderate calculation, that there were upwards of two thousand un-

connected with any school. Two rooms are occupied by your committee, and upwards of a hundred scholars are receiving religious instruction each sabbath day. A week evening class has been commenced for teaching writing and arithmetic. Forty is about the average attendance. The Chairman called upon Mr. Samuel Hegiutham, as being connected with the ragged school, to communicate aught which might prove interesting to the meeting. Mr. H. noticed the first day of the opening of the school, and the indescribable scene which presented itself. Two small rooms were occupied by the committee of the union, and, on their being opened, the girls rushed into the farthestmost room, closed the door, and commenced dancing; the boys' room was all confusion, some leaping upon the backs of others, and it was next to impossible to preserve order. He gave an account of the difficulties which had to be encountered in the school, the great change which had been effected therein, and the great numbers who were unable to read, the strong attachment of the scholars to the schools and teachers, the cleanliness of their persons and their clothing, and their fondness of singing. About 170 were present last sabbath, forty were without stockings, many without shoes or clogs, some without jackets; their clothing generally was of the worst description. One of the most unruly boys had been appointed door-keeper, which answered the desired end in keeping him from creating disturbances in the school and molesting other scholars. But either a larger room must be obtained, or the school would have to be given up. He concluded by a powerful appeal on its behalf.

Intelligence.

Baptist.

FOREIGN.

NEW BAPTIST MEETING-HOUSE BALTIMORE, U. S.—A correspondent of the *Christian Watchman* gives the following description of the new meeting-house recently erected in Baltimore, for the church of which Dr. Fuller has now become the pastor:—"The house stands in a most delightful position, on the north-west corner of Saratoga and Paca streets. It is in the midst of a very respectable population, and around, in almost every direction, new houses are being built. If the committee who purchased it had had the choice of the whole city, it is doubtful whether, for permanent usefulness, they could have made a more judicious

selection. It has an east front on Paca street, of sixty-seven feet, by eighty feet on Saratoga-street. The style of architecture is Grecian. In front is a beautiful portico, with four large Ionic columns, reached by an easy flight of granite steps. From the portico three doors open into the vestibule. There are four aisles, two next the walls, dividing the church into three double blocks of pews. These are all cushioned, backs and seats, in drab, or rather pearl coloured moreen. The walls and ceiling are neatly, not gaudily, frescoed, the prevailing colour corresponding with that of the pews. The pulpit is a wide platform, elevated about three and a half feet. It occupies, in part, a recess at the west end. On the front of this platform is an altar-like reading-desk, white, covered with a crimson velvet cushion.

The platform is also the baptistry. This is so arranged that candidates reach it by flights of steps from the dressing-rooms, without entering the main body of the house. The back wall of the pulpit is frescoed in perspective, to represent a beautiful colonnade, and so perfectly is this executed, that a gentleman, viewing it from one of the front doors, inquired why they "made the pulpit so very deep." There are three galleries. The front one is occupied exclusively by the choir. They have a very fine organ, built by Mr. George Stevens, of your vicinity. It is said by amateurs to be of very fine tone, and highly creditable to the builder. I must not omit to state that the aisles and pulpit were carpeted, and the latter furnished with bible, hymn books, sofa, &c., by the Phebes, the Tryphenas, and the Tryphosas of the church; and that by giving their money by actual earnings of their own hand's work. The Lord bless the good sisters. I know not how you manage in Boston, but in this latitude we could not get along at all without them. Take it all in all, this house is one of the neatest buildings in the city, and I believe I speak advisedly when I say, it is *paid for*. It has cost between twenty-two and twenty-four thousand dollars. In the basement is a large, airy lecture-room, beside two smaller rooms for bible classes, committees, &c. These, also, on baptizing occasions, (Oh, may there be many such!) will be used for dressing rooms."

NOVA SCOTIA, *Halifax*.—Dr. Belcher has resigned his pastoral charge at Zion chapel, Halifax, Nova Scotia, and has removed with his family to the United States, where he intends to settle. The *Montreal Register* remarks, "Dr. B. may be very useful in promoting the interests of our denomination in the States. An engagement, for instance, with the Publication Society will be both desirable and advantageous." So say we, and we hope to hear of its accomplishment.

JAMAICA.—The last accounts from Jamaica state that the health of Mr. Abbott, of Falmouth, had been so seriously impaired that he was about to embark for his native country. We hope the voyage will be beneficial to him, and that he may arrive in safety.

DOMESTIC.

SOUTHWELL, *Notts*.—The eighth anniversary of the opening of the baptist chapel at Southwell was held on Tuesday, 7th September, when Mr. J. Barfett, of Grantham, preached two sermons. Last year our debt was £700 on the chapel and school-rooms, since which, however, aided by our Nottingham friends, we have reduced it to £400.

SHREWTON, *Wills*.—For the last twenty-nine years, there have been two baptist churches in the village of Shrewton. The oldest was originally a branch of the church at Salisbury. The other acquired existence by the secession of a clergyman from the Established Church. Favourable circumstances have recently arisen for effecting a union of the two churches, which has been accomplished under the combined pastorate of Messrs. J. Mather and C. Light, the former pastors of the two interests. The vacated chapel has been converted into a British school-room; but the other being found too small to accommodate the hearers of the united congregations, with the approbation of several neighbouring ministers, the church determined to pull down their old chapel, and to erect a larger one on the same site; this has involved an expenditure of £700, towards which £150 has been raised. The new chapel has been recently opened; Messrs. New of Salisbury, and Winter of Bristol, preached on the occasion. On account of the age and infirmities of Mr. Mather, the duties of the pastorate devolve chiefly on Mr. Light, whose labours God has greatly prospered at Shrewton.

DARLINGTON, *Durham*.—A new chapel for the use of the baptist denomination was opened on the 12th August in Archer-street. The building is neat and commodious, and will accommodate 400 persons. Behind the chapel is ground sufficient for school-rooms, which our friends contemplate building. The entire cost of the chapel and ground is about £700. The opening sermons were preached by J. S. Davis, and R. Eckert, methodist, both of London; and on the following day by Dr. Ackworth, of Horton college, and J. G. Rogers (Independent,) of Newcastle-upon-Tyne. The congregations were encouraging, and the collections liberal. This, we hope, will be the consolidation of an interesting and prosperous baptist interest in that densely populated neighbourhood. Many attempts have been made, within the last thirty years, to establish a baptist cause in Darlington; these, however, have either been of an inefficient character, or have failed, from their not having been vigorously prosecuted.

CHADWELL HEATH, *Essex*.—A baptist church was lately formed, on strict communion principles, at Chadwell Heath, a village between Ilford and Romford, consisting of thirty-three members; at the same time, Mr. Kendall, late of Romford, was ordained as their pastor. Messrs. Davis of Romford, Woodard of Ilford, and Dickerson of London, conducted the services, which were held in the baptist chapel, Ilford, kindly lent for the occasion.

W. J.

TAUNTON, Silver-street.—On Wednesday, Aug. 25, Mr. S. G. Green, late of High Wycombe, was recognised as pastor of the baptist church here. In the afternoon, after prayer by Mr. Baynes, of Wellington, a solemn and affectionate charge was delivered to the pastor and people by the minister's father, Mr. S. Green, of Walworth, from "By love serve one another." In the evening Mr. Green, sen., presided at a public meeting, when his son delivered a statement of the truths and principles on which he purposed to base his ministry; and addresses were delivered by Messrs. Quick (Independent) of Taunton, Gould of Exeter, Baker of Boroughbridge, and the Chairman. Several other ministers were present, and took part in the proceedings. The services were throughout characterized by great solemnity; deepened by the remembrance that the late pastor, Mr. T. B. Holman, who some months since finished his earthly course, had been similarly recognised in the same place not much more than a year ago.—On the following Lord's-day the school sermons were preached by the minister, Mr. Quick, and Mr. Green of Walworth.—A social meeting was held on the following Wednesday, to meet the newly elected pastor, and to promote the general objects of the school. About two hundred and twenty friends, members of various congregations in the town and neighbourhood, sat down to tea. The report being read, addresses were delivered by various ministers and friends.

TAUNTON.—On Thursday, the 9th of September, a new baptist church was formed here, consisting of thirty-nine seceders from the church in Silver-street, in consequence of that church having adopted the practice of mixed communion. They had received an honourable dismission for the purpose, and five others were added to them, having also received their dismission from other churches. Brother J. Little of Street, presided; and after brother D. Wassell of Bath, had delivered an address, the Lord's supper was administered to the newly-formed church, and to between thirty and forty members of other baptist churches. In the afternoon, brother J. G. Fuller of Stogumber, delivered a lecture on "the Connexion between Baptism and Church Fellowship," and in the evening addresses were delivered by Messrs. Fuller, May, and Wassell. At the close of the evening service, a collection was made in aid of a fund for the erection of a new meeting-house.

TROWBRIDGE, Back-Street.—Our chapel and school premises having cost some hundreds of pounds more than was anticipated, Samuel Salter Esq. has added £500 to his original donation, making in all £1500, besides benefactions in sites and material.

STOWMARKET, Suffolk.—The baptist church at Stowmarket celebrated its jubilee in July last. Some of the friends met on the afternoon of the 5th, and reviewed the way in which the church had been led these fifty years. Stowmarket church was originally a branch of the church at Diss, Norfolk. At its formation it numbered sixty-nine members. Mr. Jabez Brown was their first pastor: he laboured among them twenty-two years, at the end of which the church consisted of 142 members. Several ministers subsequently supplied the pulpit, for a longer or shorter period, until 1834, when Mr. T. Lingley, their present pastor, settled with them. The present number of members is about 140. A tea-meeting, and a special prayer-meeting were afterwards held: at the latter, Mr. Collins, late town missionary in Stowmarket, delivered an address on the gospel jubilee. It was good to be there.

DRAYTON, near Costessy, Norfolk.—About four years ago some members of the baptist church, at Costessy, hired a cottage in the village of Drayton, separated from Costessy by the river Wensum, for holding religious services: the congregation has continued to increase, until the place has become inconveniently filled. The proprietor of the cottage, pleased with our success, has given us a situation for a small chapel, and clay for all the bricks which we may need to build it; an offer we must not reject, as the donor is an aged man, and at his decease it may be difficult to procure even a cottage in which to lift up the voice of prayer. Four friends have promised together £22. Any further contributions will be gladly received by Mr. Ivory, pastor.

MILL END, Herts.—On Thursday, Sep. 16, Mr T. Carter, late of Fenny Stratford, was publicly recognized as pastor of the church in the above place. Charge, by Dr. Murch—address, by W. A. Salter of Amer-sham. In the evening, sermon by Mr. W. Groser of London. Messrs. Payne and Ayrton, of Chesham; Cowdy, of Chipperfield; D. Ives of Gold Hill, and others took part in the service.

BOURNE, Lincolnshire—General Baptist.—Brethren J. G. Pike of Derby, Edwards of Nottingham, and our minister, preached our annual sermons, Sep. 12. We had a tea-meeting of 250 next day. Collections and tea, £50; ladies' work, £30; in all, above £80. Our female friends have now raised above £200 by their generous and interesting efforts. The children had their treat and rewards on Tuesday afternoon, and were very happy; and then the teachers took tea together.

C. B.

ATHLONE, Ireland.—The meeting-house here has been thoroughly repaired, and was re-opened for divine worship Aug. 8.

FALMOUTH, Cornwall.—A most delightful and profitable meeting was held in the baptist chapel, Webber-street, on Wednesday, 18th August, to afford the old and attached friends of the cause in that place an opportunity of testifying their undiminished affection for the Rev. W. F. Burchell, now of Rochdale, who was for nearly sixteen years their former pastor. About 200 took tea together in the chapel, which was appropriately and conveniently fitted up for the purpose. Mr. W. H. Bond, one of the deacons, presided, who, with Mr. Gutheridge, another of the deacons, Messrs. E. H. Tuckett of Truro, J. Jackson, late of Taunton, J. Bigwood of Exeter, W. F. Burchell, of Rochdale, and R. May, late of Barnstaple, took part in the proceedings on that delightful occasion.

SHEFFIELD, Portmahon.—Brethren Pottinger of Bradford, J. E. Giles, our minister, and Larom of Townhead-street, preached on the occasion of the re-opening of our place, and on the following evening about 300 sat down to tea. The new vestry, repairs, painting, gallery, organ, &c., cost about £400. At the tea meeting, £250 had been obtained. We now wanted £150. Two friends led the way, and, by a spirited effort, to the joy of all, the whole was paid.

W. L. H.

NEWCASTLE-UPON-TYNE, New Bridge-street.—The church here, under the pastoral charge of Mr. Robert Banks, in obedience to the apostolic injunction (Heb. xiii. 3,) have made a collection for the family of Bedwell, who is now suffering imprisonment in Cambridge gaol for non-payment of church-rates.

GOLCAR, Yorkshire.—Mr. John Whitaker was ordained to the pastorate of the baptist church here, Aug. 16. Brethren Whitehead of Halifax, Holmes of Polemoon, Thomas of Meltham, Dawson of Bacup, and M'Pherson of Bramley, were engaged. The chapel was crowded.

S. T.

LLANSAINTFRAID, North Wales.—Mr. W. Owen was recognised as pastor of the baptist church here, August 3. Brethren J. Prichard of Llangollen, H. Morgan of Dolgellon, D. Roberts of —, J. G. Owen of —, and E. Evans of —, engaged in conducting the services.

[We wish our Welsh friends would write every letter, in their strange, unaccountable, unreadable, and unpronounceable words, quite plain. We could not decipher the names of the places left blank.]

STRICT COMMUNION.—A meeting was held in Manchester, in July last, to form a "Northern Branch of the Strict Baptist Convention for the Maintenance and Promotion of Christian Truth."

BAPTIST COLLEGE, Pontypool.—The annual meeting was held on Wednesday, the 28th of July, at the new chapel, Pontypool, when Mr. Mursell of Leicester, delivered an eloquent address, and Mr. David Jones of Cardiff, preached an appropriate sermon to the students. A meeting of subscribers and friends was held in the afternoon, when addresses were delivered. There are now sixteen students in the house, and about as many are candidates for admission. A heavy balance stands against the society. C. Conway, Esq., Pontnewydd, deserves honourable mention for his fifth annual donation of £50. Never has an educated ministry been so important to the principality as at the present moment, when strenuous efforts are made, on the one hand, to educate, and on the other to enslave the people. Happily, never was an educated ministry more appreciated by the churches in the principality than it is now.

STEPNEY COLLEGE.—The Rev. William Jones, of Frome, formerly a student at Stepney, has accepted the invitation of the committee of that institution to the office of resident tutor. He hopes to enter upon his duties at Stepney early in October, of which, as the session of 1847—8 will then commence, due notice will be given.

BRISTOL AND LIVERPOOL.—Bristol, it is said, looks upon Liverpool with a jealous eye because she is so far in advance of her with respect to trade and commerce. But there is one thing in which Bristol exceeds Liverpool, and that is, in the number of baptists the city contains. I see by your last *Reporter*, that Liverpool, with the churches in its vicinity, contains about 1,500. Now Bristol, to say nothing of the several small churches in its environs, contains, within the city, upwards of 1,950 members; and this does not include the large church of the Plymouth brethren, which numbers about 700. Every congregational church here has its baptized members, and there are many also among the Wesleyans, and even some Quakers have been immersed. Why is there not a General Baptist church in Bristol? J. E. H.

UNION OF TWO SCOTCH BAPTIST CHURCHES IN LONDON.—On Lord's-day, Sep. 5, the baptist church, formerly meeting in King's Head Court, Bishopsgate, united with the church of the same order, meeting in Dorchester-place, New North-road. The union is based on strict communion principles, plurality of elders, weekly communion, and the public exercise of the gifts of the brethren in exhortation. This desirable event has taken place with the cordial and unanimous consent of both bodies; and promises, under the blessing of the Head of the church, an enlarged increase of personal edification and public usefulness.

TO SECRETARIES OF BAPTIST ASSOCIATIONS—THE REPORTS.—We trust that the little hint we are about to offer will be received kindly. We have now before us on our table about a dozen Reports of Associations for 1847, and not two of them are alike. Some are printed on coarse paper with old type—some are in small type and some in large—some are with covers and some without—some have title pages and some have not—some are in 12mo and some in 8vo, and some are no size at all. There are also in some, omissions of importance, especially present number of members in the churches and names of pastors in full, names and address of secretaries and times of meeting. Now would it not be desirable to publish the Reports of one size, say that of our magazines—8vo demy. Then they might be bound up in one volume, or bound at the end of the *Baptist Magazine* or *Baptist Reporter* every year. And would it not be desirable to follow the same order in the insertion of the matter? Only those who have to search them for statistics, like those we have furnished this month, can be fully aware of the great difficulty which at present exists in attempting to search out any required information. Certainly the present irregular mode might be greatly improved. If any experienced secretary would draw out a plan we would gladly publish it.

ORDINATIONS.—*Mr. Wm. Parson*, late of Carlton Rode, Norfolk, at Rattlesden, Suffolk, July 18; Messrs. P. Dickerson of London, and J. Cooper of Wattisham, conducted the services.—*Mr. G. Galpine*, late of Banbury, Oxon, at Horham, Suffolk, July 21.—*Mr. J. George*, late of Harlington, Middlesex, at Horsley street, Walworth, July 28; Messrs. Wood, S. Green, J. Angus, J. Adey, and Dr. Steane, were the ministers who conducted the solemn services.—*Mr. Brook*, late of Meltham, Yorkshire, at Broadstairs, Kent; Messrs. Stock of Chatham, Sprigg of Margate, Thomas of Meltham, Bowes of London, and other ministers, conducted the various services.

REMOVALS.—*Mr. Isaac New* of Salisbury, to Bond-street, Birmingham.—*Mr. W. Walton* of Pleasant-street church, Liverpool, to Bampton, Devon.—*Mr. J. J. Brown* of Islington Green, to King's-road, Reading, Berks.—*Mr. E. Bedding* of Speen, Bucks, to Cuddington, in the same county.—*Mr. J. Richardson* of Botesdale, Suffolk, to Barton Mills, in the same county.

DUNSTABLE, Beds.—The foundation stone of a new baptist chapel was laid at Dunstable on Aug. 11th, by Joseph Tritton, Esq., of Olney Lodge, Battersea, under circumstances highly gratifying and encouraging. A large company of ministers and friends of various denominations were present.

Religious.

SANDWICH ISLANDS.—The whole number of natives received into the churches from the commencement of the mission, is 33,198; of these, 5,485 have died, and about the same number are under censure; making the present number of church members, in regular standing, nearly 23,000; the number admitted during the past year, is 1,789.—*New York Reflector*.

PRIMITIVE METHODISTS.—The twenty-eighth annual conference was held at Halifax this year. From the minutes, we learn that its various societies are located in England, Scotland, Ireland, British North America, and Australasia, and that these embrace as follows:—Number of members, 86,705; loss by death, 1,235; clear increase, 497; travelling preachers, 502; local ditto, 7,840; class leaders, 5,339; sabbath-schools, 1,069; scholars, 83,566; teachers, 15,041; chapels, connexional, 1,421; rented, 3,340.

CONFORMISTS AND NONCONFORMISTS.—The respective number of Conformists and Nonconformists in Great Britain and Ireland, is estimated by the *London Mercury* to be as follows:—

	Conformists.	Nonconformists.
England ..	8,000,000	.. 8,000,000
Scotland ..	850,000	.. 1,750,000
Ireland ..	600,000	.. 7,000,000
Total ..	9,450,000	.. 16,750,000

This calculation, it will be observed, includes the Roman Catholics among the Non-Cons.

HONOUR DECLINED.—It is said that Rev. Stephen Taylor, formerly of Boston, now of Petersburg, declines accepting the honorary degree of D.D., recently conferred upon him by Emory and Henry College, on the ground that the title has become utterly perverted and useless; and, if not in our own eyes, at least in the eyes of foreigners, ridiculous.—*New York Recorder*.

WILLIAM BIDWELL, the imprisoned church rate victim at Cambridge has been liberated! Bad laws they must be which dare not be vindicated.

THE JEWS IN NORWAY.—The *Journal des Debats* states, that the King of Sweden has commanded his Minister of Justice to prepare a law to admit Israelites to the enjoyment of civil rights in the kingdom of Norway.

SABBATH OBSERVANCE IN VIRGINIA.—Shortly after Virginia was settled, it was enacted that "every person should go to church on Sundays and holidays, or be kept confined the night succeeding the offence, and be a slave to the colony the following week; for the second offence, a slave for a month; and for the third, a year and a day."—*Quarterly Review*.

Marriages.

Aug. 12, by license, at the baptist chapel, Sandhurst, Kent, by Mr. D. Jennings, Mr. C. Palmer, of Seven Oaks, to Miss E. Ellis.

Aug. 18, by license, at the baptist chapel, Bridport, by Mr. C. Sharnan, Mr. G. Haun, of Yeovil, to Mrs. Jane Tucker, of Chendick; and Sep. 14, Mr. W. Gubbins, of Ringwood, to Miss E. Green, of Bridport.

Aug. 20, by license, at the baptist chapel, Sarn Kerry, Montgomeryshire, by Mr. Jones, Mr. J. Bailies, of Oak, to Miss M. Trow, of Spring Bank Cottage.

Aug. 21, at the baptist chapel, Blakeney, by Mr. W. Copley, Mr. T. Carnall, to Miss H. Jenkins, both of Viney Hill, East Dean.

Aug. 22, at the baptist chapel, Ivinghoe, by Mr. W. Collyer, Mr. John North, to Mrs. Sarah Scales.

Aug. 24, at New Park-street chapel, London, by Mr. Smith, Mr. Timothy Jones, to Miss Harriett Williams, both members of the church.

Aug. 24, at the baptist chapel, Shortwood, Gloucestershire, by Mr. T. F. Newman, Mr. T. Overbury, of Chipping Norton, to Septina, daughter of the late Edward Barnard, Esq., of High Beeches.

Aug. 25, at the baptist chapel, Wellington, Salop, by Mr. Keay, Mr. W. Brookes, to Miss E. Price, of Douington Wood.

Aug. 31, at the baptist chapel, Leamington, by Mr. O. Winslow, Samuel Portlock, Esq., of Brighton, to Miss Paddison, sister of the late H. Paddison, Esq., of Ingleby, Lincolnshire.

Sep. 13, at the Independent chapel, Staly Bridge, by Mr. Sutcliffe, baptist minister, Mr. J. Bardsley, to Mrs. C. Booth.

Sep. 20, at the General Baptist chapel, Dover-street, Leicester, by Mr. T. Scott of Norwich, Mr. J. Gratten, of Bakewell, to Miss M. Tyers, of Leicester.

Deaths.

June 16, Mrs. Harriett Ardron, in her 28th year. She had been a member of the General Baptist church, Stalybridge, upwards of ten years. She was a sincere christian, and adorned her profession. Her last illness was very severe; but her faith in Christ was firm and unshaken. She frequently said, "I long to go to Jesus." "I'm going to glory." Death to her was not an unwelcome messenger.

So Lord, may I, when hence I go,
Delighted, bid adieu,
To all the changing scenes below,
With Thee and heaven in view."

August 21, at Great Chesterford, Essex, suddenly, Mrs. Ann Pilgrim, aged 71, for nearly forty years a consistent member of the Upper Meeting baptist church, Saffron Walden. Throughout the whole of her christian course she had to endure many trials for religion, but she found the grace of God sufficient for every exigency.

August 21, Mr. Thomas Sycklemoor, for eighteen years a worthy and useful deacon of the baptist church, King-street, Maidstone. He was uniformly a steady, upright, inoffensive man, one who adorned his profession, and rendered essential service to the church with which he was connected.

August 26, Mr. James Thomas of Winall's Hill, Coleford, Gloucestershire. Our deceased friend was well known in these parts as an intelligent and generous christian. We hope to be provided with some further memoir of his life and death.

August 27, at Launceston, aged 72, Mrs. E. Tregear. By reading the scriptures alone

she learned the truth on believers' baptism, and was herself buried with her Lord when past threescore and ten. Her end was peace.

August 28, aged 64, Mr. John Brett, thirty-seven years a member of the baptist church, Blaby, Leicestershire, twenty-eight of which he filled the office of deacon. He bore a protracted illness with exemplary patience, and his end was peace.

August 29, at Louth, Mr. F. Cameron, General Baptist minister, after a protracted illness. Mr. C. was in the sixty-sixth year of his age, the fortieth of his ministry, and the thirty-fourth of his pastorate at Louth. Mr. C. was a most respectable minister, in the best sense of that term, and his removal will be felt as a severe loss.

August 31, at Ipswich, Suffolk, aged 16, Edmund Marshman, only son of J. C. Marshman, Esq., and grandson of the late Dr. Marshman, baptist missionary at Serampore.

Sept. 1, Mrs. Mary Sullivan, aged 65, having been a member of the baptist church, New Park-street, London, thirty-three years.

Sept. 16, at Quorndon, after a protracted illness, Mr. Adam Smith, formerly pastor of the General Baptist Church, Broad-street, Nottingham, and afterwards of that at Quorndon, Leicestershire. He died relying, in peace and hope, on the gospel he had preached.

Sep. 11, in the prime of life and the height of his usefulness, Mr. Joseph Fox, for some years past the diligent, faithful, and affectionate pastor of the baptist church meeting at Paulton, Somerset.

THE

BAPTIST REPORTER.

NOVEMBER, 1847.

CHRISTIANITY AND SLAVERY.

[It has been complained that Deputations from Christian Bodies in Britain to their brethren in the United States have not gone out with decisive protestations against that monster crime of America—Slavery—and that the members of such deputations have been sadly too silent when there. The General Baptists of England were resolved that there should be no mistake as regarded *their* Deputation, and therefore they selected two ministers who hate that accursed system as they hate sin—this, in their estimation, being the greatest, vilest, and most daring sin in creation—a sin of injustice to man outreaching every other, and a sin of rebellion against God in seizing and selling his image! We have already published the Letter of Introduction which the Deputation carried with them—a most decided document. The following Epistles were also sent by the hands of our brethren. The name of the writer of these appears at the foot—we need not say which of them.]

To the Committee of the American and Foreign Bible Society, from the Committee of the General Baptist Missionary Society.

Leicester, July 22, 1847.

RESPECTED BRETHREN IN CHRIST,
—Our valued and beloved friends, Jabez Burns, D.D., pastor of the baptist church, Aënon Chapel, London, and Joseph Goadby, pastor of the baptist church, Dover Street, Leicester, are about to visit the United States. They come as a deputation from the Annual Association of the New Connexion of General Baptists to the Triennial Convention of the Freewill Baptists, about to be

held in Vermont. They are influential members of our missionary committee, and before they return to their native land, we wish them to wait upon you, and to present this fraternal epistle. They may then tell you how much we feel interested in your labours of love, and how much union of heart subsists between us, and those among you who, as the friends of undone men, love and imitate our compassionate God and Saviour Jesus Christ.

Doubtless, like all our other, our Freewill Brethren have their defects. We are not partial to the name they bear. But whatever be their defects,

we regard their opposition to slavery, and their abolition efforts, as truly honourable. Our deputation are directed to encourage them to persevere in these efforts, whatever reproach they suffer, and whatever enmity they encounter. We consider no stain on America so dark, and no national crime so heinous and so provoking of the wrath of God, as the support which, what is termed the church, gives to the crimes and cruelties of slavery.

Some of the missionaries of our society, on different occasions, beheld the burning funeral piles that consumed the hapless widows of India. They saw those fires, which the Marquis of Hastings, then Governor-General, was implored to put out as fires "which hell's own flame had kindled there." In common with other christians, we struggled against that murderous superstition, till, by God's blessing, we saw it fall; but we cannot be insensible to the appalling fact, that the terrible system of American slavery breaks hearts by far more countless, and murders victims immensely more numerous, than did the fires of India. And what we learn from the words of your God and ours, fully convinces us that its author is he "who was a murderer from the beginning." Nor is a system that has satan for its parent made less wicked, or less worthy of its author, though among its supporters should be found some that profess to be christian ministers instead of heathen brahmins.

In addressing you, respected friends, as brethren in Christ—brethren that we hope to meet in heaven—we take it for granted that you are not supporters of that fearful system of sin and misery. Duty to ourselves and to the christian church requires us candidly to declare that we could not address you as christians, if we supposed you to uphold the slavery that your country most inconsistently and wickedly maintains. No professing christians, especially no ministers of

the gospel, that openly or tacitly sanction the atrocious slave system, could we acknowledge as christian brethren. With such men we have no sympathy. We have no desire for any communion with them while in this world; at our Lord's table we would not meet them. Nor can we expect to meet in heaven those who, by upholding a system of oppression, cruelty, and injustice, are such recreants to the whole mind of Christ, and to the whole spirit of his gospel—a gospel that teaches us to honour all men, to defraud none, but to do unto others all that we would they should do unto us—the Saviour's golden precept, yet one which no supporter of slavery can possibly obey. Our country was long disgraced and laden with guilt, by tolerating slavery; but even then the churches and ministers of Jesus were its implacable foes; and, God helping them, they were ultimately the virtual destroyers of the monster. British christians regarded it as no palliation of the atrocities of West Indian slavery, that their countrymen were the perpetrators of its murders and its other crimes; yet, abhorred as was the conduct of those countrymen, it would have been the object of more intense abhorrence, if they had professed to be ministers of christian churches, and disciples of Jesus. We apprehend that in your favoured country, those christians only act worthy of the christian name who indulge a spirit and pursue a course of uncompromising hostility to slavery.

Our self-denying and laborious brethren in India have been, on various occasions, materially assisted by your liberal grants. You have helped them greatly in circulating the most precious part of the volume of heavenly truth. The British and Foreign Bible Society has willingly and liberally assisted them in preparing and circulating the Old Testament scriptures; but the intolerant resolution by which that, in many

respects, excellent society, would have compelled our brethren to hide in darkness a christian ordinance, has prevented their receiving help for the circulation of the New Testament. The Bible Translation Society, in this country, has furnished them with a little help, but so little that it has seemed to be granted with a very sparing hand. Their principal assistance for preparing and circulating that invaluable treasure, has been derived from your society. Hitherto, excepting by letter, we have had no opportunity of thanking you. Now permit us, by these valued brethren, to acknowledge your christian liberality, and to tender you our cordial thanks. Though as a section of the baptist denomination, our numbers are not very large, yet weighty reasons rendered it imperative on our churches to act distinctly from the Baptist Missionary Society. The course we deliberately adopted appears to have had the sanction of the Lord. He has blessed our exertions, and made you, on various occasions, instrumental in helping them. We thank you, respected brethren, in the kingdom and patience of Jesus Christ. While our missionaries in India have been gathering fruit unto life eternal, you have been fellow-workers with them in their labours of love; and when the great harvest is gathered into the garner of the Lord, they who sow and they who reap, though they have toiled in different lands, shall meet and rejoice together. The pleasure of greeting you, and holding communion with you, may be enjoyed by our deputation; most of us have no prospect of ever meeting you in this sublunary world; but we hope, when "days and years are passed," to meet you in our Father's house.

We would not, respected brethren, merely tender our thanks for your past help, but would express our desires for your growing prosperity. We congratulate you also on the progress your society has made—so

much greater than that of the Bible Translation Society in our native land; and we rejoice in knowing that hundreds of thousands in the United States regard the leading principles of the baptist denomination as the dictates of the New Testament. Long may this reception of scriptural truth prevail; and may the exertions of your society to circulate the blessed book of God, through your own and other lands, be still more liberally supported, and more extensively blessed. For you we pray, "Lord send prosperity."

Respected brethren, there is one other topic on which you must allow us as lovers of the new testament, as disciples of Him who came to seek and save the lost, to offer a few remarks. A statement has appeared in the *Patriot*, a highly respectable and influential nonconformist newspaper, from the secretary of the Anti-Slavery League, accusing the American Bible Societies generally with entire neglect of the cruelly injured slaves. The accusation against the American Bible Society is astounding. He asserts "that not one cent. of the funds of that association is spent for the benefit of the slaves; in other words, not a copy of the scriptures is circulated by that society among a portion of the people—which is designedly omitted—amounting to three millions in number." He remarks of its public meeting, that in vain does the eye wander over long and eloquent speeches to discover "something like an expression, however remote, of sympathy with the slave, or a recognition of his right to have the scriptures; it is not to be found." Your society is not distinctly named, so that we are allowed to hope that the accusation brought in general terms against American Bible Societies may not apply to yours. We should rejoice to learn that yours, as a baptist institution, presented a perfect contrast to the conduct of the American Bible Society; nor are we surprised that a

Society so intolerant and persecuting as that has been towards yourselves, should neglect the down-trodden and deeply injured slaves.

But if, respected brethren, the accusation apply, in any measure, to your society, bear with our offering a word of expostulation. You send the sacred volume, next to the Saviour, God's best gift to man, into many countries. You scatter those leaves, which are for the healing of the nations in Europe, in Asia, on different parts of your own continent and elsewhere: and should three millions, born on the same soil with you, die in darkness, because they are the wretched victims of wicked and cruel oppression? Because they are bought and sold, and spoiled and robbed of every human and christian right, and because the perpetrators of these enormities would keep them in ignorance—though they perish for ever—should christians so gratify these oppressors as to neglect their miserable and helpless prey? Christian brethren, far be it from us to charge you with this neglect; but if the general accusation against American Bible Societies, in any respect, applies to you, we then beg you to consider in what light this must be viewed by Him who is no respecter of persons, who pities with equal compassion the black man and the white,—who gave himself a ransom for all, and who has commanded that his gospel should be preached to every perishing sinner.

We have been much helped by your kind aid, and, permit us to add, it will be welcome still. We want no slaveholders' polluted gain to help our objects; but money to aid our Indian or Chinese Missionaries from American christians will always be acceptable, and will have a double value because of the good it will do, and because of the friendship it expresses. Our brethren in China much need assistance. The scriptures, and even parts of the scrip-

tures, are exceedingly scarce. They obtain no adequate supplies. In the proposed convention for producing a revised version, from which the American baptist missionaries in China have withdrawn, they declined uniting, because they perceived that a faithful version, on the points in dispute with the pædobaptists, could not thus be obtained. An edition of the New Testament, grounded chiefly on Dr. Marshman's version, would be to them an invaluable treasure; but they have not the means of printing such an edition. We know not whether Mr. Hudson, our senior missionary in China, may not have written to you on this subject. If he should have done so, allow us to assure you that there are few missionaries so indefatigable as he, and so devoted to their one great object.

We now bid you farewell. May the blessing of your great God and Saviour be richly enjoyed by you, and crown with glorious success your benevolent efforts!

Respected brethren, in behalf of the committee, yours, &c.,

JOHN HEARD, *Chairman.*

J. G. PIKE, *Secretary.*

ROBERT PEGG, *Treasurer.*

To the Committee of the American Religious Tract Society, from the Committee of the General Baptist Missionary Society.

Leicester, July 22, 1847.

RESPECTED BRETHREN IN CHRIST,
—The Annual Association of the New Connexion of General Baptists have recently appointed our esteemed and beloved brethren Joseph Goadby, pastor of the church, Dover-street, Leicester, and Jabez Burns, D.D., pastor of the church, Aenon Chapel, London, as a Deputation to the Triennial Convention of the Freewill Baptists, about to be held in Vermont. We embrace the opportunity of requesting them to wait upon you, to express the interest we feel in your labours, and the union of heart and

affection which subsists in us towards those among you, who are truly the followers of Jesus, and the friends of man.

The desire of our Association is that our beloved brethren should especially encourage that section of the Saviour's flock to whom they are deputed, to abound more in labours for the heathen world, and to persevere in their honourable abolition efforts, whatever obloquy they endure, and whatever opposition they encounter.

When application was made to the Marquis of Hastings to save the widows of India, then governed by him, from the murderous suttee, he was implored to extinguish the fires which

"Hell's own flame had kindled there."

The horrible system of American slavery breaks many more hearts, and murders many more victims than did the fires of India; and like them it sprang from "the prince of the power of the air," the god of this world, and "is of the devil," though its supporters should profess to be christian ministers instead of heathen brahmins.

Addressing you as christian brethren with whom our hearts beat in unison, and whom we hope to meet in the kingdom of Jesus, we assume as a fact that you are not supporters of that system of crime and woe. We candidly, but respectfully, declare that we could not address you as christians if we supposed you were. We could not view as brethren in Christ any of those men, especially of those ministers, who tacitly or openly sanction the atrocious slave system. With them we have no sympathy. We acknowledge them not as christian brethren. We have no wish to commune with them on earth; at our Lord's table we could not meet them; nor while they continue such recreants to the whole mind of Christ, and the whole spirit of his gospel, can we expect to meet them in heaven. When our country tolerated slavery, the

churches and ministers of Jesus were its implacable foes, and ultimately, under God, its virtual destroyers. That our countrymen were the perpetrators of its cruelties and crimes was not regarded as any palliation of their great wickedness; and we apprehend that those only in your favoured country, who indulge the same spirit, and pursue the same course, act worthy of the christian name.

By our brethren who present this epistle, we desire to offer thanks for your kind help on various past occasions. Your aid has materially assisted our devoted brethren in India, in making known to the benighted millions of that degraded land the unsearchable riches of Christ. You have enabled them to send forth tens of thousands of little messengers of mercy, fraught with the glad tidings of salvation, through the blood of the Lamb. Till this time we have not had an opportunity of thanking you except by letter. Now permit us, by these valued brethren, to acknowledge your christian liberality, and to tender you once more our cordial thanks. As a section of the baptist body, our numbers are not very large, yet for weighty reasons we have judged it desirable in the great missionary enterprise to act as a distinct community. God appears to have approved our course. He has blessed our efforts, and made you, on various occasions, instruments of assisting them. We thank you, respected brethren. You have been fellow-workers with our missionaries in India, in gathering fruit unto life eternal, and when the great harvest comes, they who sow and they who reap shall rejoice together. Our Deputation may have the satisfaction of meeting you, most of us never will on earth, but we hope

"When days and years are past,"

from distant lands to meet in heaven.

While, respected brethren, we tender our thanks for your past help, we would express our desires for your

abundant prosperity. His heart must be cold indeed who can read without delight of the exertions of your Society to diffuse religious knowledge through the length and breadth of your own and other lands. On you may the Lord send prosperity !

Respected brethren, there is one other topic, on which you must allow us, as disciples of Him who came to seek and save the lost, to offer some remarks. The Secretary of the Anti-Slavery League, in the *Patriot*, a leading nonconformist religious journal, charges your Society, in common with many other American Societies, with entire neglect of the cruelly injured slave population. We would express no want of respect or of christian affection to friends who have often helped, and by their help cheered our missionaries, but we think there will be no want of either in informing you of the serious charge that has been publicly advanced; and thus, if there have been sinful neglect, of pointing it out, that the error may be corrected; but if there have been no such neglect, of furnishing an opportunity to let the christians of England and America know that the accusation is not founded in truth.

The Secretary of the important Institution to which we have referred, states, that the Tract Society reports the circulation of one hundred and fifty-three millions of pages of tracts and books; he mentions other facts from the Report, and then infers "So far as the Tract Society itself is concerned, it is doing nothing for the slaves. There are other circumstances which lead to this conclusion. In North and South Carolina, Delaware, Maryland, Georgia, Mississippi, Louisiana, and Arkansas, eight states containing a white population alone exceeding two millions, there were twenty-three colporteurs engaged. In Pennsylvania alone there are thirty-five, and in New York thirty-seven. The conclusion amounts almost to a demonstration that the slaves are wholly neglected in this work of

mercy. If they were included the result would bear no resemblance to the above figures. They are all ignorant. They are all destitute. They need exactly the help which the Society could render, and they have not the means of purchasing it. The aid, if any be rendered, must be gratuitous, and it is obvious from the above considerations that none has been rendered."

How far these statements are correct, unless we had fuller information, we presume not to say, but if they be true, as Paul said of Peter "that he was to be blamed," so must it be said of the American Tract Society. That honoured Society sends the gospel to France, to Germany, to Palestine, to India, to China, to Siam, and other lands; and should three millions of Africans die in darkness at your doors, because wicked and cruel oppressors have stripped them of every right, and sunk them as low as the brutes? Because they are a people robbed and spoiled, oppressed and bought and sold, and because those who perpetrate these enormities, wish them kept in darkness, though it sink them to hell, should christians so yield to these oppressors as to neglect the instruction of their victims? Respected brethren, we charge you not with this neglect, but if the statements that accuse your Society of it be correct, we then beg you to enquire, what view must be taken of such conduct by Him who gave himself a ransom for all, who commanded his gospel to be preached to every creature, and who has proclaimed himself as especially the friend and the avenger of the oppressed.

We have been much helped by your kind aid; it will be welcome still. To you, and to the London Religious Tract Society, whose help has been constant and liberal, our missionaries and those they instruct are greatly indebted. But wider fields open before them, not in India only, but in China also, and assistance is as needful as ever. We want no

slaveholder's polluted gain to help our objects, but money for that purpose from American christians, will have a double value, because of the good it will do, and because of the friendship it expresses.

We now bid you farewell. May the blessing of our great God and

Saviour be richly enjoyed by you, and crown with glorious success your labours of faith and love! Respected brethren, in behalf of the Society,

Yours, &c.,

JOHN HEARD, *Chairman.*

J. G. PIKE, *Secretary.*

ROBT. PEGG, *Treasurer.*

POPERY IN ITALY.

[At this juncture, when Italy, with its new *liberal* pope, is attracting the attention of Europe, the following sketch, from an American publication, the *New York Observer*, cannot fail to interest.]

MEN who have never visited nor studied modern Italy, easily suppose that the inhabitants of this country, being placed more directly under the influence of the pontifical see, must be more submissive than others to the doctrines and discipline of popery. But this is a great mistake. The Italian nation is less bigoted, and contains comparatively more infidels than Belgium, Austria, or even than some provinces of France.

A distinction must be made on this subject. That there are still in the mountains of Calabria, or in the villages of Sardinia, very credulous and very superstitious Romanists we do not deny. That the *lazzaroni* of Naples, the beggars of Florence, and the populace of Rome, still take pleasure in gazing at pompous processions, and swallow readily the false miracles attributed to the virgin, or to the saints of the popish calendar, is undeniable. But these ignorant classes of men are far from constituting the whole Italian nation. Other classes of people; merchants, rich proprietors, nobles, lawyers, physicians, the choice part of society, are utterly hostile to the priestly yoke, and they have motives to separate from popery, such as are not found elsewhere, at least to the same degree.

In Italy, the priests and the monks have preserved all their old privileges. But it is always seen that the richer

the Romish clergy are, the more corrupt they become. In France, before the revolution of 1789, the prelates, the abbeys and religious houses having vast revenues, were grossly vicious. Since they have been stripped of their goods they have been more orderly in their behaviour. In Italy things are on the old footing. Some monasteries have as much to expend as princes. Several bishops receive enormous incomes. In general, the ecclesiastics form the most wealthy class of the state. Hence arise temptations to which many of them yield; hence vices and disorders occur, exposing the priests to public contempt, and religion is degraded in the persons of its unworthy ministers.

Add to this that nowhere in Europe are politics so completely mingled with religion, except in the Italian provinces subjected to Austria. The priests meddle with everything; they decide what are proper marriages; they sit on the bench in civil courts; they are ministers of state; they govern or try to govern princes. Those who desire the progress of political liberty everywhere find adversaries in the priests and the monks, those old supporters of despotism. The consequence is that those Italians who are at all enlightened, are disgusted with the clergy, and hate the Romish church the more as they see in it the implacable enemy of their social opinions. In France, the priests babble the word *liberty*, and succeed in deceiving those who do not know the spirit of popery. In Ireland, and in Belgium, the priests foster the com-

plaints of the people. In Poland, they have entered the field of battle to conquer, if possible, the independence of their country. Nothing of the kind in Italy; on the contrary, the ministers of the church are the devoted abettors of political tyranny. You can conceive then that the most intelligent part of the nation are alienated from popery.

Lastly, experience has shown that, the nearer catholics are to Rome, the more unbelieving are they. They see the working of the pontifical machine. They are like persons employed behind the scenes in the theatre, who know how the strings are pulled, and are not deceived like those in the boxes or pit. Popery requires the enchantment which dis-

tance lends to the view. A person thousands of miles from the Vatican, constructs in his imagination an ideal catholicism, with an infallible pontiff, holy bishops, and irreproachable cardinals. But the man who witnesses all the selfish passions, the greedy calculations, the shameful jealousies of the popish clergy, opens his eyes, in spite of himself, and recognizes that it is merely a human contrivance.

Do not suppose then that there are many true Romanists in the intelligent classes of Italy. The exterior of the edifice preserves its imposing appearance; the lofty tower still stands, but it is sapped at its foundation. The sepulchre is whited, it appears beautiful without, but within it is full of dead men's bones and all uncleanness.

SIAM.

SECOND NOTICE.

THOUGH sin here in its various forms rages more and more, sweeping away every moral barrier, yet we think there are faint indications of a great moral revolution in this kingdom.

The Buddhist priesthood in Siam is now apparently divided against itself, consisting of two great opposing parties. The new party, including Chau Fa Yai, oldest legitimate son of the late king, and the head priest of one of the principal wats, abetted in his views by four or five other large Buddhist establishments, reject very many of the books, which were once considered as sacred, and seem in fact to have rejected the very fundamentals of their religious system, though still avowing no conviction of the truth of christianity, or showing a disposition to examine its claims to their belief. In their treatment of us, however, in comparison with the other party, they are friendly, and willing, on some points, to be instructed.

Chau Fa Yai, the leader of the new party, and probably the most learned man born in Siam, has recently invited one of our number, to teach a class of young men at his wat the

English language, himself wishing to become a pupil; and as an inducement, has offered to provide in the neighbourhood of his establishment, an eligible room for the preaching of the gospel. These facts, while they are no evidence of friendship to the gospel, appear to us indicative of the progress of truth, scientific and moral, in this kingdom. The Buddhist is thereby compelled to yield up one position after another as untenable, that formerly were undoubted. It is certain that a knowledge of the gospel is increasing in this land, and though a conviction of its truth is sincerely avowed by few, yet there is ground for surmizing that multitudes are infidel in regard to Buddhism, and the reasonableness of idol worship, though yet in practice idolaters, from fear of persecution, and love of popularity. The state of the public mind is restless and unsettled, like the troubled sea, dissatisfied with the present state of things, and anxious and uncertain as to the future.

The deputation of priests, lately sent by the king of Ceylon in search of sacred books and relics of Buddhism,

have recently returned, bringing with them a letter addressed to Phrai Nai Wai, a young and enterprising nobleman, and eldest son of the Phra Klang, one of the king's most confidential ministers. The letter is written in imperfect English, and professes to be from a descendant of an ancient royal family in Ceylon. It represents Buddhism in Ceylon as being in a state of great and rapid decline, in consequence of the government and other schools there established, the extensive study of the English language by the young men of the island, and the inducements held out to them to engage in governmental employ. The author expresses the opinion that Buddhism here must soon become extinct, unless the king of Siam, in his great devotion to that faith, will interpose his aid. The substance of the letter, he requested might be communicated to his majesty. It beseeches him to grant the pecuniary means requisite to the education in that faith of a number of their most promising young men, hoping that thus, Buddhism may yet for a hundred years in that isle be preserved from extinction. This letter was handed to one of our number by the interpreter of the Phra Klang. It is a singular production.

As in Ceylon and throughout Hindostan, so, on a limited scale, even in Siam, idolatry is so coming in contact with light on various subjects, that it would seem that it must ere long give place to the gospel, or be superseded by universal religious scepticism. To the latter state of things, we apprehend that, in the minds of many among this people, there is a strong tendency. In the position, in which some leading minds in Siam now are, they cannot long remain. The Lord, in infinite mercy, make them to understand and love the truth as it is in Jesus! During the last six months, death was not permitted to enter our ranks, but the two missions suffered much from sickness and general debility. Rev. Mr. Jones

and wife, of the baptist mission, have recently returned from a visit to Singapore, on account of the protracted feeble health of Mrs. Jones. Her health yet remains feeble, but it is hoped that her general symptoms are more favourable than they were some months since. Rev. Mr. Davenport and family, of the same mission, left this for America, near the last of February. The health of Mrs. Bradley is still very feeble, and her work appears to be almost done. Once, including the three missions, now reduced to two, we were a large company, but mainly by disease and death, we have been reduced to a small band, and a feeble one, with the prospect of soon being still further diminished. Brethren, pray for us, especially, that our spiritual strength may be renewed as our outward man decays and dies, and that the word of the Lord may here run and be glorified, as it does in other heathen lands. Never can this moral wilderness become a fruitful field until the Spirit be poured upon us from on high. When that richest of all blessings shall be imparted to us, all the obstacles, which now oppose the progress of the gospel among us, will vanish, as chaff before the wind, as stubble before the fire!

One of the missionaries, in a letter to an English gentleman, who has placed it in our hands, says:—

"I am happy to say to you that my connexion with this mission is as pleasant as ever. My hands are full of work. Our Board have approved of my preparing a fount of Chinese type, which will probably occupy my time for three years to come. It is probable it will contain six thousand characters. If I am permitted to complete this fount, I shall feel that I have not laboured in vain. Our mission are making an effort to prepare a translation of the entire Bible in Chinese, and it is intended to be printed with this type.

The Chinese department of this mission is very encouraging. Four

Chinese have been baptized this year, and the church now numbers twenty-seven members.

Mrs. Bradley is no more. Her end was peaceful and happy. Her husband and three children remain to mourn her loss. Mrs. B. was a very devoted missionary. She was well educated, and prepared several books which we hope will do much good. Mrs. Jones of our mission, and Mrs. Peet of the other, are failing, and we have much anxiety on their behalf. Siam is very trying to foreigners.

I think I mentioned to you, in a former letter, that the Prince Royal had built a machine-shop. It is about twenty feet wide, and seventy feet long. It stands on the front side of the Palace walls, and being made of brick, and tiled, presents a very neat appearance. The king is very anxious to build a steam-boat, and it is probable he will before long. It would be much better to purchase one first, but he thinks they cost too much."

The same missionary, in a letter of more recent date, observes :—

"We can truly say the Lord has been with us, and his cause has advanced, to some extent, in this dark heathen land. The call for books among the Siamese has been very large of late, and there appears a strong desire, or much interest among them, to know more about the christian religion.

The Chinese department of the other mission has been relinquished, and the missionaries have sailed for China. We hope they will be abundantly successful in their intended field of labour.

We are expecting another mission family for the Chinese department, and perhaps one or more for the Siamese department. It is some encouragement to know that our brethren in Burmah are as greatly blessed; and we hope the time is not far distant when native converts will be free to pass into this country, and preach the gospel to their countrymen. I learn that upwards of one thousand

converts were baptized by our brethren in Burmah, the last dry season. Karens, Pignans, and Burmans are very numerous in some parts of Siam, but the king keeps a very strict watch over them to prevent their returning to British Burmah, or Burmah Proper. What effect it would have to send native christians from the Burman side into Siam, is impossible to say.

The king and nobles appear to have but little fear in regard to the spread of christianity. The catholics have been here about two hundred years, and have had few or no real Siamese converts, and the government appear to act as though they thought our efforts would succeed no better. There is one Siamese convert connected with the church of the other mission, and they have a few interesting enquirers, and we hope the spirit of God will be poured out upon these enquirers, and the people at large, and many souls converted. There is perhaps no heathen country in the world where protestant missionaries have enjoyed more freedom than here. May we not hope from this that the efforts we are making will ere long produce a glorious harvest, and salvation spread from one end of the land to the other.

Within a few years past, a new party has arisen, and spread considerably. It began with the Prince Royal, who is at the head of one of the principal wats or temples in the country. This prince and his party have rejected more than three-fourths of the Buddhist's sacred books as unworthy of credit. The prince has of late gone so far as to say that Budh or Gaudama was nothing but a teacher of religion, and has nothing of divinity about him. This virtually breaks up or undermines the Buddhist religion, although the prince does not appear to see it in this light.

The prince is now studying the English language, and has made good progress, so much so, that he is aiding one of the missionaries in preparing a grammar of English and Siamese."

STATISTICS OF BRITISH COLONIAL BAPTIST ASSOCIATIONS.

ASIA.

ASSOCIATIONS.	When Formed.	Number of Churches.	Time of Meeting, 1846.	Churches making Returns.	Baptized in 1846.	Number of Members.	Clear Increase.	Clear Decrease.	Assistant Preachers.	Sabbath and Day Scholars.	Teachers.
AUSTRALASIA.											
Van Dieman's Land ..	?	4	Sep. 30	4	30	234	32	—	?	270	40
INDIA.											
Bengal Baptist	?	20	Dec. 22	18	240	1207	205	—	17	2170	?
CANADA, WEST.											
BRITISH NORTH AMERICA.											
Brock and Talbot	?	4	?	4	—	174	—	14	—	—	—
Eastern	1820	14	Jun. 19	14	28	847	—	38	—	—	—
Grand River	1821	27	?	26	185	1840	50	—	—	—	—
Haldimand	1819	16	July 3	16	67	813	45	—	—	—	—
Johnstown	?	11	?	11	13	552	—	8	—	—	—
Long Point	?	23	?	22	179	1589	160	—	—	—	—
Western	1839	27	?	27	279	1845	175	—	11	—	—
CANADA, EAST.											
Baptist Union	1843	?	Jun. 24	No Statistics reported this year.							
Montreal	1845	11	?	11	10	628	—	5	?	?	?
Ottawa	1836	12	?	11	28	583	9	—	?	?	?
NEW BRUNSWICK	1784	71	July 6	66	150	4705	—	131	16	879	108
NOVA SCOTIA	1803	100	Jun. 22	100	95	9271	—	291	8	?	?
JAMAICA.											
Bap. Western Union ..	?	45	Dec. 29	41	436	20994	—	154	40	6900	?

MISCELLANEOUS PARTICULARS.

STATISTICS OF THE CHURCHES OF THE VAN DIEMAN'S LAND BAPTIST ASSOCIATION.

CHURCHES.	Members.	Baptized in 1846.	Scholars.	Teachers	PASTORS.
SOUTH AUSTRALIA.					
Melbourne	40	9	100	13	John Ham
NEW SOUTH WALES.					
Sydney	121	12	104	14	John Saunders
VAN DIEMAN'S LAND.					
Hobart Town	24	—	30	6	Samuel Hewlett
Launceston	43	9	36	7	Henry Dowling

CIRCULAR LETTERS.—The subject of the annual letter of the Bengal Baptist Association is "Spiritual Mindedness;" that of the Nova Scotia Baptist Association is "Christian Decision."—The Jamaica Baptist Western Union report their number of inquirers to be 2,985, and sub-stations, 11.

Six churches in Prince Edward's Island, and two in Cape Breton, are united with the Nova Scotia Baptist Association. These are—

PRINCE EDWARD'S ISLAND.

CHURCHES.	PASTORS.	MEMBERS.
Bedeque and St. Eleanor's ..	Alex. McDonald	108
Cavendish		7
Charlotte Town	Silas T. Rand	24
Lot Forty-Nine	Benjamin Scott	36
Three Rivers	John Shaw	45
York and Elliott Rivers	Malcolm Ross	117
CAPE BRETON.		
Mira Bay	George Richardson	94
Sydney		69

Poetry.

ENTERING IN AT THE CELESTIAL GATE.

BY W. P. TAPPAN.

"Now just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun: the streets also were paved with gold; and in them walked many men with crowns upon their heads, palms in their hands, and golden harps to sing praises withal." "There were also of them that had wings; and they answered one another without intermission, saying, 'Holy, holy, holy, is the Lord.' And after that, they shut up the gates; which, when I had seen, I wished myself among them."

Pilgrim's Progress.

Would I were with them! they are free
From all the cares they knew below,
And strangers to the strife that we
Encounter in this vale of woe.
From storms of sorrow and of pain
For ever are they garnered in,
Secure from sad defilement's stain,
The mildew and the blight of sin.

Would I were with them! They embrace
The loved ones, lost, long years before;
What joy to gaze upon the face
That never shall be absent more!
There friends unite who parted here
At Death's cold river, O how sadly!
Forgotten are the sigh and tear,
Their hearts are leaping—O how gladly!

Would I were with them! They behold
Their Saviour, glorious and divine;
They touch the cups of shining gold,
And in his kingdom drink new wine.
How flash, like gems, their brilliant lyres
Along the sparkling walls of Heaven,
When, from the radiance catching fires,
The song of songs to Christ is given!

Would I were with them! While without
Are sighs and weeping; they, within,
For ever joy and gladness shout—
And well they may, released from sin!
O this, indeed, is Heaven above;
This fills the bliss of every soul—
To grow in holiness and love,
As age on age shall ceaseless roll.

WHAT IS HALLOWED GROUND?

WHAT hallowed ground? Has earth a clod
Its Maker meant not should be trod
By man, the image of his God,
Erect and free;
Unscourged by Superstition's rod
To bow the knee?

Peace, Love! the chernubim, that join
Their spread wings o'er devotion's shrine,
Prayers sound in vain, and temples shine,
Where they are not,—
The heart alone can make Divine
Religion's spot.

The ticking wood-worm mocks thee, man!
Thy temples—creeds themselves grow wan!
But there's a dome of nobler span,
A temple given
Thy faith, that bigots dare not ban,—
Its space is heaven!

What's hallowed ground? 'Tis what gives birth
To sacred thoughts in souls of worth!
Peace! Independence! Truth! go forth
Earth's compass round!
And your high priesthood shall make earth
All hallow'd ground.

SONNET.

"Be watchful."—Rev. iii. 2.

BROTHER, hast thou received the sovereign boon
Of saving grace? gift thou hast obtained
Richer than if thou had'st earth's empire gained.
Neglect not the momentous trust, nor soon
Suffer a cheating world, with siren tune,
To charm thine ear and captivate thy heart:
Ever remember whose alone thou art,

And with him walk, and day and night commune.
Each meaner prey the eagle careless eyes,
But hastes where some unguarded lamb may be;
The pirate lightly reeks a vulgar prize,
Viewing the richly-freighted argosy.
O Christian, watch: a woful enemy lies
In wait, of more than worlds to plunder thee.

Reviews.

THE HISTORY OF THE REVIVAL
AND PROGRESS OF INDEPENDENCY
IN ENGLAND,

Since the Period of the Reformation; with an Introduction, Containing an Account of the Development of the Principles of Independency in the Age of Christ and his Apostles, and of the Gradual Departure of the Church into Anti-Christian Error, until the Time of the Reformation.

BY JOSEPH FLETCHER,

Vols. I. and II.

London: John Snow.

WE introduce these cheap and well-printed volumes to the notice of our readers, not for the purpose, at present, of criticising their merits, but of making them known. We remember, some twenty-five years ago, with what deep interest we read "The History of Dissenters," by Bogue and Bennett. But the price of their volumes! It amounted to a prohibition to many. We rejoice that the day of dear books is passing away. We take credit to ourselves in having done something to hasten its departure, and we give much to other spirited and intelligent publishers, among whom Mr. Snow stands pre-eminent. The old system was aristocratic and selfish, and, like all other monopolies, as profitless as it was stupid. Our rejoicing is chiefly, however, for the sake of the young—especially those who may have but scanty resources. Now the treasures of knowledge are accessible to all—to all who are earnestly anxious to secure them. For that youth must be poor indeed who cannot now-a-days gather, by a little extra pains and self-denial, a valuable little library of his own. But we must introduce these volumes, which are dedicated

"To Christians of all communions the following work is dedicated; as an humble attempt to elucidate those great scriptural principles, the spirit of which is cherished, more or less, by all who worthily bear the christian name."

Mr. Fletcher thus concludes a well-written preface—

"The author commends the present work to the attention of the christian world, with the fervent prayer that it may be rendered instrumental, in however humble a measure, to the confirmation of those who are already attached to the great principles of

christian liberty in all the extent of their operation as revealed from heaven; and to the production of sound convictions in the minds of those who have not as yet learned to appreciate them."

The first volume opens with the christian dispensation, treats of the principles of Independency, and reaches down to the "age of de-potism"—1073 to 1517. The second volume commences with the "Progress of Religious Freedom before the Revival of Independency," chiefly on the continent of Europe, and then comes home to England and Wales, traces its rise and progress here, and conducts to the commencement of the seventeenth century, leaving off with the controversy at Amsterdam between Robinson, who Mr. F. calls "the father of the modern Independents;" and Smythe, who has been called "the father of the English General Baptists."

Very full analytical tables are prefixed to each volume. Other volumes, uniform with these, are expected to appear in due course.

BRIEF NOTICES.

SUPREMACY AND SUFFICIENCY OF THE HOLY SCRIPTURES; by JOHN F. SUTTON; *Bakerdell, London—Sutton, Nottingham*; has given us much pleasure by its appearance. Blessed be God, that his holy word approves itself to the common sense, if we may so speak, of mankind. The writer of this valuable tract has issued it in reply to "The Evangel of Love," a recent publication; and he has succeeded in giving valid reasons for his faith in the holy scriptures. We wish it an extensive circulation. It is peculiarly adapted for youth.

THE MINISTRY DEMANDED BY THE CHURCHES IN THESE EVENTFUL TIMES; by HENRY TREND; *Bartlett, London*; is an address delivered to the students of Bristol Baptist College, in June last. Comprehensive, faithful, and pungent, it is just adapted to our times and circumstances, and we shall rejoice if this brief notice should induce any religious student to secure a copy of it.

OBSERVATIONS ON CHAFEL DEBT EXTINCTION BY MEANS OF THE LOAN FUND PRINCIPLE; by W. BOWSER; *Houlston and Stoneman, London*; is a valuable

pamphlet, compiled with great care, and accompanied by various calculations and tables. We must refer to this subject more at large soon. It is now one of pressing importance. In the mean time, for sixpence, our readers may peruse Mr. Bowser's observations.

MEPHISTOPHELES AND THE YOUNG DIVINE; *Houlston and Stoneman, London*; is a singular production, "touching the best method of conducting religious controversy and literary criticism." Satan is introduced as an accomplished old gentleman, instructing a young student how to make the worse appear the better reason.

THE STRICT BAPTISTS VINDICATED, a pamphlet, from the pen of Mr. DAVID IVES, being "a protest against the circular letter of the Buckinghamshire Associa-

tion of Baptist Churches for the year 1847," will be perused with attention by those who feel any interest in the "Free Communion" question. Published by *Ives and Swan, London*.

THE SABBATH, is the title given to a series of valuable tracts in octavo, two-pence each, now publishing in London, Dublin, Edinburgh, and Glasgow. Each is on a given subject, forming a superior essay. Fourteen will be published. A list of the subjects and writers is given on the back of each tract. Christian ministers should introduce these excellent tracts to the notice of their people. They should, or, we had almost said, they can scarcely be held guiltless of neglecting their duty to the "Lord of the Sabbath," and their fellow-men.

Baptist Church History.

CHADWELL HEATH

Is a village between Ilford and Romford, in the county of Essex. This place has been favoured with the preaching of the gospel, more or less frequently, for nearly forty years; it having been one of the stations supplied by Mr. James Smith, pastor of the baptist church at Ilford, soon after his settlement there in 1808.

After some years, his visits were less frequent, but the place was successively visited by the Revivalists, Ranters, and Wesleyan Methodists, until 1828. About this period Mr. Kendall, a member of the church at Ilford, but a resident at Chadwell Heath, began to speak to his neighbours in the name of the Lord. In the year 1828, the present place of worship, seating about eighty persons, was opened by Mr. Smith, and Mr. Kendall was appointed by the church at Ilford to supply it and superintend the Sunday school. Under these circumstances, Mr. K. continued to labour for several years, and not without encouragement and success.

About the year 1834, some friends contemplated the establishment of a baptist interest at Romford, and invited Mr. Kendall to give his aid, and, if possible, to supply alternately both places. This was attempted, and carried on for two or three years, but the health of Mr.

K. not being adequate to the labour required, the attempt was relinquished.

In 1836, a church was formed at Romford, denominated the "Church of Christ at Romford and Chadwell Heath," a majority of its members being gathered from the latter place. Of this church Mr. Kendall was ordained the pastor, and it was arranged that the church meetings should be held, and the Lord's Supper administered, alternately at each place.

In the year 1838, Mr. Kendall considered it to be necessary, from ill health and other circumstances, to relinquish his engagements at the Heath altogether, and, according to the advice of the association, all the services of the church were from this time conducted at Romford, at which place, in 1840, a piece of ground was purchased, enclosed, and put in trust, and a small chapel erected, accommodating nearly two hundred persons; the sum of £600 being expended thereon, a considerable part thereof being kindly advanced by George Gould, Esq., of Loughton.

The consequences of these arrangements were disastrous to the interest at Chadwell Heath; the ministerial supplies being irregular and inadequate, the congregation greatly declined; the sabbath school entirely failed, and the few friends left, more than once contem-

plated the closing of the place; but they made another effort, and, through the good hand of God upon them, and the kind assistance of friends, chiefly from Ilford, it was supplied from time to time.

In the beginning of 1846, six baptized believers agreed to form themselves into a church at the Heath, and partook of the Lord's Supper, which was administered by one of their number.

For some time past, Mr. Kendall's mind had been greatly exercised respecting the propriety of admitting unbaptized persons to the Lord's Supper, as was the custom at Romford; and as he ultimately came to the conclusion that it was an unscriptural practice, he honestly stated his change of sentiment to the church. This communication created a great stir, and finally led to his resignation of the pastoral office, after labouring amongst them for more than eleven years with considerable success, the church consisting, at the time of his resignation, of forty members. The friends at the Heath were greatly surprised at the intelligence that Mr. K. had resigned, and they now indulged the hope that the Lord might direct him to preach among them the unsearchable riches of Christ. As soon, therefore, as Mr. K. had completed his engagement at Romford, they invited him to supply them again with the bread of life, and ultimately to unite with them in forming a church, and becoming their pastor.

In November, 1846, they met and agreed to dissolve their former association,* and arrange for the formation of a church of baptized believers upon strict communion principles, and five persons were appointed to make the necessary arrangements. During the past spring, several were baptized, and these, with other friends, to the number of thirty-three, were formed into a church in June last, when Mr. Kendall was recognised as their pastor; Mr. Davis, successor to Mr. K. at Romford, taking part in the services. Mr. Hodgkins, of Bishop Stortford, very kindly presented them with a complete and handsome communion service for the Lord's Table.

May the blessing of Father, Son, and Holy Ghost, rest upon pastor and people!
J. W.

BURY, LANCASHIRE.

THE baptist interest in this populous manufacturing town originated with the Lancashire and Cheshire County Union in 1844. The following is a brief sketch of its origin. A sub-committee was appointed, and the report given by these brethren was so encouraging, that it was unanimously agreed to open, as a place of worship, a large public hall, originally built for magisterial purposes, and which will accommodate three hundred persons. Sermons were preached on that occasion by Messrs. Harvey, Burdell, and Harbottle. The attendance was numerous, composed principally of friends connected with the adjacent baptist churches and congregations. As the room was previously lighted and partially seated, the expenses attendant on the undertaking were comparatively inconsiderable. Mr. Harvey has since laboured at this station with great assiduity and success. It was thought desirable, till the church gained considerable accessions to its numbers, that it should be a branch of some neighbouring church; a suggestion with which Mr. Harvey and the friends around him most cordially complied, and made application to the baptist church meeting in West-street, Rochdale, for admission to their fellowship. To this request the friends unanimously agreed, and on March 21, public services were held to ratify the union, and to commend this infant cause to the care and benediction of the Head of the church. On that day also, two friends professed their faith in the Lord Jesus, by attention to his command in the ordinance of baptism, in the presence of a vast concourse of spectators; and four more were proposed for union with the church. It was an occasion of hallowed joy, and impressions then produced will not soon be effaced. Many brethren from the neighbouring churches convened, to testify their sympathy and earnest desire for the prosperity of the cause in this place. Several friends have since paid them occasional and brotherly visits, and given substantial proofs that they are deeply solicitous for their welfare. One lady kindly gave them a communion service; another friend presented them with a handsome pulpit bible. A sabbath school was soon formed, and two preaching stations opened. Since then several additions have been made by baptisms. May the little one become a thousand!

* By what scriptural authority? Is there any for a church dissolving itself?—ED. B. R.

Christian Experience.

A SON OF ABRAHAM.

MR S—— was born in Mecklenburg Strelitz, of orthodox Jewish parents. His early instructor, however, while he inculcated outward morality, disregarded religion. He said to him, "All that you have to observe is honesty to your fellow-men; you need mind nothing else." Whilst yet young, he was taken by his father to Berlin, where, in a new synagogue, he heard, for the first time, the prayers and sermons in his native tongue. The result was, that on his return home he was so much struck with the heartlessness of prayers read in a language which not one in ten could understand, that he refused any longer to attend the synagogue worship. At the age of fifteen he was apprenticed to an eminent merchant of infidel opinions, who led him to read Paine, Voltaire, and other like authors, and rewarded him for his diligence in business by introducing him to places of worldly amusement and dissipation. Mr. S—— lost his master suddenly; but having been taught that men were made simply to enjoy life as long as it lasted, the solemn warning was unheeded by him. He obtained another situation, and became a decided profligate; he ran all the lengths of sin, and devoured iniquity with greediness. His father sent for him home to assist him in his business, but he could not now bear the restraints of his paternal roof; and on receiving some property left him by a deceased relative, he went into partnership with a cousin, with whom he went to Hamburgh to purchase goods. But neglecting the object for which they went, they resolved to see more of the world; and from thence travelled through the south of Germany, crossed the Alps, and visited Switzerland, France, Belgium, Holland, and England. Satan now took complete hold of him, and having returned to Paris, he was guilty of deeds which he could not afterwards think of without shuddering: his property was wasted, and at length he was thrown into prison. His parents sent him money to procure his release, and to enable him to return to his father's house; but though he had made many promises previous to his deliverance, he was unhumiliated and unchanged. He kept away from home, and continued to pur-

sue the paths of sin and death. How dreadful is the fetter of sin when once the soul is enchained by it! It has not moral power to break it asunder, and nothing can release it but the power of God. To avoid a second imprisonment, he enlisted in a French regiment, in which many sufferings were his portion, and especially after being ordered to Algiers, where, for two years, he could say with the patriarch Jacob, "In the day the drought consumed me, and the frost by night."

Pestilential disease at length entered into the ranks, and in addition to those who died on the field of battle, hundreds were every week hurried into eternity. The subject of this narrative was seized with the prevailing sickness, and his sufferings were extreme: he was brought to the gates of death, and though too hardened to think of his sins against God, the reflection was exceedingly painful that he had brought all his troubles on himself, and grief and distress on his parents. He feels now what cause he has for gratitude, that, notwithstanding his hardness of heart, and the oaths and curses which, in the time of his affliction, he allowed himself to utter, his life was spared, and spared to become hereafter a monument of mercy. His kind parents again interposed on his behalf, and purchased his discharge. In accordance with their wishes he determined to return home by way of England, where he was cordially received by relatives in Norwich and Leeds.

Having obtained permission to remain for a time in this country, he entered into business, and, in conducting it, there was the same want of principle which had characterized him for years. He married at Manchester a professing christian, and at first permitted her to attend christian places of worship, but after a time would not suffer her to do so. When he had been married twelve months, it pleased God to lay him low on the bed of affliction, and he partially lost the use of one side, and the sight of one of his eyes. Two years passed away, and, as he could not labour, his temporal resources were daily diminishing. He repined at this; and what with his mental anxiety and bodily pain, he seemed to

have more laid on him than he was able to bear, and once was providentially rescued from self-destruction by the unexpected entrance of his wife.

But the Lord had purposes of mercy concerning him; and in the beginning of the year 1846, Mr. Naphtali, one of our Jewish missionaries, was led to visit him. He tried to awaken him to a sense of his own sinfulness, but he did not feel himself a sinner. He went on to show him how unable the Jews were to keep the old covenant, and how salvation was provided for them in the new covenant, which was promised hundreds of years before the birth of Him who sealed it with his own blood. Mr. S—— said in reply, that he did not believe in the Old Testament; that he had never read the prophets or the New Testament; and that what he had heard of Jesus had led him to think that, like Moses, he was a very wise man, though he had no faith in the miracles said to have been wrought by either of them. The missionary left several tracts, and repeated his visits every day. He gave him a bible, and read with him through the prophecies, and showed that the idea of a saving Messiah is prominent in them all, and that every particular foretold of the Messiah was verified in Jesus of Nazareth. Mr. S. was surprised to find the New Testament so very different from what he had expected, and that instead of superseding the Old Testament, it confirmed it; and at length he was convinced of the oneness of these books, and the truth flashed upon his mind that the Holy Bible must be the word of God,

and that the prophets must have written by inspiration from above.

He then set himself to study the bible with earnest desires for light and instruction, and by the aid of the Holy Spirit he became at length fully convinced that the Lord Jesus Christ is the only Messiah and Saviour, and that he was, did, and suffered all that Messiah was to be, to do, and to suffer. Now he felt deeply penitent on account of his past sinfulness, was filled with wondering love at the long-suffering goodness of God as manifested in his previous history, and was enabled to lay hold on the hope set before him in the gospel. Several christian friends visited him after this, in company with the missionary, and were much pleased with the state of his mind. The missionary took great pains in giving him further instruction, and, from time to time, was thankful to find him growing in grace and in the knowledge of the Lord Jesus Christ. In consequence of illness he now became an in-patient in the infirmary. There he experienced that it was good for him to be afflicted, and, when a little recovered, tried to make himself useful to his fellow-sufferers.

After he became convinced of the truth of christianity he wished to be baptized, and to make a public profession of his faith; and at length, having given full satisfaction as to the reality of his conversion to the Rev. J. Griffin and other christian friends, his wish was gratified, and on the sixth of July, 1846, he was publicly baptized by that esteemed minister.

Characteristic Sketches.

THE DUTCH BAPTIST MARTYRS.

ON the 15th, the Queen (Elizabeth) signed, at Gorhambury, the warrant and writ for the execution to proceed. Jan Peters and Hendrik Terwoort were the two selected.

Jan Peters was an aged man, and poor, with nine children. His first wife, some years before, had been burnt for her religion at Ghent, in Flanders; and his present wife had lost her first husband by martyrdom for the truth. They had fled to England, hoping there to worship without danger. His circumstances were laid before the bishop, (Sandys,) and he

had earnestly entreated permission to leave the country with his wife and children; but the bishop was inexorable.

Hendrik Terwoort was a man of good estate, five or six and twenty years of age, and a goldsmith by trade. He had been married about eight or ten weeks before his imprisonment. But neither domestic affection, nor the solicitations of his friends, nor the dread of death, weakened his resolution.

On Sunday, the 17th, tidings were brought them, that within three days they would be burnt, unless they desired delay. To this Terwoort replied, "Since

this your design must come to pass, so we wish you to speed the more quickly with the matter, for we would indeed rather die than live, to be released from this frightful den." He, however, asked till Friday. We again quote the affecting narrative of their companion in tribulation. "Upon Tuesday, a stake was set up in Smithfield, but the execution was not that day. On Wednesday, many people were gathered together to witness the death of our two friends, but it was again deferred. This was done to terrify, and draw our friends and us from the faith. But on Friday, our two friends, Hendrik Terwoort and Jan Peters, being brought out from their prison, were led to the sacrifice. As they went forth, Jan Peters said, 'The holy prophets, and also Christ, our Saviour, have gone this way before us, even from the beginning, from Abel until now.'"

It was early morning when they reached the scene of their triumph. They were fastened to one stake, neither strangling nor gunpowder being used to diminish their torture. As defenceless sheep of Christ, following the footsteps of their master, resolutely, for the name of Christ, they went to die. An English preacher was present, to embitter, if possible, by his cruel mockings, the closing moments of their martyr-life and martyr-death. Before all the people he exclaimed, "These men believe not on God." Saith Jan Peters, "We believe in one God, our heavenly Father Almighty, and in Jesus Christ his Son." While standing bound at the stake, the articles were again, for the last time, presented to them, and pardon promised on subscription. Peters again spake, "You have laboured hard to drive us to you, but now, when placed at the stake, it is labour in vain." One of the preachers attempted an excuse: "That all such matters were determined by the council, and that it was the Queen's intention they should die." "But," said Peters, "you are the teachers of the Queen, whom it behoves you to instruct better, therefore shall our blood be required at your hands."

And now with courage they entered on the conflict, and fought through the trial, in the midst of the burning flame; an oblation to the Lord, which they living offered unto him. *Accepting not of deliverance*, for the truth's sake, they counted not their lives dear unto them, that they might finish their course with joy.

"For what were thy terrors, O Death?
And where was thy triumph, O Grave?
When the vest of pure white, and the conquering
wreath
Were the prize of the scorned and the slave."—DALE.

We are saved comment on this painful scene. All writers, of every party, are agreed in condemnation of its folly and criminality. "How utterly absurd and unchristian," saith our Dutch martyr-ologist, "do all such cruel proceedings, and sentences as are here seen, appear, when contrasted with the christian faith. The christian host is described as sheep and lambs, sent forth among cruel and devouring wolves: who will be able, with a good conscience, to believe that these English preachers were the true sheep of Christ, since in this matter they brought forth so notably the fruit of wolves?"

But although none defend the deed, some defame the sufferers to lessen its enormity. They were actuated, it is said, by a spirit of insubordination, and their principles were of a disorganizing tendency; the overthrow of church and commonwealth must have followed their prevalence, and it was incumbent on the ruling authority to crush the germ of sedition and rebellion in its earliest form. And so it has been ever said of the members of the spiritual kingdom of the Lord Jesus Christ; and without question, while oppression reigns supreme, while injustice ravages the homes and possessions of a people, while the honour of God and the rights of conscience are trampled under foot,—the gospel of eternal verity, the word of the God of equity, and the pure unworldly doctrine of Christ, must overturn, until He shall reign, whose is the right. But when under the garb of religion, when in the name of holy truth, when with the words of heaven upon their lips, men go forth to slay the innocent, to destroy the lowly disciple of Jesus, to forbid the word of the living God to echo in the soul the voice of the Eternal, and to stifle the groanings of the human spirit under its bond-chain of sin and woe, sighing for liberty to serve its God, and, as the free angels of his presence, to obey His will—then human guilt has reached its highest mark, and displayed the most intensely affecting feature of the ruin which has befallen our race. It is an effort to crush the only means of man's restoration, to quench the spark of reviving life amid the agonizing death-throes of the human soul.

But what was the crime of which these

victims of intolerance so dreadfully were guilty? Did they aim at the Queen's life? Did they assemble to plot the ruin of the state which sheltered them? Did they league with any whose glory is in their shame, to assassinate, to rob, to violate the rights of their neighbour? Let us hear them speak from their abyss of sorrow. "We, poor and despised strangers, who are in persecution for the testimony of Jesus Christ, entreat from God for all men, of every race and degree, that the Lord may grant perpetual peace and every happiness, and that we may live among them in peace and godliness, to the praise and glory of the Lord. Our fatherland, our friendships, our property, have we been compelled to forsake, through great tyranny, and, as lambs before wolves, have fled, only for the pure evangelic truth of Christ, and not for uproars and seditions, as we are accused. . . . We know that we follow no strange gods, neither have we an heretical faith, contrary to the word of Christ. But we believe in one God, the Father Almighty, Creator of the heavens and the earth; in one Jesus Christ, his only beloved Son; who was conceived of

the Holy Ghost, born of the undefiled Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. On the third day he rose from the dead, ascended to heaven, and is sitting at the right hand of God, the Father Almighty; from thence he will come again to judge the quick and the dead. We believe in the Holy Ghost. We believe that Jesus Christ is true God and man. . . . We do not boast ourselves to be free from sin, but confess that every moment we are sinners before God. But we must abstain from wilful sins, if we would be saved; viz., from adultery, fornication, witchcraft, sedition, bloodshed, cursing, and stealing. . . . hatred and envy. They who do such things shall not possess the kingdom of God." Here we leave this noble evangelic confession of the martyr, Hendrik Terwoort. He hath fairly won the martyr's crown. Although despised, trampled upon, and his name held accused among men, his is the palm-branch of victory, and the white robe, washed and made white in the blood of the Lamb.—*Introduction to Broadmead Records.*

The Spiritual Cabinet.

BIBLE AND NO BIBLE.—Dr. Adams, when addressing the New York Bible Society, beautifully illustrated the benign influence of the word of God, by contrasting those countries where it is perused, with those in which it is prohibited. Tell me, said he, where the Bible is, and where it is not, and I will write a moral geography of the world. I will show what, in all particulars, is the physical condition of that people. One glance of your eye will inform you where the Bible is, and where it is not. Go to Italy—decay, degradation, suffering meet you on every side. Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air, you feel cramped by some invisible but mighty power. The people dare not speak aloud—they walk slowly—an armed soldiery is around their dwellings—the armed police take from the stranger his Bible before he enters

the territory. Ask for the Bible in the book stores, it is not there, or only in a form so large and expensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. Enter the Vatican and inquire for a Bible, and you will be pointed to some case where it reposes among prohibited books, side by side with the works of Diderot, Rousseau, and Voltaire. But pass over the Alps into Switzerland, and down the Rhine into Holland, and over the Channel to England and Scotland, and what an amazing contrast meets the eye. Men look with an air of independence—there is industry, neatness, instruction for their children. Why this difference? There is no brighter sky—there are no fairer scenes of nature—but they have the Bible; and happy are the people who are in such a case, for it is righteousness that exalteth a nation.

INFLUENCE OF THE BIBLE.—How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system, than all other books put together? Whence comes it, that this book has achieved such marvellous changes in the opinions and habits of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of women—raised the standard of public morality—created for families that blessed thing, a christian home—and crowned its other triumphs by causing benevolent institutions to spring up as with the wand of enchantment? What sort of a book is this, that even the winds and waves of human prejudice and passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of human amelioration have been tried and failed; many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on its waters. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death? Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?—*Literary Characteristics of the Holy Scriptures, by Dr. McCulloch, Greenock.*

“**TRULY GOD IS GOOD**”—Ps. lxxiii. 1. —Good in himself; good in his essence. good in the highest degree, possessing whatsoever is comely, excellent, and desirable; the highest good, because first good: whatsoever is perfect goodness, is God; whatsoever is truly goodness in any creature, is a resemblance of God. When he confers happiness without merit, it is grace; when he bestows happiness against merit, it is mercy; when he bears with provoking rebels, it is long-suffering; when he performs his promise, it is truth; when he commiserates a distressed person, it is pity; when he supplies the indigent, it is bounty; ‘The Lord is gracious, and

full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works,’—Ps. cxlv. 8, 9. In giving Christ to be our Redeemer, he gave the highest gift it was possible for him to bestow. As there is not a greater God than himself to be conceived, so there is not a greater gift for the great God to present to his creatures; never did God go further in any of his excellent perfections than this. It is such a dole that cannot be transcended with a choicer; he is, as it were, come to the last mite of his treasure; and though he could create millions of worlds for us, he cannot give a greater Son to us. He could have abounded in the expressions of his power, in new creations of worlds, which have not yet been seen, and in the lustre of his wisdom in more stately structures; but if he should frame as many worlds as there are mites of dust and matter in this, and make every one of them as bright and glorious as the sun, though his power and wisdom would be more signalled, yet his goodness could not, since he hath not a choicer gift to bless those brighter worlds withal, than he hath conferred upon this: nor can immense goodness contrive a richer means to conduct those worlds to happiness, than he hath both invented for this world, and presented it with. It cannot be imagined that it can extend itself farther than to give a gift equal with himself; a gift as dear to him as himself.—**CHARNOCK.**

CHRISTIAN LIBERTY.—In matters of religious faith and practice, let no christian, on the one hand, enjoin what is not clearly enjoined in the Bible; and on the other, let no christian forbid any thing which is not plainly inconsistent with christian principles. Here is freedom both from dogmatism and from laxness. The authority of the Head of the Church is held supreme, and nothing is acknowledged, in such a principle of union, as a matter of obligation, but what has his authority; that which has his authority is not to be dispensed with; that which he has not regulated is left to men’s discretion and taste, or to circumstances, and in regard to it no man should presume to prescribe for another, nor should diverse preferences produce such diverse parties as cannot, in all matters of obligation, flow together.

Narratives and Anecdotes.

DR. NEANDER, the most distinguished theological professor of the university is a reformed Jew, and his name, chosen by himself, after the manner of the old scholars, from the Greek, has reference to this change of sentiment. He is now engaged in writing a church history, of great labour and learning, and has already completed ten volumes. He has also published a "History of the Apostolic Age," and "The Life of Jesus," the latter having been called forth by the celebrated work of David Strauss, called "The Life of Jesus," which occasioned, not many years since, so much movement in the theological world. Professor Neander, though one of the most amiable, kind-hearted, and excellent of men, is nevertheless quite eccentric in his appearance and manners. It is a singular sight for a stranger to behold him, for the first time, at his desk in the lecture-room. He is rather an under-sized man, and wears a long black frock coat or surtout, and high boots reaching to his knees. His complexion is swarthy, his hair black and thick, coming down over his forehead, and his shaggy eyebrows wholly conceal his eyes from view. He always stands when he lectures, fastens his eye upon the floor, and, leaning his arms on the desk above his head, he pulls to pieces a quill which is invariably provided for him, and which seems to be necessary to secure for him an easy flow of thought. He speaks with a strong voice, in measured and almost evenly-timed sentences. When more than usually excited by his subject, he wheels off from the desk, and turns his back to the audience, his face all the time working, and his mouth opening, as if his ideas came to him in spasms. But the unfavourable or undignified impression which this odd manner may at first excite, soon wears off, when one has listened for a short time to the beautiful, flowing, and scholastic language, the noble and original style of thought, and the sincere, suggestive, and impressive teachings, of this truly learned and great theologian. Professor Ranke, the historian of the Popes, holds at present the office of Royal Historiographer. He is still in his prime, and though he has already accomplished much, much more is ex-

pected of him. Though small in stature, he has a high, commanding, intellectual forehead; his manners in the lecture-room, like those of Neander, are exceedingly eccentric, and his style of delivery, to the last degree, unpleasant and incoherent.

A FAVOURED FATHER.—Samuel J. Bronson was ordained pastor of the baptist church at Millbury, Mass.; and on the next day, his brother, D. F. Bronson, was ordained pastor of the baptist church at Ashland. On both occasions the Rev. Asa Bronson, of Fall River, Mass., preached the sermon and offered the ordination prayer. These young ministers, says the *New York Recorder*, reporting a statement made at one of the services, "had been brought up under the same influences; admitted into the church under the same revival; pursued their preparatory studies at the same institution; licensed to preach on the same day; graduated on the same day; commenced the stated labour in the ministry at the same time; called to the pastorate of churches in the same association; ordained in the same week. On both occasions their father preached and consecrated them to the work of the christian ministry in earnest and appropriate prayer. The services on both occasions were appropriate and solemn, and listened to with deep interest by crowded audiences."

DR. EMMONS ON PREACHING.—A young man having preached for the Dr. one day, was anxious to get a word of applause for his labour of love. The grave Dr. however did not introduce the subject, and his young brother was obliged to bait the hook for him.—"I hope, sir, I did not weary your people by the length of my sermon to-day." "No sir, not at all; nor by the depth either." The young man was silent.

AN IGNORANT PROFESSOR was once in company with the late Rev. Mr. Thomas of Bristol, and Mr. T. was remonstrating with him against the sin of drunkenness, of which he was frequently guilty: the poor creature replied, "Do you suppose, Sir, that a little beer will wash away the love of God?" These are they which bring the precious doctrines of the bible into disgrace, and cause them to be evil spoken of.

The Three Great Curses, SLAVERY, WAR, INTEMPERANCE.

Slavery.

A SOUTH AMERICAN SCENE.—*The Negro Pew—A Pro-Slavery Preacher.*—While the congregation were assembling, a grey-headed aristocratic looking old negro came up into the gallery, and walked along “as one having authority,” and fixed himself in a front pew, on the right-hand side of the pulpit. Two black women shortly after followed, and took their seats in the same region. Others, again, were added to the number, till, ultimately, there were from forty to fifty of the sable race in that part of the gallery, and none anywhere else; neither were there any whites intermingled with them. There, then, was the “Negro pew!”—the first time my eyes ever beheld a distinction of colour maintained in the house of God! At eleven o’clock precisely, a man of tall and stooping figure, dark complexion, about forty years of age, muffled up in a cloak, stood at the bottom of the pulpit stairs. It was Dr. S——. He appeared to beckon to some one in the congregation. A tall, lank old gentleman, having on a black cravat, and shirt collar turned down over it a *l’Americain*, stepped forward, and ascended the pulpit steps before the doctor, and took one of the two chairs with which the rostrum was furnished, whilst the doctor took the other. I thought he must be one of the elders, going to give out the hymns, or to assist in some of the devotional exercises. At this moment the organ—a fine-toned instrument—struck up, and the choir sang some piece, known, I suppose, only to themselves, for no others at all joined. It seems to have been intended as a little display on the part of the singers. This display, however, I have since found, is universal in America. In all places where they have an organ, a “voluntary” on that instrument is the first exercise. This done, the doctor stood up, having his cloak still resting on his shoulders, and stretched forth his right hand. At this signal, all the people stood up, and he offered a short prayer. “Where is Abel, thy brother?” thought I, during this address to our common Father. He then read the 23rd and 24th Psalms. “Where is Abel, thy

brother?” was still present to my mind. He then gave out the 33rd Psalm to sing. “Where is Abel, thy brother?” was still heard louder than the swelling tones of the organ. The singing done, of which the choir had the entire monopoly, the doctor read the 14th chapter of Mark. As he read on the painful story of the betrayal, I could not help thinking, that the only difference between some of the southern slave-dealers and Judas was, that had they been in his place, they would not have sold the Saviour for so little,—they would have made a “smarter” bargain. The reading, though free from affectation, was not, by any means, in the best style. The chapter finished, the tall elder as I took him, prayed,—all the congregation standing. The prayer was short and appropriate; the language tolerably correct; but the tone and pronunciation were queer. I suppose them to indicate some provincialism with which I was not acquainted. There was a large infusion of that peculiar nasal sound, for which nearly all Americans are distinguished. In the tone of voice there was a mixture of coaxing and familiarity, which was a little offensive; still, as a “layman’s” exercise, I thought the whole very good. He prayed “for every grace and christian virtue.” Amen, thought I,—then your slaves will soon be free. He prayed “for our nation and rulers.” He prayed “that the great blessings of civil and religious liberty which we enjoy, may be handed down to future generations.” “Looking out for a few niggers this morning?” thought I. He also prayed for the army and navy, and for the fellow-citizens now on the field of battle.

ED. DAVIES.

War.

WAR, OR ARBITRATION.—War pays no regard to the merits of the case. Its rule is *might*, not *right*. But arbitration does consider those merits. Again, the stronger party being more likely than the weaker to be the aggressor, a resort to war in the case, renders it probable that the injured party will receive additional injury, instead of obtaining redress: whereas, by arbitration, that

party would in all probability obtain redress. In cases where two parties are nearly equal in strength, by resorting to war, they generally leave off where they begin, nothing being decided, and both parties being sadly injured. Arbitration in such cases also, would answer a better purpose in both respects. And in cases where the stronger party is the injured one, although by a resort to war redress is generally obtained, how hard the way of obtaining it! Arbitration would afford it in an easier way. In every case, then, the ends of justice are better subserved by arbitration than by war, and all the evils of war are prevented besides. Furthermore, war is an infringement of the independence of nations. Surely it is such an infringement, for one nation to dictate to another, and to attempt to enforce its dictation as is always done by one of the parties in war. But arbitration respects national sovereignty. Here is no dictation, no coercion, nothing but friendly counsel. Once more; by resorting to war, nations violate one of the plainest dictates of reason, viz., that parties should not be judges in their own cases, which they always assume to be in war. Arbitration respects this dictate, by providing a disinterested party as a judge. Then again, the custom of war affords the strong an opportunity to oppress the weak, and the ambitious to pursue their schemes of conquest and aggrandizement. Arbitration is a check to oppression and ambition, and affords protection to the defenceless. And again, the custom of war is one vast system of duelling. In war, nations take their position on what they denominate the point of honour, refusing to make the proper concessions and overtures for the preservation of peace, and sacrificing justice itself to resentment and pride. The principle of international arbitration is the principle of order and peace on a scale of equal magnitude. In short, every reason that can be urged in favour of the peaceful adjustment of individual disputes, and against a resort to individual violence, can be urged with as much greater force in favour of international arbitration, and against war, as the evils of war exceed in every respect the evils resulting from individual combat. Now, then, if the ends of justice itself can be better subserved by arbitration, than by war, and so much evil prevented, and so much good done, what plea

remains for war? *Arbitration* is friendly—wise—easy and cheap. *War* is fiendish—foolish—difficult and dear. Arbitration has often been employed by the leading Cabinets of Europe for the adjustment of their differences, and the United States of America have in several instances resorted to it with a degree of success calculated to encourage its general adoption.

Intemperance.

CLOSING OF PUBLIC HOUSES ON THE SABBATH.—The Chief Constable of Manchester makes the following communication:—"I am very much satisfied in being able to state that the clause to which you refer in the Manchester Improvement Act, prohibiting the opening of public houses between the hours of twelve o'clock on Saturday night and twelve o'clock on Sunday, has operated most beneficially for the good order of the town on Sundays, and *particularly the Sunday mornings*: streets, which formerly were kept in a disorderly state on the mornings of Sunday, from drunken people being turned out of the public houses, are now quiet and orderly. The decrease also which has taken place in the number of prisoners for drunkenness, has been very considerable."—The Mayor of Newcastle-upon-Tyne, into which town the regulation has been recently introduced, writes:—"I beg to acknowledge the receipt of your letter, requesting information as to the working of the Newcastle Improvement Act, in reference to the closing of public houses, and in reply, I beg to inform you that the result of the law has been most satisfactory; there being an evident decrease in the number of drunken persons brought before the magistrates, and a general improvement in the good order and regulation of the town."—Having thus given returns, or the testimony of official persons connected with all the places where the partial closing of public houses on Sunday has been tried, all of which demonstrate the advantages which have resulted from that regulation, we ask, are those places to be the only ones to which the benefit is to be extended? As the Government has consented to the introduction of this measure into London, Liverpool, Manchester, and Newcastle-upon-Tyne, there appears no reason to suppose that the same boon—or even a

more comprehensive one—would be refused to all the rest of the nation, if proper means are adopted. There are some who would apply the law to cities and large towns, and not to agricultural and thinly populated districts. We, however, believe that the latter require the regulation equally as much as the former. It is well known that the public houses and beer-shops in agricultural districts generally, vend more intoxicating liquors on Sunday than on any other day. All these houses are bad enough, but *beer-houses*, especially, are the resort of the very off-scouring of society. No greater boon could, we conceive, be conferred upon the country than the total closing of these dens of vice and nurseries for crime. It should be remembered, however, that the cheering decrease proved to have taken place in the crime of drunkenness, in addition to the promotion of the good order of society generally, is the result of closing these houses during the *first half* of Sunday only, when the amount of drinking is small compared with that which takes place during the latter part of that day. It is, therefore, reasonable to conclude that if the regulation had extended

to the *whole day*, the diminution would have been more than double what it has been. Hence the reasons for the extension of the law to the whole day. Can a single argument be adduced in support of keeping public houses open, during the afternoon and night of Sunday, which will not equally apply to the morning? Assuredly not; and as the inhabitants of the largest city, and three of the most important towns in the empire, have dispensed with these places during the former part of the sabbath, not merely without inconvenience, but with immense advantage: we earnestly call on every friend of social order, of morality, and of religion, to aid in the attainment of a law prohibiting *entirely* the sale of intoxicating liquors on Sunday, throughout the kingdom. This measure, once secured, the resulting benefits will, we are persuaded, be so clearly manifest, that every man of sound mind and correct views will be astonished that a professedly christian people should have so long tolerated among them a system so fraught with cruelty and injustice, and productive of such an immense amount of evil, as the Sunday traffic in intoxicating liquors.

Correspondence.

LETTER FROM DR. BELCHER.

Philadelphia, Sept. 13, 1847.

MY DEAR BROTHER,—If you have not already heard that I have resigned my charge at Halifax, you may possibly be surprised to see this letter dated from this city. The long and severe winter tried the health of my family: these and other considerations have induced me to relinquish my post, and give myself for life to the States, from which it is possible you may once and again hear from me, if life and health permit.

And so, our General Baptist brethren must send out a deputation to these States! How have I regretted my absence from the north, and how many fears have I cherished that I might not see either of them! Their kind hearts led them to think of me; and when the steamer staid at Halifax, though in the night, they went in search of my house, but in vain,—I was, alas! some seven

hundred miles away, and only expected to trace their progress in the papers.

Well, to be sure, on Wednesday last, as I sat at dinner, who should walk into the room but my good brother, Dr. Burns! Did we not look at each other? Was there any thing like grief on either of our countenances? He had left his valued colleague to visit Rhode Island and Western New York, while he came south. I shall not interfere with what he may wish to tell you himself. But I will venture to tell you that brother Burns thinks our weather somewhat hot, and complains of a considerable reduction in his size. I will add farther, that, like a true Yankee, he thinks that our mountains and rivers, our steamboats and churches, “beat all creation.” We talked over a thousand things and people in Europe and America; walked about the city to “see the Lions,” such as the room where the Deed of Independence was signed, the public libraries,

and other places; and on Friday morning the Doctor went on by railroad to Baltimore, Washington, Pittsburgh, and on thence to Montreal and Buffalo. A thousand miles travelling here is almost nothing. Do thank the friends for sending out these brethren to do us good. I will venture to add that, on the whole, our brethren will bear back a pleasing report.

I am not aware of any thing very interesting to say of the spiritual state of our churches. Our progress, of late, has been slow, but I think not less healthy than heretofore. Our foreign missions are promising abroad, and well supplied at home, both with men and money; while home missions are prosecuted with increasing energy.*

This mail will convey to his friends, in your land, the account of the death of the Rev. J. T. Hinton, whom many of your readers knew before he left England twelve years ago. This painful event took place by yellow fever at New Orleans, about the 27th ult. He was a greatly devoted and successful minister of Christ; and the first minister of our denomination who has made any considerable impression on that great city. This loss is deplored by all classes as a public calamity. May God sanctify it to his family, his church, and his brethren.

I will not occupy more of your time now than to say, that I am ever cordially yours,
JOSEPH BELCHER.

P.S.—Perhaps you will allow me to add that I have not settled in the States; my family are still at Halifax; and I

* But about the blacks in the south, doctor—anything doing for them by the home mission? ED. B. R.

am preparing for our friends here a new edition of Jones's Church History, and the Life and Sermons of Christmas Evans.

OUR AGED MINISTERS.

To the Editor of the Baptist Reporter.

DEAR SIR,—In a foot note, appended to my last communication, respecting an old baptist minister in S— union house, page 398, you observe, that it was not legal to compel him to attend the parish church.

Be this as it may, either the guardians were grossly ignorant of the law on this point, or were determined to make a merit of necessity. A short time after my visit, he made application to the board for liberty to attend a chapel in the vicinity, and which I occasionally supply; when it was very vehemently opposed by several, but ultimately carried by a majority of two, that the favour be allowed; which, of course, he has taken the advantage of ever since.

I do trust, however, Mr. Editor, that some one, or more, of your able correspondents, will take up the matter.

Let the question be agitated through the length and breadth of the country, and when once attention has been awakened, we shall not lack the means to forward, carry on, and complete, so just and laudable an undertaking.

C. S.

P.S.—On Sept. 26, I baptized his daughter, in company with another young woman, who had been a "Bible Christian." Our aged friend was present, and engaged in prayer.

Hints of Usefulness.

THE PENNY POST.

CHRISTIANS ought to be wise in their generation. So our Lord taught, and so they will be if they are full of love to him whose love to them was so great that it passeth knowledge. Christians of this class will readily avail themselves of every facility for promoting the knowledge of their God and Saviour. An active minister, who has rendered himself conspicuous by his ingenuity in devising schemes for doing good, says:—"It is now generally admitted amongst real christians, that as our days are few,

our means limited, our obligations great, and our responsibilities solemn, we should seize every opportunity to do good to our fellow-sinners in the name of the Lord Jesus, in order that we may extend his cause. Much is now done; and we are thankful that it is; but that much more may be done, is very clear. We certainly ought to take advantage of every circumstance that offers for the circulation of the truth of God. The present is a reading age; the generality of people will read a TRACT on a religious subject, when they will not sit down

to peruse a *folio*. The present arrangements of the post-office afford us an excellent opportunity of putting tracts into the hands of our correspondents. Now so many letters are written, few can write very long ones. The post-office engages to take half-an-ounce for one penny; and a tract of eight pages, a moderate letter, and an envelope, will not weigh more. Now, I do think such an opportunity ought not to be trifled with or lost; I have found it a means of usefulness, and can recommend it to all my brethren and sisters in Christ."—Very good; and we publish these remarks in order to attract attention to the scheme. But let us hear our friend a little further:—"Just look at the matter a little; a number of christians adopt the plan recommended; a letter arrives at the counting-house, the tract is thrown on the desk; perhaps the master does not read it, but in his absence the clerk may;—or it is received in the workshop, laid on one side, and left, and the apprentice takes it up, and, at his leisure, peruses it;—or it is delivered in the parlour, laid on the table, and the child or

children read it, or perhaps the servant takes it away the next morning when she dusts the room: now as God hath promised a blessing to his word, who can tell what good effects may follow in these instances? If sent to ministers or christians, they may, as I do, read them, and then enclose them again to some one else; and thus make them tell the same tale of redeeming love many times over to as many persons."—All this is also very good, and very probable too. At all events, there can be no harm in making the experiment. It will do the person good who makes it, even if it should do no one else good. Tracts are cheap, and little magazines are cheap, and therefore this would be a cheap way of doing good. A sample of the *Christian Pioneer*, sent in a letter, for one penny, might induce the people of a whole neighbourhood to take it in, and who could tell the results? Eternity might, but Time never could. Oh, that christians were wise and active in their generation! The night cometh: let us all up and be doing.

Christian Activity.

Attempts to do Good.

COLPORTEUR SYSTEM.

American Tract Society.

WE are now receiving the annual reports of the hundred colporteurs, scattered over twenty-three states of America. Most cordially do we wish the friends and patrons of the society could spend a day with us, in the perusal of our extended correspondence. We believe they would be spiritually refreshed, and quickened in their zeal in behalf of the destitute. The superabundance of interesting intelligence makes the hope vain of imparting to others the impression, which is deepening every day on the minds of the committee and officers of the society, of the necessity, safety, and value of colportage, as a means of reaching otherwise destitute and inaccessible classes of our home population.

It is a cheering fact, that recent letters, especially from distant parts of the country, frequently allude to revivals of religion now in progress; encouraging the hope, that our land is not altogether deserted by the blessed Spirit, notwithstanding our unbelief, as a people, and the multiplied provocations of our civil and religious communities.

The work of colportage among the Germans, increases in interest and power from month to month. There seems to be a simultaneous movement in Germany, and in this country, for deliverance from the dominion of Rome, and from subjection to a cold and formal Protestant faith. May God speed the truth in both nations!

I have before me the annual report of the superintendent of German colportage, in Pennsylvania, east of the mountains, giving the statistical results of the labours of himself and associates. They have visited 12,270 families, and converted, or prayed, with 9,700: of these families, 1,910 were destitute of all religious books, except the bible, and 1,322 had not the bible. They sold 10,070 volumes, amounting to 2,698 dollars, and gave to poor families 1,671 volumes, and 16,821 tracts. They have addressed 2,180 public meetings, and held 236 prayer-meetings. Were you familiar with the field occupied, you would wonder and rejoice in these results; and especially in view of those spiritual results, to which all this labour has contributed. In a single German county in Pennsylvania, five towns have been refreshed by an outpouring of the Spirit from on high, during the past winter.

I cannot refrain from communicating a fact of deep interest, stated in a recent letter from a theological student, who was employed for a season as a colporteur, in the region of the Alleghanies. It shows the inestimable value of well-directed efforts to recover Zion's wastes, and to bring under cultivation, soil that has too long been regarded as hopeless.

Mr. F— visited a neighbourhood in the Alleghany mountains, Bedford Co., where, some forty years since, there had been a small Lutheran church; but, for a quarter of a century, the people had not enjoyed more than two or three sermons in a year, and those on week days. He visited from house to house, and supplied the people with publications. He found another settlement, six miles distant, in a similar condition. The people were deplorably ignorant of the gospel, some of them knowing nothing of it. "They were real specimens of heathen in a christian country," says Mr. F. On a second visit, he sold more books than at first, and continued to repeat his visits, each time supplied with books and tracts; holding meetings among them; explaining the scriptures, the catechism, &c. At last, a good minister at B., seventeen miles distant, took them under his charge, pledging them one sabbath a year. "At Will's church," writes Mr. F., "between forty and fifty have been hopefully converted to God; and at Schaffer's church there have been nearly fifty converts, thirty-eight of whom are added to the church. They are two respectable congregations now, and have three prayer-meetings every week. Your books, by the blessing of God, have been instrumental of bringing about this change. The society has done wonders among these mountaineers. I believe these are but the first-fruits—the harvest is yet to come. The very name of the society is embalmed in their hearts, and will be transmitted to children's children. I thank God that your books ever came into my hands, and I was permitted to sell them; for I candidly believe they have been the means, under God, of the conversion of hundreds in this county." The preceding statement is confirmed by the Rev. Mr. Weiser, a Lutheran pastor, in Bedford Co.

A few lines, from a recent letter, respecting the labours of Leger Ritty, one of our bold and efficient German Romanist colporteurs, must suffice. Mr. Charles Bowers, an excellent young German, in the office of Mr. Seely Wood, superintendent of colportage for the west, accompanied Mr. Ritty in some of his excursions, and gives some of the incidents of their labours from day to day.

I quote a few, from the many interesting facts in this letter. After detailing the incidents of a days labour, he says, "The next

morning, Ritty said, 'Up, and let us attack the enemy again in his camp.' Agreed, said I; and at it we went.

"In the first house, we found a family of Romanists, in an enquiring state. Mr. R. had supplied them with books a few weeks before. While we were directing them to the Lamb of God, a Romanist came in, who stated that he had just been married, and that the priest demanded two dollars for performing the ceremony. He offered him one dollar, but the priest insisted on having the full amount. At length, he gave him a dollar, with the remark, 'Mr. Priest, when you want the other dollar, just whistle for it!' and departed. On looking over our books, he said, 'Well, I have saved one dollar from the priest, why may I not expend a portion of it for good books, to read at home on the sabbath?' He bought Doddridge's 'Rise and Progress,' and 'Baxter's Call.'—We called on a shoemaker, (a Romanist,) who repaired Mr. R's boots for a New Testament.—Sold Doddridge's 'Rise and Progress' to an inquiring family.—Visited a family who were natives of Luther's birth-place, and found them destitute of a Bible. We sold them one, and gave them Baxter's Call, and Luther's tract. One of the family, though a Roman Catholic, had long desired the Scriptures, and rejoiced to receive them.

"We know of more than twenty persons, now connected with evangelical churches, in this city, (Cincinnati,) who were formerly Romanists, brought in mainly through the labours of colporteurs. During recent services at one of these churches, twenty-seven persons were hopefully converted.

"A German minister informed me, that in his travels over portions of the west, he found German settlements, where no evangelical missionary had ever been, and yet he found these souls hopefully converted, through the humble toil of a colporteur. A few such, collected together by some minister, have, in several instances, formed the nucleus for a flourishing church.

"During the progress of a religious meeting in E—, Indiana, at which about thirty individuals were hopefully converted, Catholics came ten miles from the country to the preaching, through the influence of Mr. Hanck, a German colporteur.

"Mr. Ritty came to me, at the close of a religious service, with a letter in his hand, stating that a glorious revival of religion was in progress among the infidels, near Dayton, Ohio, having its origin in a copy of Bogue's Essays, German, which Mr. R. sold to an infidel in that settlement. The conversion of about twenty souls is already the result."

Are not such facts cheering? Can we pause in such a work? On what scale shall it be prosecuted? Will you, and the chris-

tian community, sustain the society in expanding, with a view to reach all the accessible and unevangelized population? Recent most generous contributions in this, and other cities, in some instances exceeding by half any previous donation, encourage us to go on, and enlarge greatly this system of doing good to the poor and destitute within our borders.—Pray for us.

We have proceeded with the work, with a careful and steady increase, as God raised up man by man, until there are one hundred men, good and true, in the field, including twenty-eight German and French, occupying

parts of twenty-three states and territories, chiefly at the west, south, and south-west. A considerable number of the German and French colporteurs are converts from the Romish church, and labour among the Catholic population. Their abundant success is a rebuke to the prevalent unbelief respecting the feasibility of efforts for the conversion of Romanists, and should prompt us to renewed exertions in behalf of the most needy and most dangerous class of our population. [And who are they? Your poor slaves, of whom, as usual, not a word.—Ed. B. R.]

Baptisms.

FOREIGN.

INDIA.—*Assam*.—In a recent communication received from Mr. Bronson, he says, "Ten years our faithful missionaries had toiled and wept at Assam, and waited for the Lord as they that watch for the morning; but the day of God's visitation was still deferred, and, except here and there a solitary token of the Spirit's presence and power, those beloved brethren were constrained to believe rather than see that 'the Lord is very pitiful, and of tender mercy.'" At length the time to favour Assam was fully come. An unusual seriousness became apparent among the children of the orphan institution. It continued steadily to increase. A great improvement in their daily deportment, and a tenderness of conscience began to be visible. I felt assured that the Spirit of God was setting home to their hearts the instructions they had received. I gave them the "Pilgrim's Progress," and the parables of our Lord. These were blessed to their greater awakening. As they read of the man clothed with rage, burdened with sin, and turning a deaf ear to the entreaties of his own loved family, that he might escape from the City of Destruction and obtain eternal life, their own falling tears and earnest inquiries showed that they too felt their perishing condition and need of the Saviour's forgiveness. At length one of the eldest sought an interview with me. He begged to know what he should do. His sins, he said, were a heavy load, on account of which he had no peace of mind. He had long prayed in secret for light, and for a new heart, but his prayer was unheard—he feared he must perish. He knelt with me in prayer. Others were found in a similar state, who also had long been in the habit of secret prayer. The conversation and preaching of our beloved brother Brown was greatly blessed. The time appointed for our yearly missionary meeting had come. We suspended the

school, and gave ourselves wholly to prayer and conversation, and declaring the glad tidings of salvation. At sunrise, noon, and evening, they came together to hear the word of God. It was deeply moving to hear the native christians plead with their countrymen that they would renounce idolatry and embrace the gospel; and it was still more affecting to see the orphan children, one after another, losing their burdens at the foot of the cross, and rising in the presence of all to tell what God had done for them. Truly, out of the mouths of babes and sucklings, God perfecteth praise. Those scenes will never be effaced from my memory. Day and night, whichever way I turned, I could hear the voice of prayer, or the song of praise. The love of God—the boundless, mysterious love of Christ, in dying for sinful men—seemed to be the theme that filled every heart. On Sunday, the 29th of November, we stood by the water's side; and in accordance with the Saviour's command and example, ten rejoicing converts descended into the baptismal waters, and were "planted in the likeness of Christ's death." Seven of this number belonged to the orphan institution. The Lord has thus brought into his church nearly every member of our highest class, and is now filling their hearts with desires to preach salvation to their countrymen. We trust they may be made effective instruments in spreading the glorious gospel among this people. Several of the number have good talents for the work; we hope they will follow in the steps of Ko Tah-byn, the Karen apostle.

Benares.—On June 17th, Mr. Small baptized and received, into the church at Benares, one female convert, the wife of one of his catechists.

Dinajpur.—Mr. Smylie has again been encouraged by the addition, by baptism, of another hopeful convert to the church under his pastoral care.

Berhampore.—Brother Stubbins says:—“It was agreed that the converts should be baptized on the following Saturday, should the weather permit. It continued to rain till Saturday, noon, and there seemed little prospect of our being able to attend to the ordinance that day. But shortly after noon, the clouds, that had been pouring down torrents of rain for some days previously, parted, and the sun soon appeared in his cheerfulness and beauty. About four o'clock the gong was struck as a signal to our friends that it was time to go; soon about eighty persons, young and old, made their appearance before our house, all dressed in their full, flowing white robes. They mostly joined hands in pairs, and moved on in a line with the greatest order and delight. We were soon in front of them, and led the procession with more interest than ever generals led an army to the battle field. We felt that we were doing the will of God, and that he who said ‘Lo! I am with you always, even to the end of the world,’ was with us of a truth. It was truly amusing, as we passed through the bazaar, to see how the people rushed to their doors, to see a sight so wonderful—a sight, the like of which had never before been witnessed in Berhampore; all looked on with perfect amazement. We continued our uninterrupted course till we reached a large pond by the side of the road, near Berhampore, where we halted, because ‘there was much water there.’ We were soon surrounded by a crowd of not less than two thousand spectators. We commenced by singing a beautiful Oorea hymn. ‘No hope but in Christ,’ &c. I then prayed; after this, addresses were delivered by our four native brethren and myself, interspersed with singing; after which brother Buckley offered a most appropriate prayer. Brother Bailey then gave out a hymn, and ‘went down into the water,’ followed by the candidates and their attendants, and baptized them ‘in the name of the Father, and of the Son, and of the Holy Ghost,’ and ‘when they had come up out of the water,’ we sang ‘From all that dwell below the skies,’ &c., after which I gave another short address, and concluded with the benediction. The vast crowd were generally remarkably attentive the whole of the time, and separated with the greatest decorum, greatly wondering at what their eyes had seen. Gladdened as our hearts were with all this, we still look forward to the time when, according to the divine promise, we shall see greater things than these. The Lord in the riches of his infinite mercy hasten it! On the following morning, Lord’s-day, our friends assembled together, as usual, at seven o’clock, for a prayer-meeting, and the Lord seemed to be

pre-eminently present. At half-past ten all assembled for public worship, when I preached from ‘Be thou faithful unto death, and I will give thee a crown of life’—glorious prize! may we ever keep it in view. At half-past three, p.m., we again assembled together; brother Buckley first gave a short but appropriate and impressive address to the newly baptized, whom I afterwards addressed, at greater length, from ‘See that ye walk circumspectly, not as fools, but as wise,’ &c.; and then received our new friends into the church, giving them the right hand of fellowship, and offering a word of counsel to each. The ordinance of the Lord’s Supper was then administered by myself and brother Buckley, and brother Bailey closed the service by giving out in Oorea that precious hymn, ‘When I survey the wondrous cross,’ &c. In the evening, brother Buckley preached in English from ‘Behold the Lamb of God, that taketh away the sins of the world.’ Thus closed the labours of one of the happiest days I ever did or ever expect to spend on this side heaven, where there is fulness of joy and pleasures for evermore.”

Agra.—Mr. Williams, in a recent communication, says, “Since I last wrote, four persons have been added to the church by baptism; two of the European community, the other natives; may they have grace given them to endure unto the end, that they may be saved.

Jessore.—During the month of April, Mr. Parry had the pleasure of receiving seven converts into the church under his charge, by baptism, on a profession of their faith.

Ceylon.—Two native converts were baptized by Mr. Davies, at Colombo, July 11. Mr. D says, I trust the work is reviving.”

JAMAICA, Belle Castle.—In a recent letter from Mr. Jones, of Belle Castle, he says:—“On Lord’s-day, 9th May, I baptized twenty converts, who were added to the church. Four also have been restored during the last two months, so that since I came here there has been a clear increase of sixty persons. New inquirers also join us now and then. To the Lord be all the praise!”

SUMMARY OF BAPTISMS during the past year at the various stations of the Baptist Missionary Society:—

<i>Asia.</i>		<i>West India Islands.</i>	
Calcutta, &c.	21	Jamaica	600
Bengal	276	Bahamas	201
Upper India	34	Trinidad	19
Ceylon	8	Haiti	2
Total	339	Total	822
<i>Africa.</i>		<i>America.</i>	
Fernando Po	7	Canada	51
Continental Africa	1	Honduras	3
Total	8	Total	54

BAPTISMS at the various stations of the American Baptist Missionary Union during the past year, extracted from the annual report for 1847:—

<i>Asia.</i>		<i>America.</i>	
Arracan	5	Ojibwa	5
Assam	18	Shawanoë	56
Maulmain....	1400	Cherokee	14
Siam	5	Total	75
Tavoy	21		
Total	1449	<i>Europe.</i>	
<i>Africa.</i>		France	21
Bassas	3	Germany	235
		Total	256

DOMESTIC.

SAFFRON WALDEN, *Upper Meeting*.—On Lord's-day, Oct. 3, we met at nine o'clock to hold a short service, when our esteemed pastor, Mr. Hayercroft, immersed three friends of the Redeemer, on a profession of their faith. One of these has been a member with us since Feb. 2, 1845; her case is referred to in the *Baptist Reporter* for that year, page 107. Since that time she has been chiefly confined to her bed until within a few months past, when it pleased a gracious God, unexpected by her friends, to restore her, in a great measure, to health again. She, therefore, took the earliest opportunity, since her partial recovery, of being baptized in the likeness of Christ's death.—Another has fought his country's battles, has been wounded, and lost one of his arms. He has now enrolled himself under the banner of the Prince of Peace, and has engaged in a more formidable conflict, with adversaries more powerful and determined than those he combatted in his country's service. His present Sovereign, however, has assured him that His grace is sufficient for him, and that his strength is made perfect in weakness. Animated by this assurance, he hopes to endure to the end, and to come off more than conqueror through Him that hath loved him. The change which divine grace has effected in this man, is such as to cause those who knew him previously, to exclaim—"What hath God wrought!"—The third is a member of an Independent church, in the neighbouring village of Henham, but having embraced our views of baptism, it was arranged that she should be immersed by our pastor, at Saffron Walden.

OBSERVER.

DUNSTABLE.—Our pastor baptized two believers from a village station, on the first Lord's-day in October. There is a good spirit for hearing in the place, and we look for more fruit.

DRY DRAYTON, *Cambridgeshire*.—On the last sabbath in Sep., brother Hanks baptized five believers in the river Ouse. The spectators were very orderly.

J. M.

THE GENERAL BAPTIST MIDLAND CONFERENCE is a quarterly meeting of the churches, chiefly in the counties of Leicesters, Derby, and Nottingham. The following statement of baptisms is from the reports, chiefly verbal, delivered in to the conference at Melbourne, near Derby, on Tuesday, Sep. 19.—Ashby-de-la-Zouch 3; Burton-on-Trent 2; Beeston 3; Billesdon 3; Cauldwell 1; Castle Donington 5; Derby, *Sacheverell-street* 3, *Mary's-gate* 10; Hugglescote 2; Kegworth 2; Leake 4; Leicester, *Archdeacon-lane* 7, *Carley-street* 3, *Dover-street* 1, *Friar-lane* 10, *Vine-street* 2; Loughborough, *Wood-gate* 4; Menham 7; Melbourne 23; Nottingham, *Broad-street* 10, *Stoney-street* 46, and 50 candidates. One brother present at this meeting, Mr. Samuel Deacon, senr., of Barton, was present at a similar meeting sixty-one years ago!

IRELAND, *Banbridge*.—Brother Bates, says, Oct. 4:—"Last Saturday, as the shadows of the evening were gathering around us, four persons were immersed in our river, on a profession of their faith. Two had been covenanters, one a presbyterian, and the other, I think, was the child of pious parents, one of them being a baptist. Ireland is a barren field, yet the Lord continues to bless our labours. I have been privileged to labour in the country now for thirteen years, principally among the poorest and most catholic part of the population, during which period seventy-three persons have been baptized. May the Lord pour out a larger measure of his Holy Spirit upon all our churches."

CYMWYD.—August 8th, Mr. Owen baptized a brother who had been for years a member of an Independent church. Many efforts were made to dissuade him from his purpose. At length he said that if they would produce *one* proof from the New Testament for infant sprinkling he would hold back. Their only reply was, "baptism is nothing!"

J. G. O.

CAERSWS.—We had a happy day, Sep. 12, when Mr. Nicholas, our pastor, after an address to a large congregation, immersed two believers.

E. E.

ILKESTON.—On the first Lord's-day in October, we had a baptism of seven believers in the river. We had several hundreds of spectators, all of whom behaved with the utmost decorum. We distributed the tracts you sent us, and they were well received.

C. N.

BIRMINGHAM, *Mount Zion*.—We are gratified in hearing that Mr. Daniell has commenced the building up of the church in this place by baptizing six believers, Sept. 26.

LONDON, *New Park-street*.—Four men were baptized by Mr. Smith, Sep. 26. We had a full place and a good time.

RINGMORE, *Devon*.—For the last fifteen years, the friends at Ringmore have held a day of thanksgiving to the Giver of all Good for his goodness in granting the appointed weeks of harvest. Friday, the 17th of September, was set apart for this purpose, and the pleasure of the day was increased by three persons being baptized in the sea in the morning. The friends assembled in the chapel, and, after a short service, proceeded by a pleasant road to a little bay about half a mile distant, where many were already assembled, and some were perched upon the lofty cliffs. After uniting in prayer and praise, a suitable address was given by Mr. S. Nicholson, when three females advanced to testify their love to the Redeemer, by being buried with him in baptism. The service was solemn and deeply interesting. The afternoon and evening services were well attended.

WILLINGHAM, *Camb.*—Six believers publicly professed their faith in Christ, by being baptized in his name, July 29th, in the Hundred Foot river, near Earith, by Mr. Aldiss. A large concourse of spectators were present, who were suitably addressed by Mr. Bull, of Over. The God of the ordinance was felt to be present. Many esteem it among the happiest days they have known in this vale of tears.

NEWCASTLE-UPON-TYNE, *New Bridge St.*—Brother Charles Campbell, after preaching an appropriate sermon on Lord's-day morning, August 22, immersed two disciples. The services throughout were impressive. We have more applications for baptism, which we hope to report soon.

LONDON, *Spencer Place*.—On Tuesday, Sept. 7, Mr. Peacock baptized two believers. Two individuals, who had been invited to attend the service, were so impressed by what they heard and saw, that they said they would, when they reached their homes, see what the bible said on the subject. This is just what we baptists wish, and always urge;—would that our paedobaptist brethren did the same.

NEWPORT, *Isle of Wight*.—On Lord's-day morning, Sep. 26, Mr. Vernon, after discoursing on the subject, led two persons down into the water and baptized them. These were the fruits of village preaching. On Tuesday, the 28th, Mr. V. baptized another believer, who for many years had been a member of the Independent denomination. Long a "baptist in principle," he is now one by practice. A. M.

QUAINTON, *Bucks.*—On Lord's-day, Sep. 26, Mr. Keates, home missionary, Grendon, baptized one believer. Oct. 10, Mr. Walker, our minister, baptized two females—one the wife of a methodist local preacher, and the other a fruit of our sabbath-school. J. K.

IMMERSION IN THE CHURCH OF ENGLAND AGAIN!—A correspondent residing at Wendover, in Buckinghamshire, J. C. says, Sept. 19—"I wish to inform you that the ordinance of believers baptism by immersion was administered to one female, by the Rev. Spencer Thornton, vicar of the parish church in this place. The sacred rite was performed in a large cold bath procured for that purpose, after the usual questions, before a crowded audience. At the end of the service the administrator gave the newly baptized the sign of the cross." Our friend adds, "I saw the ceremony performed."

HUGGLESCOTE.—In consequence of our meeting-house being under repair, and therefore not admitting a public congregation, two candidates were baptized by Mr. Smith, on Saturday evening, Sep. 18th, before a number of friends. One of these had been twice hindered by illness from attending to this duty.

LEWANICK, *Cornwall*.—One believer was baptized, Oct. 3, in the presence of a large assembly. The service was in the open air. The spectators were addressed, and tracts distributed, after which we had a little friendly discussion on the subject of believers baptism. J. K.

BOLTON, *Lancashire*.—On Lord's day evening, August 29, six young persons were baptized, on a profession of their faith in the Lord Jesus Christ, by Mr. Etheridge. Four of these were from the bible classes in the girls school, and two youths were from the boys school. We have cause for gratitude that our pastors labours are thus blessed in the conversion of the young. J. H.

BATH, *York-street*.—On Tuesday evening, Sept. 28, our pastor, Mr. Gillson, immersed three believers. We had a very crowded audience. It was a solemn season, and we trust a good impression was produced on the minds of many. J. B. M.

CASTLECRE, *Norfolk*.—The ordinance of believers' baptism was administered here, Oct. 3, by our minister, Mr. Stutterd. One of the candidates had been a local preacher among the Methodists twenty-five years. He delivered an animated address at the water side, which produced tears from many. J. B.

CONGLETON, *Zion*.—We have enjoyed another time of refreshing. On the 24th of August, after a pleasant tea-meeting, four believers, three from the sabbath-school, were baptized. We have other candidates. C. C.

GREENWICH, *London-street*.—After an address by brother Oliver, our pastor, Mr. Gwinnell, baptized eight candidates, on Lord's-day, Oct. 3. These, with four others, were added to the church, our pastor briefly stating the experience of each. J. T.

NEATH, *English Baptists*.—We had a baptism on sabbath evening, Aug. 29, when Mr. Owen immersed four believers. Two were a man and his wife; she had for some time opposed the will of her husband to be baptized, but divine grace reached her heart, and she now, to the joy of her husband, and us all, went down with him into the watery grave. Three are teachers in our sabbath-school. May they all be faithful in all things! A. C.

MALMESBURY.—Two persons were immersed on Lord's-day, October 10th, in the river Avon, by Mr. Martin. The novelty of the scene attracted a great concourse of spectators, who behaved with the greatest decorum.

LEWES, *Suffolk*.—On the 30th Sept., two believers were buried with Christ by baptism. One was a cripple, the other had been an Independent. T. E.

SHEFFIELD, *Portmahon*.—Eight believers were immersed by Mr. J. E. Giles, pastor, on the first sabbath in September.

CANTERBURY, *St. John's*.—On Wednesday evening, Sep. 16, after a discourse by Mr. Clarke, of Ashford, Mr. Rootham, pastor, baptized three believers. The congregation was large and attentive, and it was pleasing to witness the seriousness and good order which prevailed.

HIGH WYCOMBE, *Union Chapel*.—Our pastor, Mr. Jesse Hobson, after a discourse on the subject, baptized four believers on the first Lord's-day in October. One was a member of an Independent church. The services of the day were well attended, and we are happy in seeing the cause of Christ prosper. C. B.

WESTMINSTER, *Romney-street*.—Four believers were immersed by the pastor, Mr. Betts, Sep. 26, after a discourse from "what doth hinder me to be baptized?"

NEWICK AND DANE HILL.—One female believer followed the example of her Lord, by being buried with him in baptism, October 10. J. P.

Baptism Facts and Anecdotes.

PÆDOBAPTIST INTOLERANCE.—We have resources from which we could select several more such instances as the following, but we have almost uniformly suppressed them for reasons connected with the honour of religion. We insert this extract of a letter from a respected baptist minister in a midland county, just to convince certain parties that their conduct is not unnoticed. May it operate as a salutary check, and prevent the necessity of further disclosures. "I have been much blamed because I baptized, a short time ago, an aged man, a member of the Independent church here. His two daughters are members with us, and knew that we were going to have a baptizing. He therefore requested me to baptize him, as he had long been convinced that believers' baptism by immersion was right. I did not dare to refuse; but this gave great offence to certain parties in this neighbourhood, although I would not take advantage of the willingness he expressed to unite with our church, if I wished him to do so. I told him I had no wish about it, he must be guided by his own convictions. He remains, therefore, a member with them; but then, alas, he has been in the water! Need there is of an "Evangelical Alliance," methinks, to teach christian ministers and their churches the right of private judgment, and the sinfulness of persecuting each other when they choose to act according to their convictions.

The parties who blamed me did not think it wrong to allow a member of ours to sit down with them regularly at the Lord's-table, because of some offence she had taken with us, without making the slightest enquiry respecting the circumstances, of the minister or the deacons. No, they may do what they choose, however irregular it may be; but if we despised baptists make known our sentiments, and converts to the truth are made, it must be trumpeted forth to the ends of the earth, and London ministers, in their visits to the country, must fulminate and thunder forth their anathemas against us, and charge us with robbery and proselytism. Well, so it has been, and I am afraid will be, until the people are allowed to think for themselves. My sincere prayer is that a better spirit may be manifested by us all. We profess to be voluntaries; but I am afraid too many are not entitled to that distinguished appellation!"

CURIOS CRITICISM.—"Our curate, in preaching from the parable of the vineyard, Matt. xx. 3, described the first batch of labourers as those who were taken to the font at birth."

Beds.

VERITAS.

A PROPOSAL has been made by one of our correspondents, that those baptized believers who are members of Pædobaptist churches should always hold the basin at the ceremony of infant sprinkling.

"PÆDOBAPTISTS NOT OPEN COMMUNIONISTS."—Such is the title of a pamphlet, just published at New York, written by the Rev. S. Remington, A.M., pastor of the church in Stanton-street, and formerly a minister of the Methodist Episcopal church. The object of the pamphlet is to show that Pædobaptists ought not to complain of Strict Communion, because they themselves practice it. That is an undoubted fact. All Pædobaptists are Strict Communionists; that is, they require that baptism should precede the Lord's Supper, which is precisely the ground taken by the strict baptists. A Congregationalist church would not admit an unbaptized Quaker, however pious, to the Lord's Supper; he must be first baptized. A strict baptist church will not admit a Congregationalist to the Lord's Supper; he must be first baptized. The reason is the same in both cases. No complaint ought to be made of the alleged uncharitableness of strict baptists till the Pædobaptists renounce their own Strict

Communion practice. Brother Remington's pamphlet is perfectly conclusive.—*Montreal Register.*

"TOO MUCH WATER!"—A friend, residing in a Kentish village, informs us that he left a few copies of the *Reporter* with some members of a large rich church in the neighbourhood, and when he called again they said, "Take them away—there is too much water in them." Our friend adds, "I impute this to their having forsaken the good old way. I can count two or three churches in this county which were formerly baptist, who began by open communion, and ended by having the pool nailed down and a basin instead. I am fully persuaded that this system is the bane of baptist churches."

AN ACCOMMODATING GENTLEMAN.—"It is my lot to be acquainted with a Pædobaptist minister who says that he will baptize (?) any one, either by sprinkling, pouring, or dipping, to suit the views of the applicant."

Religious Tracts.

APPLICATIONS FOR TRACTS.

MIDDLESEX.—Though our clergyman stands high as an evangelical minister, yet of late he has extolled the church so highly, especially its baptism and its sacrament, as he calls it, and has denounced all who differ so strongly, both in the pulpit and in his visits, that our minister has been moved to answer him publicly. Can you aid us with a grant of tracts for distribution? There is a spirit of inquiry abroad, and they may do good.

W. L.

LINCOLNSHIRE.—There is much inquiry and excitement among the religious public down in this fen about the scriptural ordinance of baptism. If you can forward me any tracts on the subject you will greatly oblige, as we shall shortly have a public baptism in the river, which will furnish a good opportunity for their distribution. I am introducing your magazines among the people, to whom such things are novelties.

J. R.

KENT.—I am a stranger to you, but you are not as a stranger to me, and I will tell you why. About three years ago, some of the members of the baptist church at E— went out to distribute tracts and preach the gospel; and they left tracts at my house. I went to hear them, and was convinced of all. I and my friends here have now engaged in doing good in this way, but our stock is nearly worn out. If you could

make us a grant they would be very acceptable and, I hope, useful; I mean such as would do to put into the hands of the sabbath-stroller and the alehouse-visitor. The *Reporter*, which we take, has often given us some good hints. I wish it was more widely circulated. G. W.

LEICESTERSHIRE.—I was glad when I heard of your willingness to send us a grant of tracts. I do not beg for myself, but for our own poor people in this village, who are only able to pay for coals and candles to warm and light our little place of worship. As for myself, I preach to them for nothing, pay the rent of the place, and eat my own bread. My only wish is to benefit the people and glorify God. The clergyman opposes us very much, especially in our sabbath school. But an experience of nearly fifty years, aided by divine grace, fortifies the mind against all such petty annoyances. C. M.

DONATIONS of Tracts have been forwarded to

	Handbills.	4 Page.	Reporters.
Bury	500	.. 25	.. 10
Sheerness	500	.. 25	.. 10
Great Ellingham	500	.. 25	.. 10
Bridport	500	.. 25	.. 10
Kingsdown	500	.. 25	.. 10
Ilkeston	500	.. 25	.. 10
Harefield	500	.. 25	.. 10
Harrow-on-the-			
Hill	500	.. 25	.. 10

Sabbath Schools and Education.

TRANSATLANTIC CORRESPONDENCE.—

Through the kindness of Mr. Samuel Heginbotham, the active secretary of the Stockport Sunday School Union, we have been favoured with a copy of the following:—

“ADDRESS to the Sunday School Teachers of New York, United States of North America, from the Sunday School Teachers connected with the Sunday School Union of Stockport, Cheshire, England.

Dear Friends,—We wish you all prosperity, in the name of our adorable Redeemer. The number and rapidity of our steamers have almost annihilated space, and brought those together who were far distant from each other. We avail ourselves of this progression, and forward you a communication, hoping to receive one in return. Our vessels are continually plunging the great Atlantic, bringing from your shores the productions of your fruitful soil. Half of the exports of your country consist in the article of cotton in its raw condition. This is converted into cloth and yarn by our industrious artisans, and finds employment for vast numbers of our population; part is returned for sale to your continent. To you we are indebted for a large supply of grain during the scarcity which has existed amongst us in a time of famine. These things show us that we are mutually dependent upon each other for the necessities and comforts of life, and that an all-wise Providence has intended this for our benefit and advantage. We have heard—and the fact has cheered us on amidst our labours—that there are many sabbath schools in your country, and that thousands are receiving gratuitous religious instruction therein. Many valuable works have issued from your press on the sabbath school system, have crossed the great waters, been reprinted here, and circulated in thousands amongst us. There are few sabbath school libraries but what are enriched by the productions of your writers. The names of Todd, Abbott, and Barnes, call for passing notice, as writers to which sabbath school teachers in our empire are under great obligations. The works of our writers, no doubt, have had a wide diffusion amongst your people. It is impossible to tell how much we are indebted to you mentally, intellectually, and spiritually. We rejoice that we have one of your noblest sons labouring amongst us, zealously and perseveringly, in the great objects of his life—one whose name is as ointment poured forth, and will be handed down to posterity as the friend of man—one whose name shall outlive a marble statue, be venerated and loved in future ages. The name of Elihu Burritt will stand beside

that of a Carey, a Morrison, a Judson, a Knibb, a Gurney, and a Howard, as the philanthropists of their age and times. His name will be associated with our Cobden, both as the apostles of free trade and mutual exchange in mind, literature, affection, and commerce; thus cementing together the various branches of the one great family, and acknowledging in the countenance of every man a friend and a brother. We enter our disapproval of all war, and feel glad that the threatening cloud which hung over us, in connexion with yourselves, has been scattered and dissipated. We wish to cultivate the kindest and most affectionate intercourse with you, to instil into the minds of our youthful charge the principles of peace and of universal brotherhood. Our vessels have for ages sailed to your ports; the pilgrim fathers left our then inhospitable shores, and found a home in your Far West. As their descendants, on both sides the ocean, we wish to form a friendly intercourse and alliance, and shall be happy at all times to hear from you.

Stockport, June 28, 1847.”

RUSHDEN, *Northamptonshire*.—The festival of the Old Baptist Meeting Sabbath School was held on Monday, Aug. 2, when the children, 150 in number, took tea in the open air; after which the teachers and friends took tea in a room fitted up for the purpose. An interesting meeting was then held, when Mr. J. Whittemore, pastor, an aged friend, who had been connected with the sabbath schools for upwards of half a century, and several of the teachers addressed the meeting; we believe most who were present found it good to be there.

F. M.

LONDON, *Soho Chapel, Oxford-street*.—We held our annual Sunday School Festival on Tuesday, Oct. 5. Mr. Wyard presided. Addresses were delivered by Messrs. Bonner of Unicorn-yard, Tooley-street; Killen of Cumberland-street, Milner of Ratcliffe Highway, and Moyle of Artillery street. The tea was excellent, and the subsequent mental feast truly delightful.

FRATER.

JUBILEE HYMN, sung at the fiftieth anniversary of the General Baptist sabbath schools, Friar-lane, Leicester, 1847—

CHILDREN sing to Christ this day,

Sing Hosanna to his name;

Fifty years have pass'd away,

But his love is still the same.

Babes and sucklings pour forth praise,

Hosanna to King David's Son—

Bless Him now, in these our days,

For the wonders he has done.

Be this day a day of joy!

Children, 'tis for you to sing!

Hearts and tongues in praise employ,

Unto Christ our heavenly king!

Intelligence.

Baptist.

BALLINA, Ireland.—Brother Hamilton, in a letter dated Aug. 18, says:—"For some time after I came here, the congregation continued small, and all the members of the church lived at considerable distances from the town, except one, so that we sometimes had none at the prayer-meeting but my own family, and we should have considered thirty a good congregation on the Lord's-day; but under the care of a gracious Providence, things are greatly improved now. When the famine set in, and supplies of food and clothing were sent by the Baptist Irish Society, for my own convenience I distributed some of them after our week evening meetings. This led many of the poor Roman Catholics to attend the meetings, and hear the gospel preached,—the power of which I trust the Lord brought some of them to understand and feel, so that they soon began to come from better motives. One young man told us that he heard we were *queer people*, and that being in want, he came to see what he could get, and afterwards to mock; but what he heard made such an impression upon his heart, that he could never cease to come. He has since been baptized, and added to the church. Seeing that a considerable number of Roman Catholics had become regular hearers, bowing their heads every time they heard the name of Jesus, and sometimes saying parts of the rosary at our meeting, I invited a few of them to come to me on Monday evenings, for conversation and prayer, and then commenced my senior class of inquirers, which soon increased to upwards of thirty. The first of these poor people that came were so ignorant of religion that they could not tell me what the Lord Jesus Christ had done to save sinners. A poor man came into the Sunday-school, and asked one of our friends, 'Is it long until Mr. Hamilton reads mass?' 'Indeed it will,' said he, 'be *very long*, but you may come at twelve o'clock.' Soon afterwards, I invited a few boys to come to me an hour before meeting, on Friday evening, for instruction, and their number soon increased to above thirty. I then commenced a meeting for girls, an hour before preaching, on Tuesday evening, and their number increased also to more than thirty. At these meetings I read portions of scripture, and then ask such questions as will be likely to lead them to understand them. These meetings are still well kept up. The Lord condescended to bless these efforts,

so that three women returned after meeting, some time ago, to tell me that they felt very uneasy to know what is the meaning of being born again; and when I showed them that it includes faith and regeneration, quoting scripture to prove it, they were very thankful. These were afterwards baptized and added to the church, which led to my baptizing three on the 2nd of Aug., two on the 9th, and seven on the 16th, and several others are applying for baptism this week. This good work has greatly excited the priests, so that they have raised a bitter persecution against these young converts; and one of them was most unmercifully beaten. Stones and filth are thrown at them, and dogs hunted after them, but still the Lord enables them patiently to go on their way, and our chapel is very well attended, and sometimes very full. These dear people are extremely poor; I think there are not less than one hundred of them who have neither shoes nor stockings; many of them would have been dead were it not for the seasonable relief sent by our friends in England. If anything could be done to assist them in the above way, or in getting employment for them, so as to keep them together here, it would be of great use to our mission. Another instance of usefulness occurred here some time ago, which I felt thankful to learn a few days since. A little boy named Lyons attended our school in Garden Street; the teacher invited him to our Sunday-school, but he did not come; two of my daughters went to visit the school, and invited him, and he came and attended for some time, but afterwards took ill and died. When at the school, he got the gospel by Matthew, which he had been learning, and before he died he said to his mother, who was a Roman Catholic, 'Oh! mother, if you could read the little book, the sweet little book! Oh, mother, if you could see the religion that's in the baptist chapel!' The poor mother was so impressed with these sayings, that she came to see and hear for herself; and I trust has found the religion recommended by her dying boy.—P.S.—While I was finishing this, I received £60 for relief purposes from our esteemed treasurer. To the Lord, unto whom the earth and the fulness thereof belongs, be all the praise!"

HARTLEPOOL, Durham.—The baptists in this town are about to build a chapel for themselves, which will increase the number of dissenting chapels to six. There is one church only. The late W. Romaine, at one time officiated in it.

RENUNCIATION OF ERROR.—At the services on behalf of the Baptist Missionary Society, held in Mill Street Chapel, Evesham, Worcestershire, Sept. 22, present Messrs. W. W. Evans, of Calcutta, A. G. Fuller, J. Branch, and other baptist ministers.—Mr. J. D. Casewell, late pastor of the church, availed himself of the occasion, frankly and feelingly, to renounce the Unitarian principles which he had embraced and propagated. No words could express, he said, the utter desolation of his heart, until he again found refuge in the blood of atonement.

THE NOVA SCOTIA correspondent of the *Patriot* newspaper, says, "Dr. Belcher has endured a good share of reproach from the government and its organs, for his staunch advocacy of the voluntary principle; but he has to rejoice, in common with all the friends of religious freedom, in the victory just accomplished, partly as the result of his labours. Strong expressions of public approbation of his conduct have been given him.—The elections have just terminated in the return of a large majority of liberal members to the House of Assembly."

CHARD.—On Oct. 6, a public tea meeting was held in the baptist chapel, to celebrate the extinction of the debt on the building; S. Brown, Esq., of Chardleigh Green, in the chair. Various ministers and gentlemen addressed the meeting in congratulatory speeches. The entire cost of erection, together with the site, amounted to £2,241. The chapel was opened for worship, June 21, 1843, and now in 1847 the whole debt has been paid.

SALISBURY.—The members of the baptist church in this city, have presented their late pastor with a gold watch and appendages. The watch bears the following inscription on its back:—"Presented to the Rev. Isaac New, Sept. 18th, 1847, by the Bible Class and Congregation of Brown Street Chapel, Salisbury, in affectionate remembrance of his devoted labours as their pastor, during a period of ten years."

KIRTLING, Cambs.—A new chapel for the use of the baptists was opened here on Thursday, Oct. 21, when sermons were preached by Messrs. Foreman of London, and Cooper of Wattisham. The baptist cause at this village dates as far back as the year 1670.

SHEFFIELD, Eyre Street.—The General Baptists have recently erected a gallery in this place of worship. Their prospects of usefulness are now very cheering.

KIRKSTALL, near Leeds.—A baptist church was formed in this village, Sept. 27, by brethren Brewer of Leeds, Colcroft of Stanningley, and Macpherson of Bramley.

CARDIFF.—In the year 1840, the English baptist church in this town, under the pastoral care of Mr. William Jones, found it necessary to enlarge their chapel, and to build a new vestry and school-room. The chapel measures 70 feet by 30, clear; the school-room will accommodate 300 children, and the whole is legally vested in trust. The expense of the undertaking amounted to £1,200. Persevering efforts have been made for the liquidation of the debt; a large sum has been raised by a penny-a-week subscription, to which none but the members of the church contributed—the more affluent assisting the poor; by these means the debt was reduced to £200; and on Wednesday evening, Oct. 14, the members of the church assembled to take tea together, and to pay off the remaining debt. The pastor, whose faithful labours for 32 years, have secured universal respect and affection, presided. Several members of the church, and friends from Lydney and Bridgewater, addressed the meeting; after which the contributions were handed in, and the debt was fully cleared off, amidst general expressions of joy and thankfulness. Let other churches burdened with a lingering debt, go and do likewise.

T. N.

PORTSEA.—The newly erected beautiful and commodious chapel, Kent Street, built on the site of the ancient chapel, Meeting House Alley, was opened on Wednesday, Sept. 29, when sermons were preached by Messrs. C. E. Birt, M.A., of Wantage, and Dr. Morrison, of London. On the following sabbath, Mr. Cousins of Portsea, and Mr. Room, pastor of the church, preached; the collections on the four occasions amounted to £157, with £140 promised—£297. The edifice will accommodate a thousand persons, and is built in the Gothic style.

IGHTFIELD, Salop.—A new meeting-house was opened here, Oct. 3, with sermons by Messrs. Manning of Bristol college, and Minshall of Prees. The Lord's Supper was administered in the evening. The congregations were good, and there is much promise of usefulness. Until recently, evangelical religion was unknown in this village and neighbourhood, but, by the labours of a few individuals, a congregation has been collected, a sabbath school formed, and now a chapel is erected and opened.

PRIZE PAINTING.—We understand that the proprietors of the prize painting of the baptism of Christ "are making arrangements to have it engraved by an eminent artist. The plate will be similar in size and style of engraving to 'Wycliffe's Citation.'"

GENERAL BAPTIST DEPUTATION.—From the *Morning Star* of Sep. 1st, we hear that brethren Goadby and Burns arrived at Boston Aug. 18th, and preached at the opening of a place of worship at Boylston Market, Boston, on Lord's-day, Aug 22nd. Brother G. twice, from Rom. xv. 20, and from "He shall live." Brother B. from 2 Chron. v. 13 14. The place was full of attentive hearers, among whom were professors, editors, poets, and others. "The whole day was one of delightful interest, and never to be forgotten by the Freewill Baptists of Boston." It is proposed that the deputation be borne entirely free of expence during their visit, and the hope is expressed that "their coming may be the commencement of a new and happy era." It is further stated, "We were favoured last week with a visit from our English brethren; and our interview with them was a very happy one. On Tuesday evening they held a meeting with the Central-street Freewill Baptist church in Dover, and on Wednesday evening with the Freewill Baptist church Great Falls.—Both meetings were addressed by each of them. The principal topics on which they spoke were, christian union, temperance, peace, slavery, and missions, particularly the latter. They told us that their brethren at home would hardly be satisfied with the result of their visit to this country, unless it should be the means of increasing our missionary spirit, and adding to the number of our missionaries in India. They also remarked that if the Freewill Baptists had not been anti-slavery in sentiment and practice, their brethren never would have deputed them to visit us, such is their opposition to slavery. They left us on Thursday morning for the State of New York. Brother Burns was to spend the last sabbath at Whitestown, and brother Goadby was to be with his brother at Burnt Hills. After spending a few days in the interior of the state, they will go to New York city. Theuce brother Burns will visit Philadelphia, Baltimore, and Washington; and then go to Pittsburgh, by the Pennsylvania railroad and canal. From Pittsburgh he intends to go to Wisconsin, perhaps visiting some of our churches in Ohio by the way. Brother Goadby will go from New York to Rhode Island, and after spending a few days among our churches in that state, he will return to the state of New York, and travel among the churches till the 30th of Sep., when he is to meet brother Burns at Buffalo, on his return from Wisconsin. From Buffalo, they will go in company to Montreal and remain there till Monday preceding Conference, and then start to Sutton, by Stanstead. After Conference, brother Goadby will spend a week among the churches of Maine, and

brother Burns the same time among the churches of New Hampshire. They will leave Boston on their return to England the 1st Nov., by the *Cambria*.

BANBRIDGE.—Our indefatigable and successful brother Bates of Banbridge, says in a letter lately received—"I came here last November; a few months before the name of baptist was scarcely known. We now have a church of thirty-one members—deacons have been chosen—a prayer-meeting established—a Sunday-school set on foot, containing nearly one hundred and fifty scholars—a congregation gathered of about one hundred persons—a stock of 20,000 tracts and handbills procured; and a piece of ground has been bought and paid for, in an eligible situation, on which to build a place of worship."—We are glad to be informed of all this; it is progress in the right direction, and progress at a good rate too.

ORDINATIONS.—*Mr. Baldwin*, late of Elsworth, Cambs., at Bury St. Edmunds, second church, Oct. 28th; Messrs. Foreman and Wyard, of London, and other ministers, took part in the services.—Sept. 30, *Mr. D. Dolamor*, as pastor of the baptist church, Bedale, Yorkshire; the services were conducted by Messrs. B. Evans of Scarborough, D. M. N. Thomson of Hull, D. Peacock of Masham, and W. B. Davies of Boroughbridge.—*Mr. Henry John Betts*, at Romney Street, Westminster, Sept. 14th; Messrs. Bowes, Pritchard, and Smith of London; Garwood of Ramsgate; Betts of Yarmouth (father of the minister ordained,) and other ministers, conducted the solemn services.

REMOVALS.—*Mr. W. H. Bonner* of Bilston, to Unicorn Yard, Southwark—*Mr. J. Walker*, of Braybrook, Northamptonshire, to Bethesda Chapel, Trowbridge.—*Mr. H. Clarke*, A.M., of Stepney College and Edinburgh University, to Monmouth.—*Mr. T. Vasey* to Sulgrave, Northamptonshire.—*Mr. J. M. Stephens*, of York Street, Bath, to Cirencester.—*Mr. Gillson* to York Street, Bath.

Religious and General.

THESE we remove this month, in order to make room for an earnest appeal from the pen of Dr. Prince, for our favourite mission. We had nothing, however, of special importance to communicate, except that Dr. Campbell is about to attempt another extraordinary exploit in the publication of a weekly newspaper, to be called *The British Banner*. What a daring man is Dr. Campbell—he threatens to outreach the *Standard*—go a-head of the *Times*—overturn the *Globe*—put out the *Sun*—and upset the *Universe*!

Missionary.

WESTERN AFRICA.—FERNANDO PO.

THE following letter has just been received from Dr. Priuce, written on his return from the Gaboon River, recruited in health and strength. He wishes it published in our magazines, read and pondered over by our churches, and circulated throughout the country. J. N.

Clarence, Fernando Po, June 30, 1847.

A sketch was forwarded to England in 1844 of the origin, progress, and state of this mission station. There is none other like it, east, west, or south, for many degrees, nor perhaps any superior at either of the old settlements of Sierra Leone and Cape Coast. It is a pretty little nursery garden, situate in a vast extent of barren land. The late pastor, Mr. Thomas Sturgeon, quoted last year, 79 members, 210 inquirers, 350 sabbath scholars, 100 day scholars, 450 attending on public worship, 144 able to read, 41 able to write; and he then commenced an infant school, which now numbers 57.

The improved conduct of the people is acknowledged by all visitors, and by the resident governor and trades-people, who have known them years before the baptist mission was established in 1841. Their observance of the sabbath is admired as exemplary and beautiful. Their tractableness and docility to their ministers gladden our hearts, and make praise and thanksgiving to abound towards the Author of every good and perfect gift.

We have lately erected a commodious building for a school and meeting-house, having rallied, under the kind suzerainty of the governor, Captain Becroft, from the shock given eighteen months since by an official from Spain. It may be a long while before the visitation will be repeated, and so thoroughly convinced are the persons in authority and influence, that the mission schools and the ministry of the word of God are the spring of healthy action, and of present prosperity to the community, that they would oppose an unanimous veto against the dictation of Spain for the expulsion of the protestant minister, knowing well that his departure would be the signal for the removal of settlers the most valued. Before old Spain shall carry into execution her ancient decree, "to give no place to protestant christianity, either in the parent country, or in her dependencies," she must, in reference to this island, determine either to colonize it, or let it relapse into its primitive savage and profitless condition. Our people have repeatedly raised, for them, large sums for building, &c. A considerable part of £250 was furnished by them

for a well-built chapel, that was taken down by compulsion before being completed. The latter one has been raised by their funds. Formerly they sent £40 to the British and Foreign Anti-Slavery Society, have subscribed a second time, and have remitted a handsome sum in aid of the funds of the Temperance Society. They assisted Mr. Sturgeon in his family expences with £100, the year before his death; that was the maximum, and they had been advancing yearly towards that sum beforesetimes. They have sent £32 to the widow Francies and her holy sisterhood at Haiti; and have already transmitted to Mrs. Sturgeon, who took leave of them only in February, (a widow sorrowed and mourned for) as a token of love for their late shepherd, the sum of £10. They contribute at the rate of £35 a year to the day-school, and pay for each scholar in the infant one; take care of their poor; bury their dead; advance spontaneously to furnish food, clothing, and other comforts to the miserable cargoes of slaves which our cruisers sometimes call here with; and they also obey with readiness and liberality other occasional calls made upon them by their overseers in the Lord. All these are fruits of this mission!

BRITISH BAPTISTS, and ye other disciples of the Friend of sinners, you have no doubt done well, but does any one, or shall anything, if ye be right-minded, hinder you doing more and better? You have said and heard much about sterile Africa, and have echoed that she must be evangelized by her own offspring—you have sent to Jamaica for her descendants, removed by two, or more, generations. If you please, you may moderate much of that expense, and find them at hand in Africa itself—without any foreign ties, prejudices, or habits—known by, and welded with, the society into which they were launched at the period of their birth, growing up under the culture of your own missionaries, whose influence they are obedient to, and who can judge of their capabilities, and give them suitable employment. Our great want, indispensably necessary, is a schoolmaster, qualified by piety, of a cheerful social kind, by a mind of a strong self supporting tone, an unimpaired body, and a vigorous well-furnished intellect. He ought to have a sound competent understanding of humanity in its small editions, and be able to reduce himself to their dimensions. Hitherto our youth have been educated by such agents as could for the time be had, of qualities by no means first rate. Believe me, every twenty shillings you contribute for the supply of a preacher will increase to thirty, if you back and support him by such a schoolmaster. Here too, whilst I am both minister and

doctor, he ought to be ready to give occasional assistance in the ministration of the word. Miss Viton is striving to supply the place of one, and the infants are schooled by two native women, who would give place to Miss V., if she would take it, and could the day school be suitably supplied. Again, not only will your local missionary and his people be profited, but from hence, for some years to come, the missionaries on the continent will take their assistants. I repeat the assurance to you, dear brethren, of there not being on the whole missionary chart of Africa, a spot more verdant with the dew of mercy, nor irradiated more cheerfully by the Sun of Righteousness, than this little sea girt plantation.

I have not been "making up a case" that I may sacrifice to my own *drug*. God forbid that I should glory in any name than that of the Lord Jesus. You sent me here as an explorer; you believed the report which was returned; you sent me forth again as a cultivator; you are now told of the want

of proper instruments of husbandry. *You know* that you are under obligation to the Chief Husbandman, and to those whom you have hired, to supply those instruments. Furnish then, my fellow-labourers, beloved in the Lord, £150 a year to be added to the money our people will contribute for the support of a married missionary school-master.

At home some are starving for the bread that perisheth, and you have becomingly advanced to snatch them from death; you have felt and answered the claim. Here is a cry for the bread that endureth for ever, a craving which you have been instrumental in creating. When, then, your children call for bread, will you give them a stone; or seeing their need, will you shut up your compassion from them? I have no such opinion of you, for the Spirit of the Holy One dwelleth in you, wherefore feed his sheep, feed his lambs.

GEO. K. PRINCE,
Baptist Missionary."

Marriages.

Sept. 12, at York Street baptist chapel, Bath, by Mr. Gillson, Mr. W. Canning to Miss A. Lear.

Sept. 13, at the old meeting, Bedford, by Mr. J. Jukes, Mr. Thomas Hawkins, of Thurleigh, to Miss Ward, of Goldington.—Sept. 26, Mr. Amos Loxley, of Radwell, to Miss Mary Ward, of Goldington.

Sept. 16, at Salem baptist chapel, Cheltenham, by the father of the bride, William Shackleford, Esq., to Anne, second daughter of Mr. W. G. Lewis, baptist minister.

Sept. 16, at the baptist chapel, Loughton, Essex, by Mr. S. Brawn, Mr. Edward Pewtress, of London, to Mary, only daughter of Mr. John Gould, of Alderton Hall, Loughton.

Sept. 21, at the baptist chapel, Milford, Hants, by Mr. Gill, Mr. C. Springer to Mrs. Nutbeem.

Sept. 23, at New Park Street baptist chapel, Southwark, by Mr. Jones, of Enon chapel, Chatham, Mr. T. M. Whittaker, of Blackheath, to Elizabeth, youngest daughter of W. Powell, Esq., of Dulwich.

Sept. 25, at the baptist chapel, Blakeney, Gloucestershire, by Mr. Wm. Copley, Capt. Wm. Prout, of Gatcombe, East Dean, to Miss Trafford, of Bledisloe.

Sept. 28th, at the Abbey chapel, Romsey, Hants, by Mr. T. Fison, B.A., Fauny, second daughter of Dr. Beddome, to Dr. J. C. Bampas, of Fishponds, near Bristol.

Sept. 29, at the Independent chapel, Market Harborough, by Mr. Toller, Mr. W. L. Humphrey, of Sheffield, to Elizabeth, eldest daughter of the late Mr. Joseph Sharman, of Harborough.

Oct. 3, at the Upper Meeting, baptist, Saffron Walden, by Mr. Haycroft, M.A., James Newling to Eliza Thurgood.

Oct. 5, at Salem Chapel, Cheltenham, by Mr. W. G. Lewis, Rev. F. A. Cox, D.D., LL.D., of Hackney, to Mrs. M. G. Jones, of Cheltenham.

Oct. 7, at Edinburgh, by Mr. James Clark, baptist minister, father of the bride. Mr. John Penny, pastor of the baptist church, Coleford, Gloucestershire, to Anne, only daughter of Mr. Clark.

Oct. 8, at Broadmead, Bristol, by Mr. C. E. Daniell of Melksham, Mr. Alfred Tozer, of Dalston, to Mary Tozer, youngest daughter of the late Mr. Edward Daniell, of Bristol.

Oct. 11, at the baptist chapel, Newark, by Mr. Norgrove, Mr. John Smalley to Miss Rebecca Haynes.

Oct. 12, at the baptist chapel, Penknapp, Westbury, by Mr. Shem Evans, Mr. Eli Eyres to Miss Mary Daniells.

Oct. 13, at the baptist chapel, Bridport, by Mr. Sharman, Captain John Swain, jun. to Miss E. C. Jarvis.

Oct. 19, at Unicorn Yard chapel, Tooley Street, London, by Mr. Bonner, baptist minister, Mr. B. Attwood of Bilston, to Miss E. Stidstone of London.

Deaths.

July 30, at Roxburgh, United States, at the house of his friend, Mr. Moore, the Rev. Amos A. Phelps. His departure was eminently tranquil. Mr. Phelps was ardently, perseveringly, and indomitably the friend of the slave. He felt for his brother in bonds as though bound with him.

August 16, Mr. William Room of Whitwick, aged 45. For many years leader of the singers. He was a peaceable and consistent member of the General Baptist church, Hugglescote.

Aug. 22, at Leytonstone, Essex, at an advanced age, Mrs. Clement. She was secluded from the world by affliction for many years, yet the interest she took in the great cause of missions was evinced by furnishing boxes of useful articles for the Baptist Mission. She has left a pleasing testimony that she has exchanged earth for heaven.

Aug. 28, at New Orleans, Louisiana, of yellow fever, Mr. Isaac Taylor Hinton, pastor of the first baptist church in that city, and brother of Mr. J. H. Hinton, of Devonshire Square, London.

Aug. 31, at Frome, Somersetshire, Mr. Jas. Treasure, aged 70, a deacon of the baptist church, Badcox-lane. He was baptized in 1799, and chosen to the office of deacon in 1828. He had also been a teacher in the Sunday-school from its commencement, and superintendent from an early period of its history. The good man was seized by illness while engaged in the school on Lord's-day morning, 21st March. He afterwards rallied in some measure, so as to be able to attend a few times, both in the school and the chapel, but gradually declined in strength. His long affliction was marked by much mercy, and he was enabled to meet death with calm confidence in the justifying righteousness of the Lord Jesus Christ. The principal feature in his character was affection. He was eminently a man of peace, so that he was generally beloved.

Aug. 31, of fever, Mr. James Paul, of Ballynahone, Tubbermore, aged 49. He was long a member and a deacon of the late Dr. Carson's church. His consistency of character, regard for the law of Christ, and concern for the general good, will long secure him a place in the remembrance of those who knew him. Throughout the late season of severe distress, he kept many families employed when others would not, or could not: these he also fed at his own table, alleging that they would not otherwise be able to work, and that in the end it was better for himself. How mysterious then

the wisdom of Him who sees meet to remove in the midst of so much usefulness in the family, the church, and the world, one whose removal will be so deeply felt!

Sept. 21, at the residence of the Rev. D. Thompson, Great Torrington, aged 23, of consumption, Helen, the beloved wife of Mr. James Rawlinson, Chowbent. She was a member of the baptist church, Chowbent, and died in peace.

For nearly two long years she pin'd,
Without an hour of ease;
Cheerful she still appeared—resigned
To bear her cross in peace.

Fainter her breath, and fainter grew,
Until she breath'd her last:
The soul was gone before we knew
The stroke of death was past.

Soft was the moment and serene.
That all her sufferings clos'd;
No agony or struggle seen,
No feature discompos'd.

Sept. 21, at Macclesfield, Mr. William Hudson, aged 60, a member of the baptist church, Black Road. Trusting on Jesus, his end was peaceful.

Sept. 26, at Broughton, Hants, Mr. James Hiscock, aged 66, many years a consistent and useful member of the baptist church in that village.

Oct. 5, at his residence, Huntley Street, Torrington Square, aged 72, Mr. John Stevens, pastor of the baptist church, Meard's Court, Soho, London. His last illness was brief, only about two weeks, and part of the time his mental powers were prostrated. There were, however, intervals of recovery, when his delight was to talk of Him whom his soul loved, and to whose glory he had devoted a long and active life. On one of these occasions he exclaimed—

"I shall behold his face;
I shall his power adore;
And sing the wonders of his grace,
For evermore."

For more than half a century Mr. S. had been engaged in the christian ministry. His last sermon was preached, Sept. 19, from Hebrews ix. 28.

Oct. 6, after a long and painful illness, the Rev. Joshua Sewell, aged 52, twenty-two years pastor of the Independent church, Thaxted, near Saffron Walden, Essex. He died as he had lived, beloved and esteemed by all who knew him.

Oct. 9, aged 53, the Rev. John Ely, pastor of the Independent church, East Parade, Leeds, universally esteemed for his piety, talents, and amiable deportment.

THE

BAPTIST REPORTER.

DECEMBER, 1847.

THE VALE OF YEARS.

FROM THE "ORIENTAL BAPTIST."

I AM a traveller, a pilgrim and a stranger on earth, and one who is looking for a better country. I have been in several parts of the world, and though I have but little to say against the accommodations which I have met with in the different places in which I have sojourned, for every part of the earth shows the goodness of the Lord, and his kindness to the children of men; yet I am thinking of soon leaving this world, and departing to another. I cannot say, that discontent with my present circumstances is the cause of this intended movement; but in consequence of a penal statute emanating from our righteous Sovereign, whom we have awfully, but without cause offended, we men are required, after a certain number of years, to remove from this world, and take up our abode in another. We can never tell at what period the order for our removal may arrive, for that is a point which depends solely on the will of our offended but merciful Sovereign, who informs no one of the time of his removal, but requires every one to be ready on pain of being removed in an

unprepared state. This want of information, is not intended to injure any one by taking him unawares, but to stimulate every one to preparation, that all may be every day, every hour, every moment ready; for if any are removed in an unprepared state, the most awful consequences will follow. Some are called away at a very early age; some in riper years; but this is certain, that those who are not called away earlier will be removed in old age. Thus every human being must, sooner or later, leave his native world to become an inhabitant of another world.

I am, as I have said, a traveller, and I will now mention a few things that have come under my observation during my travels here on earth.

Some years ago, while pursuing the journey of life, I entered a certain valley, which very much drew my attention; it is called the Vale of Years. It is a large valley, and very populous. The proper way through this world to another, lies through this valley; hence, all men, after they have been travelling on earth a certain number of years, enter this valley.

As far as I could learn, it is usual for travellers to enter it about the fiftieth year of their pilgrimage. Such is the custom at present; but there was a time, when travellers did not enter this valley till they had numbered six or seven hundred years of pilgrimage on earth. Now, however, the journey of human life is reduced a tenth, or less than a tenth of what it formerly was. It is thought by some, that this journey will yet be considerably prolonged; perhaps till it reaches its former length of eight or nine hundred years. A few have observed, that the length of this journey is even now gradually increasing; for, say they, it is not so short now as it was some ages ago. But though, what may be called the proper way from this world to another, lies through the Vale of Years, there are other ways, by which a very great proportion of the human race pass out of this world into another. These ways are all shorter than that which lies through the Vale of Years, and the travellers in these shorter ways, instead of spending sixty or seventy years in completing the journey of life, reach the end of that journey in thirty or forty years; some even in twenty; some in ten; some in a year or two; and some in a few months, or even in a few days. The travellers, however, are never allowed to choose their path; they must take the longest road or either of the shorter ones, just as they are directed. Were the path left to their own choice, many would choose the longest; for they wish to make the journey as long as possible. Many, indeed, wish never to enter the Vale of Years; they would, if possible, make the journey very long without entering that valley; but such a wish is vain; they must enter the Vale at the appointed time, and if the journey of life is prolonged, it must be prolonged in the Vale of Years.

The situation of this valley is remarkable, and it has drawn the attention of every intelligent and observant traveller. It lies, as we may say, at

the extremity of the earth; on one side is this world, on the opposite side another world. No one can cross it, and pass out on the other side, without entering another world. Of course the inhabitants of this valley have nearer views of another world, than those persons have, who live in other parts of the earth. To other men, another world appears at a great distance, and often the mists and fogs caused by certain noxious exhalations, are so dense that it is scarcely discernible: and by some, who do not look with attention, it is not seen at all. There are many, who, though travelling to another world, as all men are, seldom look that way; yea, their attention is so much drawn by surrounding objects, that they seldom even think of the world to which they are travelling. So averse are they to entering the Vale of Years, and thus passing on to another world, that they cannot even hear a little conversation on the subject; nay more, if any one calls their attention to it, they are offended at him, and charge him with a want of politeness, and good breeding, for introducing a subject so unpleasant, and so calculated to damp the spirits. Thus a sort of negative happiness is felt by some in forgetting that they are travellers, and in totally disregarding the progress which they are involuntarily making. They are like men in a small boat, who are being carried by a rapid current towards the broad ocean, in the boisterous wave of which their diminutive vessel will certainly founder. Alarmed, they dare not look that way, but keep their eyes steadily fixed on the land, which they are leaving, and which is fast receding from their view. Soon they will disappear for ever, swallowed up by the bottomless deep.

When men enter the Vale of Years, they are so near another world, that it almost forces itself on their attention; it is so prominent an object in their horizon, that if they do but look that way, the sight of it is quite unavoidable. Many, therefore, will not

look in that direction, or if they do, they are careful not to look too far; they will extend their view only to a short distance down the valley, and soon turn to look again at the world, which they are most unwillingly leaving. And often do they try to persuade themselves, though fast descending the Vale of Years, that they have not entered it, or that, at most, they are but just commencing the descent. The state of mind manifested by these persons is very lamentable; and many of their fellow-travellers are ready to weep over their infatuation; for there is a certain preparation necessary before men can enter another world with safety and comfort, and it is very clear, that those who are so infatuated as not to admit that they are approaching another world, are not making due preparation for it. But some in the Vale of Years are of a different character; they look but little at the world which they are leaving; they pronounce it all vanity; they take pleasure in looking across the valley in the direction of another world, and the more clearly it appears in the horizon, the better are they pleased; they gaze at it; they contemplate it; they converse about it; and they long to pass out of their valley, and enter that world, which to them appears so delightful. These are happy men; they are prepared for another world; they hope for much happiness in another world; for then all their brightest hopes will be realized.

The form of this valley is worthy of some attention, for it differs much from that of many other valleys. On the side next the earth, it shows a very gentle declivity; the descent is so gradual that it is almost imperceptible. The consequence of this very gentle descent is, that some persons enter the valley almost before they are aware that they have done so; and a few, who had advanced a considerable distance down the declivity, have been known to contend that they had not so much as entered the

valley. None, however, but the inconsiderate, and those who were very averse to entering the valley, have ever been thus deceived. The way in which all persons could ascertain, were they so inclined, the progress they have made in the descent, is to pause and take a retrospect of the ground over which they have travelled; they would then perceive that, though they had descended very little in a day, perhaps not very much in a year, yet that, in the course of a few years, their progress had been very considerable. The practice of taking a retrospect of their past journey, was very highly approved by all the wise men in the valley; indeed, it was so exceedingly beneficial, that it was omitted by none but the thoughtless, and those who were slow to admit that they had entered the valley. It was possible to find a number of persons who had entered the valley at the same time, and who had descended to an equal distance, who nevertheless entertained very different opinions concerning the progress which they had made. This contrariety of opinion was owing to a difference in moral character, more than to any other cause. Good men had no great aversion to the descent; some of them were even pleased with their progress, for they wished to cross the valley and enter another world; but ungodly men regretted their progress; they wished to remain on earth; hence they were slow to admit so painful a truth, as that they had descended far into the Vale of Years. All men, however, were not allowed to live till they had reached the bottom of the valley; there were graves at almost every step in the descent, from the entrance to the bottom. Some had died as soon as they entered the valley; others when they had descended but a little; others when they had gone further down the declivity; others died near the bottom, and a few lay interred in the very lowest part of the valley. It was a truth well understood by all, that no one could, under any circum-

stances, re-ascend the declivity, and re-occupy the ground on which he stood before he entered the valley; also the fact, that any one might be removed into another world, by the will of the Almighty, at any degree of descent, on any day, at any hour, produced gloomy reflections in many. But this great uncertainty did not produce on all the proper effect, did not induce them instantly to prepare for their removal, that, whenever called, they might be ready. Many, alas! though alarmed, made no preparation.

But to return to the shape of the valley; though it had a most gentle declivity on the side next the earth, and so enabled the travellers to review, to a considerable distance, the ground over which they had passed: yet on the other side, where it bordered on another world, there was scarcely any declivity. That side was steep and precipitous, bounded by a range of almost perpendicular mountains, so that even those who had reached the bottom of the valley, and who knew that they must soon enter the other world, could see little or nothing of the world which they were about to enter. It was intended by the All-wise Disposer of human destinies, that no mortal eye should discern any objects in that world; hence, it is termed, and with great propriety, the Invisible World. Only its boundaries, the high steep mountains, could be seen; but to see over them or even between them, from the valley, was impossible, and to climb them, in the body, was equally impossible. Even at death, only the spirits of men were allowed to enter that Invisible World; their bodies remained behind, were laid in the earth, and mingled with the clods of the valley. But the impossibility of seeing into the next world, did not occasion any very great distress. The ungodly men in the valley cared but little about another world; this world engaged their whole attention, and they had too much reason to fear, that in another world there would be no happiness for them; hence they

seldom allowed their thoughts to dwell on so unpleasant a subject. They might, it is true, by a change of conduct, and faith in the great Saviour, have secured to themselves much happiness in another world, but they had no relish for things spiritual, and scarcely any desire after the happiness of that world. There were many good men in the valley, and though they could have wished for a sight of the next world, and its happy scenes, yet, generally speaking, they were content to wait for that sight till the time of their departure. They were not, however, wholly ignorant of another world, and the glorious things there revealed, for they had a book which gave them some valuable information; and, as they studied it with great care, some of them knew more, yea, much more of another world than a person unacquainted with such studies would have supposed.

The valley was thought by some very insalubrious, and a place where very little comfort could be enjoyed. But this opinion was not wholly correct. It is true, that many in the valley were very unhealthy, and that many had but little comfort; but these evils were not so much owing to locality as to other causes; this is clearly proved from the fact, that many never had better health than in this valley, and never enjoyed more real comfort. The root of many evils was, what the sufferers were very slow to admit, a deficiency in moral character. Yet this truth was very apparent to all that duly considered the conduct of the profligate man, and that of the man of correct morals. Many, in early life, had indulged in great excesses; and of these they reaped the bitter fruits after they had entered the valley; and as not a few still continued to indulge in excesses, in which even robust youth could not indulge with impunity, health of course failed, and then the valley was stigmatized as being most insalubrious, a place in which no one could enjoy health. It was indeed a lamentable fact, that

most of those who entered the valley, retained the improper habits which belonged to them in the early part of the journey of life. Many, before they entered the valley, had resolved, that in their declining age, they would effect a great reformation; but procrastination was their bane; they resolved and resolved, but at last died as they had lived. There were, however, some who, sensible that they suffered from their former excesses, laid them wholly aside, and were soon happily surprised to find that they had better health and spirits than before they entered the valley. There were also a few, and it is feared but a few, who, after they had entered the valley, not only laid aside all habits and practices injurious to health, but also began to think seriously about another world, and to make the necessary preparation. They could not avoid knowing that they were descending the valley, and a few looks towards another world produced salutary reflections; and subsequently, by looking often that way, they became convinced that this earth was little worthy of their attention, that its pleasures were both transient and unsatisfying, and that it was their interest to turn their attention wholly to another world. Sensible of their great criminality in living so long regardless of God and divine things, and feeling their great danger, they looked for pardon to Him who came to save sinners. That pardon obtained, as it always was by those who truly sought it, they had peace of mind, descended further and further down the valley, without fear or regret, often thought with pleasure of another world, and calmly waited the hour of their departure.

In this valley there was, of course, a great variety of human character; but I was accustomed to overlook minor differences, and view men as forming two great moral classes, the bad and the good. Knowing, as all did, that the next world contains two grand divisions: one the abode of the

bad, and the other that of the good; it seemed to me highly proper to consider men with reference to that grand division of the world to come, which they were likely to occupy after death. The good men of this valley were many of them very interesting characters. They were happily free, or in a great measure so, from the levity and passions of youth; they showed a steadiness of character, an extent of knowledge on divine subjects, a maturity of grace, and a spirituality of mind, which to me were very attractive. The ministers of the gospel in the valley were, I thought, generally speaking, the best to be found on earth. They were men of tried piety; many of them men of great learning; some of them, though advanced in years, men of much energy, and well able to labour; men too of much christian charity, who could heartily say: "Grace be with all those who love our Lord Jesus Christ in sincerity;" men who greatly excelled their former selves, being much better qualified for their great work, than they were in their youthful days; they were also men of much zeal; men who regarded the main points, and laboured hard to win souls. They kept another world constantly in view, and preached as dying men to dying men.

After I had been some time in this valley, I became intimate with a few old men, who had nearly reached the bottom of the valley; and in their company I found much real pleasure. They were men of great humility; some of them had laboured much in the cause of God, but they thought nothing of their labours; their only hope of salvation was founded on the great sacrifice of Jesus Christ. One, who had been eminent for piety and zeal, directed that his funeral sermon should be preached from these words: "Have mercy upon me, O God, according to thy loving-kindness; and, according to the multitude of thy tender mercies, blot out my transgressions."* I observed, that the aged

* William Carey.

men, who had almost reached the bottom of the valley, were very partial to each other's society. This partiality was not the effect of long acquaintance, nor did it arise from the pleasure they felt in reviewing the scenes of youth together; no! they had a congeniality of disposition, and a similarity of taste on divine subjects. There were certain great truths, in which they all felt deeply interested: on these they loved to discourse, and they always felt much pleasure in conversing about another world, that world to which they had so nearly approached, and which they were very soon to enter. About their earthly concerns they showed little anxiety; they had almost done with earthly things; but the theme which roused up their feelings, which excited in them the deepest interest, was that of another world. They loved to converse on the scenes which would there open upon them, on the employments of that world, on the great happiness there enjoyed, and on the pleasure they would feel in meeting there many who had been their old friends and fellow-travellers. How was the heart affected, how did the tears of affection sometimes flow, at the thoughts of meeting a beloved child, or a beloved wife, or parent, in that better world! Great was the pleasure which I felt in listening to such conversation, and great was the benefit to my own soul.

It is true, as already observed, that no mortal eye could witness the scenes of the Invisible World; yet the aged saints of the valley seemed to have much knowledge of that world. They had made good use of the information given them. They had often considered the general import of that information; they had also weighed every word; and they had drawn many just and important inferences concerning things in that world, which they were soon to enter. Some had indulged a fertile but chastened imagination; and, by much thinking, and frequent conversation, had elicited many new and striking thoughts; so

that a person might almost have supposed that they had visited the world of which they appeared to know so much. A noted saint, of a former age, had really been indulged with a vision of that world; he was not, however, permitted to tell what he had seen and heard, and no secrets did he divulge; but he said that there he had heard unspeakable words. Some, reasoning upon that expression, inferred that there must be great and wonderful things in that world; "for," said they, "unspeakable words imply the existence of things which mortal speech cannot express; there must be, in that blessed world, things which eye hath not seen, which ear hath not heard, and which the heart of man cannot even conceive."

Though nothing could be seen of that world by mortal eyes, yet the saints in that valley, had a certain powerful instrument, which, when applied to the mental eye, gave them some interesting views of that blessed world. The name which this instrument bore, was "the telescope of faith." All could not use it with equal skill, and sometimes there were intervening clouds, which prevented those clear views, which many desired to obtain. This telescope had the wonderful property of reducing the height of the mountains, which formed the boundary of the valley, and intercepted the view of the next world; so that when it was steadily applied to the eye, for a considerable time, the mountains almost disappeared, and the bright scenes of another world began to open to the view. It was also observed, that the very aged saints could often see farther with this telescope, and discover more objects with it, than many younger ones were able to do. Their bodily eyes had indeed grown dim with age; but their mental sight increased in strength and clearness as additional years rolled over their heads. They had also more skill in the use of the telescope, than younger persons had; they could hold it more steadily, so as to discern and recog-

nize objects which did not always appear to younger persons. This telescope was very often used by those who had approached the bottom of the valley, and were within a short distance of that better world. I often visited an aged saint, whose strength had much decayed, and who was confined to his dwelling. The apartments which he occupied had several windows, from which he could take a view of surrounding objects. One of these windows looked right up the valley; and he might sometimes be seen standing by that window in deep reflection; he was thinking of the journey of life now ending; he was reviewing the way in which the Lord his God had led him. He saw much to mourn over, and much to cause comfort. God had been with him, had been his guide through the whole journey. Through the other windows, from which surrounding objects might be seen, he seldom looked, for in such objects he now felt little or no interest. But there was a window in one of his apartments, which looked towards the other world; standing or sitting by that he was often seen. He would look with great attention at the high steep mountains which bounded his view as though contemplating the scenes beyond them; and he would then take up his telescope, which was always at hand, and applying it to his mental eye, obtain ravishing views of that blessed world of which he expected very soon to be an inhabitant. Those dear friends that visited him,

and many did themselves that pleasure, were often much entertained, were, I might say, highly delighted with what he told them of that better world. When confined to his couch, he would look through no window but that which opened towards the next world, and he usually reclined on his couch with his face turned to that window. Call on him when you might, you would always find his telescope at his side, or in his hand, ready for use; for he could use it as well while on his couch, as when sitting or standing; and, as the time of his departure approached, he made more and more use of this wonderful instrument, and seemed to see with it better and better. He often used it while his friends were present, and he would then tell them what he saw, and describe the scenes which he beheld so vividly, that he almost seemed to be among those blessed scenes. He sunk lower and lower, and one day while applying the telescope to his mental eye, he exclaimed: "The angels are coming for me; the angels are coming for me; there they are!" They bore away his happy spirit, and his faith was instantly turned to sight. Others, influenced by his example, made more use of the telescope of faith than they had before done, and were well repaid by the heart-ravishing views which they obtained of that better world.

Reader, apply this telescope to thy mental eye, and thou too wilt be abundantly rewarded. W. R.

THE ADVENT.

Hark! from yonder purple cloud,
Angel voices hymning loud;
Swiftly flying to the earth,
Heralding Messiah's birth.

In the East a Star appears,
Nobly moving through the spheres,
With express command to stay,
O'er the place where Jesus lay.

This directs the magis' mind
Where the Holy Child to find;
While they costly offerings bring,
Tribute to their Infant king.

And shall angel, star, and sage,
In these signs of joy engage,
While the souls he came to bless
Live in cheerless thanklessness?

No! with them we'll join the cry,
"Glory be to God on high;"
And with loud hosannas sing,
Hallelujah to the King.

Thus with joy we hail the day,
When the Lord in Bethlehem lay;
Oh! with equal joy may we,
His concluding advent see.

Mill End.

T. C.

No. 2, Concluded from page 383.

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.	Clear decrease.	Preaching Stations.	Sabbath Scholars.	Teachers.
DENOMINATIONAL ASSOCIATIONS.													
Baptist Union, Scotland	1835	32	(Unknown)	August	Annual Report	[No Statistics Received.]							
G. B. Assembly	1652	35	London, Worship-street	May 25	Christian Union		26	41	820	—	—	—	759
Irish Southern Union	1841	24	Dublin	Aug. 24	(Unknown.)	[No Statistics Received.]							140
DISTRICT ASSOCIATIONS.													
East Kent	1835	11	Canterbury	June 22	The Efficiency of Christian Churches		10	35	884	10	—	11	1175
East and North Ridings	1830	15	Hull, George-street	June 1	The Influence of the World upon the Church		15	80	1344	14	—	15	803
London Strict Baptist	1845	6	Cumberland-street	Oct. 19	The Relative Duties of Church Members		5	62	864	24	—	—	751
Northamptonshire	1764	36	Long Buckby	May 25	The Peculiar Necessity for Fervent Piety arising from the pressing Public Duties of Christians in the present day		30	136	?	23	—	?	?
Suffolk and Norfolk New	1830	26	Occold, Suffolk	June 8	Baptism, in its Relation to the Lord's Supper		26	91	2205	9	—	83	1062
Worcestershire	1836	10	Pershore	July 13	The Manner in which Members of Churches can best contribute to the Efficiency of the Christian Ministry		10	60	1057	—	4	20	1157
RESOLUTIONS.													
<p>Minutes of Council on Education.—The Worcestershire, and East and North Ridings Associations, expressed their unqualified disapproval of the late "Minutes of Council on Education," and their conviction that the education of the people is not the proper province of government.</p> <p>British Anti-State-Church Association.—The Worcestershire, and East and North Ridings Associations, earnestly recommended the churches heartily to sanction and support the British Anti-State-Church Association.</p>						<p>Advice to Electors.—The Northamptonshire, Worcestershire, and East and North Ridings Associations recommended all members of churches, who possess the elective franchise, to withhold their support from all candidates who will not, from principle, oppose all ecclesiastical establishments whatsoever.</p> <p style="text-align: center;">MISCELLANEOUS.</p> <p>The East and North Ridings Association reported its Bible Classes to be 127. At the close of its sittings, this Association dissolved itself, and meets for the future with the West Riding Association.</p>							

BAPTIST MINISTERS AND CHURCHES IN GREAT BRITAIN AND IRELAND,

So far as ascertained, November 30th, 1847.

COUNTIES.	Ministers.	Churches.	COUNTIES.	Ministers.	Churches.	COUNTIES.	Ministers.	Churches.
ENGLAND.								
Bedfordshire ..	30	35	Herefordshire ..	16	17	Oxfordshire ..	13	19
Berkshire	16	19	Hertfordshire ..	19	22	Rutland	2	3
Buckinghamshire	36	45	Huntingdonshire	21	22	Shropshire .. .	13	20
Cambridgeshire ..	37	45	Kent	52	62	Somersetshire ..	50	57
Cheshire	17	19	Lancashire .. .	42	61	Staffordshire ..	21	32
Cornwall	11	17	Leicestershire ..	32	42	Suffolk	52	58
Cumberland .. .	5	6	Lincolnshire ..	30	40	Surrey	29	35
Derbyshire .. .	12	21	Middlesex .. .	66	82	Sussex	16	20
Devonshire .. .	42	58	Monmouthshire	58	73	Warwickshire ..	27	32
Dorsetshire .. .	8	9	Norfolk .. .	36	47	Westmoreland ..	1	2
Durham	17	17	Northamptonshire	44	50	Wiltshire	41	52
Essex	39	45	Northumberland ..	10	9	Worcestershire ..	24	26
Gloucestershire	43	55	Nottinghamshire	21	28	Yorkshire .. .	68	90
Hampshire .. .	38	46						
WALES.								
Anglesea	9	15	Carnarvonshire ..	12	19	Merionethshire ..	5	6
Brecknockshire	26	30	Denbighshire ..	18	20	Montgomeryshire	13	23
Cardiganshire ..	22	24	Flintshire .. .	6	9	Pembrokehire ..	31	38
Carmarthenshire	53	58	Glamorganshire	45	59	Radnorshire ..	13	12
SCOTLAND.								
Aberdeenshire ..	10	7	Edinburghshire ..	12	8	Renfrewshire ..	9	6
Argyleshire .. .	2	3	Fifeshire .. .	13	9	Ross-shire .. .	1	1
Ayrshire	3	4	Forfarshire .. .	7	5	Selkirkshire ..	1	2
Banffshire .. .	—	1	Haddingtonshire	1	1	Stirlingshire ..	6	5
Buteshire	1	1	Inverness-shire ..	1	1	ISLANDS.		
Caithness-shire	7	4	Kircudbrightshire	1	1	Hebrides	8	6
Clackmannanshire	2	1	Lanarkshire .. .	8	8	Orkneys	4	3
Dumbartonshire ..	2	1	Morayshire .. .	2	2	Shetland	3	2
Dumfriesshire ..	1	1	Perthshire .. .	7	9			
IRELAND.								
CONNAUGHT.			Queen's County ..	1	1	ULSTER.		
Mayo	1	1	Westmeath .. .	2	2	Antrim	1	3
Roscommon .. .	2	2	MUNSTER.			Donegal	1	1
Sligo	1	3	Cork	1	2	Down	2	2
LEINSTER.			Limerick	—	1	Londonderry ..	2	4
Dublin	1	1	Tipperary .. .	2	3	Monaghan .. .	—	1
Kildare	—	1	Waterford .. .	—	1	Tyrone	3	11
King's County ..	2	3						
SUMMARY.								
Baptist Ministers in England	1155		Baptist Churches in England	788		Asso- ciated.	Unas- sociated.	Total.
Ditto in Wales	253		Ditto in Wales	274				
Ditto in Scotland	112		Ditto in Scotland	32				
Ditto in Ireland	22		Ditto in Ireland	24				
* Total	1542		Total	1118		768		1886

* This is simply the number of Ministers now sustaining the pastoral office.

THE PRINCIPAL PUBLIC INSTITUTIONS OF THE BAPTIST DENOMINATION
IN GREAT BRITAIN.

Their Objects, Income, and Expenditure, during the year ending June 1847.

COLLEGIATE INSTITUTIONS.

Institutions.	When Formed.	No. of Students.	Income.			Expenditure.		
			£	s.	d.	£	s.	d.
Accrington College	1841	7	332	0	0	398	8	0
Bristol ditto	1770	14	971	18	2	1,170	17	6
Haverfordwest ditto	1841	9	271	2	0	227	16	7
Horton ditto	1804	28	1,244	2	6	1,287	7	2
Leicester ditto	1798	10	431	18	7	425	17	10
Pontypool ditto	1807	16	707	4	6	751	18	9
Stepney ditto	1810	8	1,231	18	6	1,520	15	3
Theological Education Society	1844	7	330	14	0	329	17	10
Strict Baptist ditto	1846	2	No account.					
Scottish ditto	1846	5	No account.					

MISSIONS.

Societies.	When Formed.	Income.			Expenditure.		
		£	s.	d.	£	s.	d.
Baptist Foreign Mission	1792	28,190	19	7	31,902	9	6
General Baptist ditto	1816	2,689	3	7	2,508	3	8
Baptist Home ditto	1797	5,118	1	0	5,117	2	6
Ditto ditto Scotland	1826						
Baptist Irish Society	1814	2,283	11	7	3,913	3	10
Bible Translation Society	1840	2,544	8	3	2,905	14	11

MISCELLANEOUS.

Institutions.	Founded.	Objects.	Income.			Expenditure.		
			£	s.	d.	£	s.	d.
Baptist Building Fund	1824	Erection of Chapels	535	13	6	521	6	10
Baptist Union of Great Britain and Ireland	1813	To promote the interests of the Baptist Denomination	87	14	11	117	4	0
Baptist Fund	1717	Education of ministers, assistance of poor churches, &c.	2,540	12	10	2,527	15	1
Bath Society	1816	Support of Superannuated Ministers	352	16	6	239	5	0
General Baptist Association	1770	To promote the interests of the G. B. Connexion						
Ditto Fund	1726	For assisting poor ministers in the country	142	2	8	130	17	8
Baptist Tract Society	1841	Publishing religious tracts ..	238	1	0	243	19	9
Baptist Magazine	1809	Relief of ministers widows ..				131	0	0
Baptist Reporter	1826	Assisting churches in spreading the gospel.						
Baptist New Selection	1829	Relief of widows and orphans of ministers & missionaries	230	1	6	215	0	0
General Baptist Repository	1802	To promote the interests of the General Baptist body						

Poetry.

THE CHRISTIAN'S CONFIDENCE.

"For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Tim. i. 12.

I know in whom I have believed—
 Jesus the Sovereign Lord of all—
 Him, as my Lord, I have received,
 And prostrate at his feet I fall.
 'Midst time's mutations still the same,
 Stedfast in purpose, firm in power,
 "I AM," is His distinctive name—
 His love endures for evermore.
 "Made flesh" to save an abject worm,
 He is my kinsman, brother, friend;
 He wears in heaven a human form,
 While seraphim around him bend.
 I know the Man of Calvary—
 There for vile criminals he bled,
 That they from condemnation free,
 Might reign with their exalted Head.
 I know the virtue of His blood—
 That blood my conscience purifies;
 I know that He is kind and good—
 His goodness all my wants supplies.

His tender sympathy I know—
 In His disciples' griefs he shares;
 His visits soften every woe,
 His gracious voice dispels their fears.

And shall my trust in Jesus fail,
 When life is ebbing fast away?
 No, faith shall over fear prevail,
 And turn death's shadow into day.

I know the Conqueror of the grave—
 He burst his own well-guarded tomb;
 And he has ample power to save
 My soul from death's appalling gloom.

For safety each revolving day,
 On thee, O Saviour, I depend;
 And thy sure word shall be my stay,
 When my brief earthly course shall end.
 Abergavenny. H. P.

Reviews.

[Our space, this month, being limited, we are under the necessity of postponing notices of several valuable publications to the next year.]

BRIEF NOTICES.

THE YOUNG MAN'S AID TO IMPROVEMENT, SUCCESS AND TRUE HAPPINESS; By MENTOR; fourth thousand; *Gallie, Glasgow*; is decidedly one of the best little books for a young man we ever met with, and has our most earnest and hearty commendation. It is not expensive, but its pages are worth their weight in gold, and will be found worth more than gold to that youth who observes the wise counsels they contain. We shall reserve our copy as a present for our first-born son on his twenty-first birth-day. But why has not Mr. Gallie mentioned a London publisher? Pray let English youth have the benefit of a perusal as well as Scotch.

NEWSPAPERS do not usually fall under our notice, but we have received a copy of one which has excited our attention—a religious Welsh newspaper, the appropriate title of which is "*The Principality*." Its getting up and appearance are respectable, and better still, it is sound, thorough-going, and decided, in favour of liberty—civil, commercial, and religious. We hear it is likely to succeed. We wish it may.

THE ROCK OF ISRAEL: OR, A WORD OR TWO TO THE DISTRUSTFUL; published by *Hall, Paternoster Row*; professes to be written by one who has himself gone through "deep waters," and is calculated to strengthen the confidence and comfort the souls of those who are weak in the faith. It is a neat little book.

LESSONS ON THE TRAVELS AND VOYAGES OF ST. PAUL; by A LADY; *Groombridge and Sons, Paternoster Row*; does much credit to the writer. Instructors of youth in the knowledge of the New Testament, whether in schools or families, will find it useful.

THE MECHANIC'S ORGAN, OR YOUNG MAN'S JOURNAL, is another new-born child of the press, in whose appearance we feel a little interest, it having been brought to birth in the same village in which we commenced our literary existence. It is a promising babe, and shows good signs of life. On its front is this exciting motto—

"Prefer the summit of a mole-hill to the bottom of a mountain."

It is sold at One Penny, and has a London Publisher.

Baptist Church History.

HILL CLIFF, CHESHIRE.

Part II. From 1792 to 1847.

WHEN we traverse the ruins of ancient greatness, and survey the scattered memorials of the industry, skill, and magnificence of former ages, we look around upon the scene with feelings of melancholy interest, and revert, in imagination, to the period when these were at their zenith; we attempt to ascertain the means by which they progressed to that state, to determine the nature and extent of the influence which they exerted upon mankind, and to discover the causes which occasioned their decline and fall. Under the influence of similar feelings, occasioned by reflecting on the vicissitudes to which the baptist cause at Hill Cliff has been subjected, we were induced to collect and digest, for the pages of the *Baptist Reporter*, the scattered vestiges of its history. An undertaking, it will readily be admitted, of no ordinary kind; as no consecutive account has hitherto appeared, and the imperfect memorials which remain of the first baptist church at Hill Cliff were, for the most part, incorporated with the records of other churches.* The chief of these, however, will now be found embodied in the "Historical Sketch" of that church, given in the *Baptist Reporter*, for September last, pages 346—349.

The present baptist church at Hill Cliff† owes its origin to an individual who was not, by any means, distinguished for either learning or talents; he however felt deeply the constraining influence of the love of Christ, and prompted by its operation upon his heart, he laboured with unwearied diligence in

* We have preferred giving in this place the authorities from which we have taken the particulars that form the Historical Sketches of the former, and present, baptist churches of Hill Cliff, that we might avoid a frequent reference to each. They are—Crosby's, and Ivimey's, Histories of the Baptists; Taylor's, and Wood's, Histories of the General Baptists; Douglass's History of the Northern Baptist Churches; James Taylor's Statistics of the G. B. New Connexion; Baptist Reporter, Magazine, and Manual; Primitive Church Magazine; some Annual Letters of the Lancashire and Cheshire, and the General Baptist Associations, and Reports of the General Baptist Assembly. The writer is also indebted to the kindness of five baptist ministers for some valuable particulars, which he feels much pleasure in thus publicly acknowledging.

† Hill Cliff is in the Parish of Great Budworth, not Grapenhall, as stated in September *Baptist Reporter*.

preaching the glorious gospel of the blessed God at Hill Cliff, and the surrounding neighbourhood, for nearly thirty-five years, with great acceptance, disinterestedness, and success. The name of this devoted man of God was John Thompson. Mr. T. resided at Latchford, part of the borough of Warrington, situated in Cheshire, and supported himself by conducting an elementary school. In the early part of his christian career he was connected with the Wesleys, by whom he was much beloved, and among whom he officiated as a local preacher; but in his pursuit of truth, it was not long ere he discovered that the views held and taught by the Wesleys, on the doctrine of baptism, are not founded on the word of God. That the New Testament teaches that *immersion only* is baptism; and that, in apostolic times, none were baptized but those who made a credible profession of faith in Christ. Having arrived at these conclusions, he could not rest until he had been buried with Christ by baptism; and such was the affection of the Wesleys for him, that to pacify his mind, one of their ministers *immersed him*; for, incredible as it may appear, Mr. Thompson was, at that time, ignorant of the existence of a body of christians holding similar views with himself on baptism. Shortly after his baptism, Mr. T. embraced the views of truth usually denominated Calvinism, and seceded from the Wesleyan Connexion: this was about the year 1790. He now commenced preaching in his own school-room, at Latchford. God gave testimony to the word of his grace, and made him the honoured instrument of converting souls to Christ; but his baptist principles were so obnoxious in that neighbourhood, and excited such a formidable opposition against him and his people, that he was compelled to immerse his first converts under the cover of night, in the river Mersey. One of the trustees of the baptist property at Hill Cliff having become acquainted with the sentiments and proceedings of Mr. T. and his friends at Latchford, visited them, and offered to put them in possession of the meeting-house and other property at Hill Cliff, upon their engaging to give him fifteen guineas, with interest, until the

same should be paid, as the property belonged to the baptist denomination. This offer they gladly accepted, and took possession of the whole in 1792.

But though Mr. Thompson had preached the gospel with success at Latchford, and had baptized those who professed to believe on the Lord Jesus, he had not, however, hitherto separated the disciples and united them in a church state. The church at Hill Cliff, also, had then been extinct more than ten years. It was therefore agreed by Mr. T. and his friends, after they had entered upon the premises at Hill Cliff, that they, with some individuals who had been members of the extinct church, should constitute themselves a church of Christ, upon baptist principles. Such, then, were the circumstances which caused the resuscitation of the baptist interest at Hill Cliff, and which gave being in 1792, to the present church.—A church which, from that time to the present, has been remarkably blessed of God; and has been instrumental of much good to the surrounding neighbourhood.

Immediately after its formation, the church gave Mr. Thompson a cordial invitation to the pastorate among them; an office which he accepted, and the duties of which he diligently discharged until towards the close of his life. His custom was to preach three times on the sabbath, and five times during the week, at Hill Cliff, and the numerous village stations around, some of which were several miles distant. This he continued for twenty years successively; and such was the success which attended his ministry, that in the year 1800 it became necessary to enlarge the chapel at Hill Cliff. A large stone baptistry adjoining it was taken up, and one end of the chapel extended several feet; the cost of which amounted to a hundred guineas; the whole of this sum was raised by subscriptions, so that no public collection was made.

In 1820, the age and growing infirmities of Mr. Thompson rendered it necessary that he should have help in the discharge of his pastoral duties; the church therefore chose two of their number, Messrs. John Swinton and James Bradford, to be co-pastors with him. Both these brethren had long assisted him in the ministry.

This union was characterised throughout by harmony, and continued until the

year 1825, when, on the 21st of October, Mr. Swinton was removed to his heavenly reward, at the age of sixty-three. In the following month died Mr. Thompson, aged seventy-nine, the founder and first pastor of the present baptist church at Hill Cliff, over which he presided thirty-three years.

Of him it may be truly said that, as a christian minister and pastor, he was in labours more abundant, and in disinterestedness almost unexampled. He was never married, and being a man of abstemious habits, his wants were few; these his school not only supplied, but enabled him also to contribute to the wants of such as were in need. So solicitous was he that the people among whom he laboured should feel "he sought not theirs but them," that it was with difficulty he could be induced to partake of a single meal at their expense.

Mr. Bradford now became sole pastor of the church, and exerted himself with vigour to promote its prosperity. He was a man eminently distinguished for holiness of life, and at the death of his colleagues was only thirty-nine years of age; so that a long career of usefulness might have been fairly anticipated for him, both by himself and by the church at Hill Cliff, but He who seeth not as man seeth, suddenly removed him to the "rest which remaineth for the people of God." He died, Feb. 10, 1830, after a short illness, at the age of forty-four. His state of mind, while in dying circumstances, is said to have been peculiarly pleasing. He repeated, just before his death, the lines—

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

From 1792, until 1830, upwards of three hundred persons were baptized by Messrs. Thompson, Swinton, and Bradford; they were also instrumental in raising a baptist interest at Little Leigh, near Northwich, and another at Cherry-lane, in the parish of Lymm; they likewise began afresh the baptist cause at Warrington. Little Leigh numbers nearly sixty members, and is six miles distant from Hill Cliff. It was when returning from Liverpool, where he had been collecting for the chapel at Little Leigh, then in course of erection, that Mr. Bradford caught the cold which so soon terminated his holy and useful life.

Remarkable prosperity is often followed by dissension and strife, which the grand adversary of God and man is ever endeavouring to excite where his kingdom is invaded, and his authority resisted, with success; and of this the church of Hill Cliff became, after the death of Mr. Bradford, an unhappy example. Some unholy contentions arose in the church, and a state of lamentable confusion was the result. At length, by prompt, vigorous, and scriptural measures, the friends of peace and order succeeded in composing the differences that had prevailed, and thus restored the church to a tranquil state. Shortly afterwards they invited Mr. Lloyd, of Mold, Flintshire, to take the oversight of them in the Lord, with which he complied. Mr. L.'s labours at Hill Cliff were blessed of God to the increase of the church; after a short but successful course of three years he resigned, and relinquished the ministry. He was succeeded by Mr. Jones, from Montgomeryshire, in 1835, during whose ministry the church, though it lived, did not progress; the influence of former differences unhappily prevailed and prevented accessions to their number. Mr. Jones, also, after a short pastorate at Hill Cliff, accepted an invitation from a church in Wales, and left Cheshire in 1838.

The destitute church then invited Mr. Abraham Kenworthy,* a student of Bradford College, to become their pastor, an invitation which he accepted, and commenced his labours at Hill Cliff in May, 1839, by a series of protracted religious services, which were much blessed of God. From that time to the present Mr. K.'s ministry has been eminently successful; the church now numbers nearly 120 members, and the sabbath school nearly 100 children—five village stations are also regularly supplied with the Word of Life. Since 1841, the chapel has been rebuilt, and is free from debt; and at present the minister's house is being rebuilt. Peace and order prevail, and the promise of great usefulness is opening before the church.

Some of those who are now labouring in the ministry were originally members of Hill Cliff, from which also sprung the little baptist church at Northwich, under the pastoral care of the worthy and venerable Mr. Thomas Swinton.

Such is the checquered but interesting history of the baptist cause at Hill Cliff, from its origin, in 1663, to the present time.

Saffron Walden. P. G. JOHNSON.

* Mr. Kenworthy was baptized by the late Mr. R. Hyde of Salendine Nook; of this church he became a member, and by it he was called to the ministry, and recommended to Horton College, Bradford.

Christian Experience.

Conversions.

PARASUA.

*From the General Baptist Missionaries
in Orissa.*

PARASUA is a Hindoo brother, who has been recently received as a native preacher. He is from Choga; is represented as a very decided christian; and is affirmed to have been "very active, intelligent, consistent, and useful, both among his heathen neighbours, and his christian friends." Some interesting particulars of his conversion have been furnished by himself, and pleasingly display the power of divine truth.

"Sunder-babagee sent me a tract, called 'The Jewel Mine of Salvation,' and with it this sentence, 'Parasua, you must read this, as you will have to answer for it.' I read this book, and my

own shasters began to appear confused and contradictory by the comparison; they appeared like a wilderness, or a cowpasture separated into a thousand paths. I soon looked upon the whole system of worship, connected with the idols, as a tissue of deception and falsehood. I ascertained from the christian books that there was no salvation from those shasters. I learned that God, in mercy, sent his Son to be the Saviour of a sinful world. He suffered the innocent for the guilty. He became a sacrifice. Believing on him would secure salvation, was a conviction in which my mind became confirmed. I talked to my wife of these things; but she would not listen. I instructed my son, but he said, 'My mother will not regard.' I said to him, 'It must not be that on your account my soul must sink to hell. I certainly will worship Jesus Christ.'

After this declaration, I often took opportunities of talking to my acquaintance and caste-mates. I made use of one of their own books in these labours, to avoid offending their prejudices. About this time I had an interview with Mr. Lacey, at Cuttack, in the place of worship. After some conversation, he said to me, 'Ah! brother, I know you! You are one of God's people. How can you remain in the communion of devils in idolatry? Come quickly! Come quickly! Some danger may occur if you delay! The people will find no pleasure in your words, and you can do them no good. They may do you harm.' After my dismissal, I returned to my own house. The Rajah said to me, 'It is a great pity you should become one of that hateful caste. See, I will give you some good land, at a cheap rate, and do you worship the gods, count your beads, wear your mela, and use your marks; don't give up your caste.' I said to him, 'No man is great by birth, or caste, but by good works, I wish to be of a good caste by good works.' He replied, 'I find you mean to become a christian. Well, if you do, I shall seize everything you have, and give you punishment into the bargain.' Nevertheless, in a little time I was baptized, and in a few months, my unwilling wife and son also became willing, and we all fled unto the fear-dispelling feet of Jesus Christ. They were baptized; and now we are all settled in our faith and devotion to Jesus Christ."

Brief Memoirs.

JOSEPH CRAWFORD

Of New Basford, Notts., died, after a short illness, Sep. 12, in his 26th year. In his youth the love of the Saviour constrained him cheerfully to obey the divine command, and having joined himself to the Scotch Baptist church, at New Basford, he continued with them a useful and consistent member till he entered into rest. Decision of character, with energy of action, distinguished him in all he did. His removal from the sabbath-school, in which he was an intelligent and affectionate teacher, will long be deplored. It is consoling to reflect that the word of God dwelt in him richly, giving him joy and peace through believing. It was his guide and companion through life, and his support in death; and when all his natural powers were failing him, his faith in its promises continued in vigorous exercise. He was enabled to declare to his beloved wife how precious Jesus was to his soul. The pleasing testimony he left behind him is a source of richer consolation to his mourning family and friends than all the world can afford. Our loss is his eternal gain; and we are sustained by the gospel hope that we shall again meet him in that happy land where sin and death are known no more! J. C.

[Several interesting memoirs of pious persons are unavoidably postponed. They will appear in our next volume as soon as circumstances will permit.]

Characteristic Sketches.

DR. YATES' LAST VOYAGE TO INDIA.

THERE had been a birth on board, which was followed by a christening. The captain stood god-father, and gave a supper on the occasion. . . . But while they were feasting and singing indecent songs, the wind began to rise, and soon awakened the waves from their previous slumber, while the darkened horizon portended a coming storm. Most of the carousers became dreadfully ill from their previous revelry, and the whole ship's company betrayed symptoms of an extraordinary panic. This raging tempest continued to increase for two nights and two days, and at length became a tremendous hurricane. The wind seemed

to rush from all points of the compass at once—the sea and sky were mingled in a common mass—the waves around the ship were lashed into foam as white as snow—and rain fell in fearful torrents. Five men were stationed at the helm, but through the thick darkness of the atmosphere, they could not see the compass, and the most awful thunder prevented their hearing the voice of command. A violent sea swept away their boats—the vessel would not answer the helm. Such was the strength of the wind, it was with difficulty an axe could be lifted, or a single blow given to cut away the mizen mast; but when at length the shrouds and ropes were severed, the strong teak mast

snapped like a stick, about half a yard from the poop, and carried ruin with it! The maintop-mast split—and the main-mast sprung in two places. The foretop-mast and jib-boom broke, and the deck was strewed like a wreck—when, as if no longer of any service, the tiller broke and left them to the absolute mercy of the winds and waves! The hinder and side cabins were now knocked down to fix another tiller, and the water was ankle deep in the cabin between the decks; while the females, with frequent cries and shrieks, endeavoured to resign themselves to their fate, expecting every moment to be their last! All faces were pale with fright—every one exhausted with fatigue—and most hearts quailed before the terrors of such a death. In this awful extremity, Mr. Yates, with two others who knew the value of prayer, called upon God in their distress:—"To him, most solemnly, we committed our souls. Never before did I so feel the value of the atonement, and never shall I forget with what feelings I uttered the words,—

'Nothing in my hands I bring:
Simply to the cross I cling.'

A strong persuasion then came over him that God would interpose for their deliverance; and while the hearts of others melted within them, he was enabled to plead with his Father in heaven for

preservation. Just as they had finished prayer, a voice was heard proclaiming an unusual and rapid rise in the barometer—a sure presage of the subsiding of the storm! "I did not believe that we should sink, and prayed in faith that the storm might cease: and the first words we heard after prayer were those which announced the rise in the glass. I was enabled to sing with composure, the hymn,

'Begone unbelief, my Saviour is near,
And for my relief will quickly appear,
By prayer let me wrestle, and he will perform;
With Christ in the vessel, I smile at the storm.'

The "perfect peace" evinced by Mr. Yates during this tempest, and his serene and heavenly aspect when he came forth from communion with God, to contemplate the terrific scene, struck so powerfully on the mind of a Mr. Hunt, one of the passengers, as to lead ultimately to his conversion. He described himself as, at that time, a worldly and thoughtless young man—was going to India to seek some musical engagement—and, but for the tempest, would, in all probability, have pursued his gay course till interrupted by death. A gracious God had decreed otherwise, and when overwhelmed with consternation, by means of the contrast which true religion produced in his fellow-voyager, effectually turned his heart.—*Hoby's Memoir of Yates.*

The Spiritual Cabinet.

THE CHRISTIAN'S CHARTER.—The eighth chapter of St. Paul's epistle to the Romans is addressed to you. Read it as a charter of your rights—the epitome of your hopes—the record of your glorious privileges. Your life is the vestibule of glory—your death is the dawn of immortality. Fight the good fight—finish your course—keep the faith—there is laid up for you a crown of glory. The clouds that obscure the sky above you will soon pass away, and the light of the heavenly land will break forth with augmented splendours. That dark, deep flood before you, that fills your hearts with occasional misgivings, shall open its bosom for your transit; and, standing on the other side, you will sound a nobler harp than Miriam's, and sing the song, not of Moses only, but of

the Lamb. The gates of glory that shut you in will shut out all tears and death, and you that heard the holy message on earth, shall hear the heavenly welcome on the threshold of eternity—"Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Dr. Channing.*

UNRESERVED CONSECRATION.—(*A Fragment from the German.*)—"When thou saidst unto me, seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."

God must receive what is his own,
Thou may'st not give the world thine heart;
With God is life, with God alone,
While anguish is the worldling's part.
To thee my God, alone to thee,
My heart shall consecrated be.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your

bodies a living sacrifice, holy acceptable to God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God."

"CROSSING THE LINE."—The following are the heads of a sermon preached on the deck of a ship by the late Dr. Tyerman after crossing the line. "His band hath divided it unto them by line." Isaiah xxxiii. 17. 1. There is a line of being which we all crossed when we were born; then we were endowed with a rational and intelligent nature; and then we entered upon our state of probation. 2. There is a life of regeneration dividing the moral world into two hemispheres, in one of which dwell the righteous, and in the other the wicked. This line must be crossed by all before they can become christians indeed, and enjoy the privileges of the gospel. 3. There is a line of death which we must each cross when we have finished our probationary course, and go before the tribunal of God to render an account of the deeds done in the body. But when, where, and how, we shall cross this line, we know not. 4. There is a line which divides between heaven and hell: this none shall ever cross who have

taken up their abode in either of those regions. *Application.*—If we would not lament having crossed the line of being, nor fear crossing the line of death, we should be concerned to cross the line of regeneration, that when we fail on earth we may be received into everlasting habitations on that right side of the line that divides heaven from hell.

BIBLE CHRISTIANS.—The Scripture gives four names to christians, taken from the four cardinal graces, so essential to man's salvation:—*Saints*, for their holiness; *Believers*, for their faith; *Brethren*, for their love; *Disciples*, for their knowledge. FULLER.

"NEVER GIVE UP."

Never give up! It is wiser and better
Always to hope than once to despair:
Fling off the load of Doubt's cankering fetter,
And break the dark spell of tyrannical Care:
Never give up! or the burden may sink you,
Providence kindly has mingled the cup;
And, in all trials or trouble, bethink you,
The watchword of life must be—Never give up!

Never give up! there are chances and changes
Helping the hopeful a hundred to one,
And through the chaos High Wisdom arranges,
Ever success—if you'll only hope on:
Never give up! for the wisest is boldest,
Knowing that Providence mingles the cup;
And of all maxims the best, as the oldest,
Is the true watchword of—Never give up!

Narratives and Anecdotes.

METHOD IN SERMONIZING.—A lady was complimenting a clergyman on the fact that she could always recollect and recite more of the matter of his sermons than of those of any other minister she was in the habit of hearing. She could not account for this, but she thought the fact was worthy of observation. The reverend gentleman remarked that he thought he could explain the cause. "I happen," he said, "to make a particular point of classifying my topics—it is a hobby of mine to do so; and therefore I never compose a sermon without first settling the relationship and order of my arguments and illustrations. Suppose, madam, that your servant was starting for town, and you were obliged hastily to instruct her about a few domestic pur-

chases, not having time to write down the items; and suppose you said, 'Be sure to bring some tea, and also some soap, and coffee too by the by; and some powder-blue; and don't forget a few light cakes, and a little starch, and some sugar; and, now I think of it, soda—you would not be surprised if her memory failed with regard to one or two of the articles.' But if your commission ran thus: 'Now, Mary, to-morrow we are going to have some friends to tea, therefore bring a supply of tea and coffee, and sugar and light cakes; and the next day, you know, is washing day, so that we shall want soap, and starch, and soda, and powder-blue;' it is most likely she would retain your order as easily as you retain my sermon."—*Smith's Irish Diamonds.*

WE-LEY ON STUDY.—Wesley knew the importance of studious habits on the part of his preachers. To an indolent one he gives the following admonition, not inappropriate to some now-a-days: "Your talent in preaching does not increase, it is about the same as it was seven years ago; it is lively but not deep; there is little variety; there is no compass of thought. Reading only can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this; you can never be a deep preacher without it, any more than a thorough christian. O, begin. Fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first, will afterwards be pleasant. Whether you like it or not, read and pray daily. It is for your life; there is no other way; else you will be a trifter all your days, and a petty superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."

PREACHING OTHERS' SERMONS.—Dis-senters often unwittingly support the church, yea, are often admitted to its

pulpits! Few have any conception of the extent to which the sermons of non-conformists are preached in the churches of the establishment. We know a parish church, with a large congregation, in which an Irish orator delivered, with great glory and much applause, the sermons of Messrs. Jay and Parsons. A leading minister among us went one afternoon into the church of a fashionable watering-place and heard himself preach!—*Eclectic.*

SANCTIFICATION OF THE SABBATH.—Dr. Samuel Johnson, on his death-bed, sent for his friend Sir Joshua Reynolds, and required of him, on the strength of their friendship, that he should promise three things. The first, and hardest to be obtained, was, that Sir Joshua would promise him that he would never again paint on the sabbath! What a noble subject would this interview have made for the pencil of Reynolds! Oh! that persuasion, mighty as that of Johnson, and entreaty, thrilling as that of a dying genius, might fall upon the ears and the hearts of all the people of God in this land, till they awake to the sanctification of the sabbath.

Correspondence.

TO OUR CORRESPONDENTS.

UNDER this heading we usually give copies of letters from our correspondents on subjects of denominational or general importance, and sometimes copies of original letters. We have now in our possession a considerable number, especially of the former, most of which might with propriety appear in print, and they would, did not our limits prevent; the utmost space we can usually allow being three or four columns in each number.

We make these explanations because we feel that they are due to those of our friends who have kindly favoured us with their thoughts on various important subjects. Let them not for a moment imagine that their papers are neglected or rejected. They are all, if deemed suitable, carefully preserved, and every month they pass under the eye of the Editor, who from time to time selects from them such as are adapted to the circumstances of that month's publication.

These explanations are made also, lest any of our valued correspondents should cease to favour us with their communications. Let them bear in mind that their papers are always carefully read by the Editor, and that, as they frequently contain thoughts suggestive of important matters, they are very valuable to him, in extending his information, and in aiding and guiding him in his judgment. An Editor requires a large share of wisdom, and discrimination, and prudence, every contribution to which is welcomed by him as his most valuable treasure.

May we then respectfully entreat our numerous correspondents—for we thankfully acknowledge that they are numerous—to continue to favour us with their thoughts on all matters either of denominational or general importance. We assure them that it will continue to be, as it always has been, our anxious desire to act with the utmost candour and fairness towards all our contributors.

Hints of Usefulness.

BAD HABITS IN CONVERSATION.

AMONG the bad habits which may be observed in society, is that of indulging in expressions which are not literally true. Truth is a jewel of such inestimable value, that it ought, on no occasion, to be sullied, or disregarded. Thousands fall into the error of expressing themselves in an inflated manner, which cannot fail to be injurious. The few following expressions, drawn from everyday life, may furnish useful suggestions to those who are anxious to avoid this evil in all its degrees.

"I was so ill that I thought I should have died."—Perhaps your thoughts were employed more about living than dying.

"The doctor said if it had been a hair's-breadth deeper, it would have killed me."—Did he really say so? A very skilful surgeon that was, to be sure.

"She turned as pale as a sheet."—Do you really mean what you say? Somewhat paler than the truth, I fear.

"My hands were as cold as ice." I rather doubt that. Were they as stiff as ice? Surely you did not hold them to the fire!

"His face was as black as my hat." Indeed! Pray do you wear a grey hat? Or did you take your hat off and place it beside his face to make the comparison?

"He turned as white as the wall."—Rather a dull room, I doubt. Pity you don't clean it.

"I am tired to death."—Then I hope you have made your will.

"I was crazy with the pain."—Did they put a straight jacket on you? I am glad I was not with you.

"We were up to our knees in dirt."—Do say our ancles. Did you walk on stilts? I wonder you got here as you did.

"It was enough to kill me."—Strange that it did not. It seems it was not quite enough.

"I have called on him fifty times."—Did you count them? Was it not forty-nine?

"I have told him of that fault a thousand times."—What a strong memory you must have.

"I had not a wink of sleep all night."—Pity that you went to bed. What! did you not dose one minute?

"I would not do it for the world."—I rather question that. I should be sorry to offer you fifty pounds.

"Oh! every body knows that."—No: I never heard about it. Pray are you every body?

"He's in every body's debt."—No: he don't owe me anything. You spoke rather more than the truth.

"Oh! there never was his equal in this world."—What a wonder he must have been: and you are a greater; for you know all the living, and the dead too.

The above remarks apply to the bad habits of many people. There are two who should benefit by them—the writer and the reader.

Herts.

H. S.

Baptisms.

DOMESTIC.

TENBURY.—We had the pleasure of seeing two disciples of the adorable Saviour imitate his example by being baptized by our minister, Mr. Godson, Oct. 31, in the presence of a crowded audience. It was a solemn season, and many tears were shed. We have lately commenced preaching at a new station, where some excitement prevails on the subject of believers' baptism. A grant of your tracts would be useful.

LIVERPOOL.—Since my last report, our pastor, Mr. Lancaster, has baptized ten believers. Three were teachers, two were scholars, one a Wesleyan, and one a captain of a merchant ship. May he be a faithful missionary of the cross on the mighty waters.
T. H.

TWEKESBURY.—After a discourse by Mr. Berg, four candidates were baptized, Oct. 13. Three were teachers, and the other was from the bible class.
J. P.

SUTTON-IN-ASHFIELD.—We have had another public baptism. On Lord's-day, Sep. 26, four believers followed the example of their Lord and Master, who was

"Baptized in Jordan's stream."

Three were teachers, and they make up sixteen of our teachers who have this year put on Christ by baptism. We hope, thus early and willingly consecrated to Christ, they will be a blessing to many. May they all have grace to stand fast in the liberty wherewith Christ hath made them free!

J. E.

BECCLES.—On Lord's-day, October 3, Mr. Wright baptized three persons upon a profession of their faith in Christ Jesus for salvation; one of whom had recently been a sabbath-schooler, and had given interesting evidence of a change of heart. And on Lord's-day, November 7, Mr. Wright immersed another in the baptismal flood—a Magdalen, washed from her sins in the fountain of atoning blood.

DARLINGTON.—Our pastor, Mr. Adam, has lately baptized four persons—two on the last sabbath evening in August, and two on the evening of October 28. Both services were of a very interesting character—our views of the subject being ably advocated before a crowded and respectable audience. About 300 copies of "Craps's Concise View" were distributed. W. W.

BIRMINGHAM, Cannon-street.—On the first sabbath in October, seven believers were baptized by Mr. Swan—all females—two from the sabbath-school. *Seven!* well, but why not seventy? Alas! we all want more faith and hope. Oh for more of William Carey's spirit in praying for, and expecting great things! The Lord give us, as he did to Solomon, "great largeness of heart." J. M. H.

SHEFFIELD, Eyre-street.—On Lord's-day evening, Oct. 31, three young believers were buried with Christ by baptism. One was from our "Young Man's School," established a few months ago. Our place, notwithstanding the recent enlargement, was well filled. We gave away the tracts you sent us, which were well received. T. H.

JALNE, Wilts.—Mr. Middleditch immersed two believers on the first Lord's-day in October. One had been a Primitive Methodist, the other was a female teacher in our sabbath-school. J. P.

CONGLETON.—Six believers were baptized by Mr. Crowther, before a crowded congregation, Oct. 3, and added to the church on the same day.

LEAMINGTON.—Mr. Winslow immersed three believers in the Lord Jesus, on the first Lord's-day in October. J. P.

MAIDSTONE, Bethel.—Two believers in Jesus were baptized on sabbath evening, Oct. 17. T. W. R.

SHREWSBURY, First Baptist Church.—On Lord's-day evening, October 31, after a discourse to a large congregation, by Mr. W. P. Williams, student of Bristol College, three persons were immersed by him on a profession of their faith in the Lord Jesus Christ. May these be the first fruits of a glorious harvest, yet to be gathered in, under the divine blessing. J. S.

YEovil.—On Thursday evening, Oct. 21, our pastor, Mr. James, immersed five believers before a large congregation. It was a solemn season. The next Tuesday we had our annual tea-meeting. Upwards of 300 sat down. We had some good singing and speaking, and the profits went to the sabbath school. R. A.

HYMN

SUNG AT THE LORD'S TABLE ON THE RECEPTION OF FIVE NEW CONVERTS.

THE CHURCH.

Come in, ye ransom'd of the Lord,
With hearts and lives sincere;
Angels and saints with sweet accord;
All hail you welcome here!

THE CONVERTS.

Truly, the very stones might speak,
If we his love conceal'd,
Who first our rocky hearts did break,
And then in mercy heal'd.

THE CHURCH.

Then why that anxious trembling sigh,
And those expressive tears?
What sorrows cloud your morning sky?
What needless doubts and fears?

THE CONVERTS.

We fear, lest in some evil day,
Our hearts should treach'rous prove;
Our erring feet should go astray,
And wound the cause we love.

THE CHURCH.

"Fear not," since Jesus is your guide,
To follow where he leads;
Once on the cross for you he died,
And now for you he pleads.

THE CONVERTS.

Encouraged by his gentle voice,
We to his table come;
His saints, the people of our choice,
His church, our happy home.

CHORUS.

The tidings of this day shall give,
The harps of heaven employ,
And o'er the crystal sea shall wave,
A fuller tide of joy.
To our Immanuel belong,
The glory and the power;
And our glad notes shall swell the song,
When time shall be no more.

Bury St. Edmund's, Oct. 3, 1847. C. E.

IRELAND, Ballina.—Mr. Hamilton, in a letter in October, writes,—"Last week I baptized three persons, one of whom was my youngest son. Yesterday week was a morning of weeping in our family; but they were tears, not of sorrow, but of gratitude, on his account. Having given good evidence of a change of heart, he expressed his fears that the church would not accept him; but he was proposed, and gladly received." In another letter he says:—"I baptized three more yesterday, October 18; two of whom had been Romanists, and one a nominal Protestant. About six more have applied for baptism and church fellowship."

Coleraine.—Six believers have been baptized during the month of October by Mr. John Brown, before large and deeply attentive congregations.

NEWTOWN, Montgomeryshire.—We have had the following baptisms during the year. March 24, six; April 21, four; Oct. 6, three. One of the last three was a boy twelve years of age, who has already found those words of the wise man true:—"Her ways are ways of pleasantness, and all her paths are peace."

T. W.

BATH, York Street.—On Tuesday evening, Nov. 2, Mr. Gillson buried five believers by baptism. One had been for many years an Independent. Our place of worship was crowded. It was a solemn season. J. B. M.

HATCH, near Taunton.—Four believers were baptized by Mr. Stembridge, in the presence of a large congregation, (no date). Two were man and wife, formerly church-goers; but they visited our place, and thus became acquainted with vital religion.

CONINGSBY.—Our pastor baptized two females—both young mothers—Sept. 26. We had a large and attentive audience.

M. T.

WALDRINGFIELD, Suffolk.—On Lord's-day, Sept. 26, two young teachers in our sabbath school were baptized.

P. T.

LONDON, Commercial-road.—Since we last reported, we have twice added to our number by baptism: on the first occasion six, and on the second eleven. We feel much encouraged by these additions, as several of our recently baptized friends are likely to be extensively useful among us. We have now several candidates for the solemn ordinance.

LINCOLN, near Todmorden.—On Lord's-day, October 31, four young females, from our juvenile class, were baptized on a profession of their faith in the Redeemer; and on the same day, eight females and one male were thus buried with Christ at *Shore*. The females, in this instance also, were from the school.

R. I.

MELBOURN, Derbyshire.—Six believers made a public profession of their faith in Christ, and were "buried with him by baptism into death," on the first Lord's-day in November.

W.

BOSTON.—We had a baptism on Lord's-day, Sep. 5th, when a captain of a merchant vessel, who had been a member of the Wesleyan New Connexion, was immersed upon a profession of his faith.

LEICESTER, Friar-lane.—Ten believers were immersed on the 5th Sep., in the presence of an attentive congregation, by Mr. Wigg.

LONGFORD, (Unionplace) Warwickshire.—Three persons were recently baptized, and received into fellowship with us. May the Lord continue thus to bless us.

BURNLEY.—After a sermon to a crowded audience, on Lord's-day morning, Sep. 5th, Mr. Batey, the recently elected pastor of the church, immersed seven believers.

DERBY, Agard-street.—On Lord's-day evening, September 26th, three believers were immersed by Dr. Perry.

CIRENCESTER, Coxwell-street.—Mr. J. M. Stephens baptized three believers in the Lord Jesus, Sept. 30.

D. W.

Religious Tracts.

OUR TRACT DONATIONS FOR 1847.

EVER since we became acquainted with baptist principles, we have not only been convinced that they are grounded on scriptural truth, but we have also been persuaded that they are too little known, and less understood, by multitudes of our countrymen. This persuasion arose from actual observation. We were acquainted with many districts in which their name had scarcely been heard, or only so far as to excite some little curiosity respecting a people so singular. We knew too that they had been much ridiculed by many, and shamefully misrepresented by some.

For these and other weighty reasons we resolved, under the favour of divine Providence, to devote our energies to this one object—the diffusion of correct information respecting the baptist denomination; and, blessed be God! we have, under his favour, done something—more—we say it not with vain-glory, but with humble gratitude—more, our opponents being witnesses, than one individual had ever effected before. Millions of tracts have been issued from our presses on the subject of believers' baptism, and hundreds of thousands of monthly magazines, advocating that scriptural ordinance, have passed through our hands. We

thank God, and take courage. And we have need of courage in such a conflict. We have opposed to us, not only Papists and Puseyites, but even the whole body of evangelical christians—Presbyterians, Episcopalians, Independents, and Methodists—who, sad to tell, still abet and uphold the unscriptural practice of infant sprinkling! Their inconsistency we lament; but we must teach the people a more excellent way.

Those of our readers who have carefully perused the letters of application for grants which we have inserted from month to month in our pages, will have observed that our donations have been made where they were much needed. Neither should it be forgotten that the tracts we have granted have been, not only on the subject of believers' baptism, but also on subjects of vital importance—especially the glorious gospel of Christ, with invitations to his worship and service. All these, spread over various districts, must have done good—how much we know not, neither are we anxious to know at present. To labour is our present duty. And more labour of this kind we would fain perform ere our days on earth are numbered.

Readers of the *Baptist Reporter*—ministers, teachers, and people—will you help us? Last year, it will be observed, that our grants of tracts were only to about the

same amount as the previous year. Why? Because the sales of the *Reporter* had not increased, but rather diminished. And yet we did not feel comfortable to refuse any applicant, and none were refused. But we are anxious to increase the grants. We always like to be moving onward—retrograde movements we do not like. Let our readers help us in increasing our circulation, and our grants shall always be increased in full proportion.

DONATIONS OF Tracts have been forwarded to
Handbills. 4 Page. Reporters.
Ballina 500 .. 25 .. 10

INVITATIONS TO WORSHIP.

Balderton 500
Bridport 500
Addlestone 500

SUMMARY OF DONATIONS.

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

To Dec., 1846—	345,250	16,400	3,490
To Dec., 1847—	35,550	1,675	254

Total ..	380,800	18,075	3,744
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Dec., 1846—	Invitations to Worship,	18,500
Dec., 1847—	do.	10,000

Total 28,500

Sabbath Schools and Education.

TO SABBATH SCHOOL TEACHERS, ON THE CIRCULATION OF THE "BAPTIST REPORTER."

You are engaged in a benevolent and noble enterprise—the religious instruction of the young. We honour your office. It is one of vast importance and responsibility.

Every sabbath morning we think of you, and remember you in our prayers to the Father of Mercies. Oh! it is a delightful and refreshing consideration, that so many of you, on the morning of every returning sabbath, are to be seen in every town and village in our land, with cheerful countenances and willing feet, setting out on your benevolent errand! May the God and Father of our Lord Jesus Christ bless you with all wisdom and prudence, and honour you with more abundant success.

We esteem you as our best and fastest friends. Under your patronage, chiefly, we commenced our operations in this way more than twenty years ago. Without it we could not have dared to venture, and by it we have been so far sustained. We say this, not to flatter you, but to discharge a long debt of gratitude which we owe to you.

We address you at this juncture, and in this place, because of the peculiar circumstances in which we are now placed. Hitherto we have gradually, though slowly, advanced year by year. During the past year we have gone back, not far, certainly, but yet we have gone back, and we are anxious to make you acquainted with the fact. We are aware that this may be the case with others, and that the cause may be referred to the famine of last winter, to the scarcity of employment, and the inadequacy of its remuneration. These, or other influences, have no doubt operated injuriously to our circulation. We readily admit they may.

And yet we must endeavour to bear up against depression, come from what source it may. Must we not? None of you would wish us to give up. Of that we are fully persuaded. Permit us then to request you with respectful earnestness, to think of what we have stated respecting our circulation, and allow us to entreat you to make a united and vigorous effort to sustain and increase it for the coming year.

ED. B. R.

Intelligence.

Baptist.

FOREIGN.

HONDURAS.—Mr. Alexander Henderson has returned to his family and church at Belize, having secured full attention from the colonial office to the special business which brought him to England. He has also received valuable assistance towards his missionary work. The baptist church in Rose-street, Edinburgh, Mr. Christopher Anderson's, has defrayed the expense of printing his version of the Gospel by Matthew in the Karif language—500 copies, bound. The friends at Bacup, Lancashire, have contributed £15 towards the support of the native teacher at Tilletton, while several other friends have contributed nearly £40 more for the general purposes of the mission. Mr. H. also received some valuable presents of books and tracts, and some packages of clothing and useful articles, and a new mahogany sofa, so that his heart has been gladdened, and he has returned to the scene of his labours and his triumphs with renewed energy and determination.

GERMANY.—Mr. A. Arthur, one of the pastors of the Scotch baptist church, Bristo-street, Edinburgh, has recently returned from the continent, where he spent several weeks in visiting the baptist churches of Berlin, Hamburg, Stettin, and other places. He received a hearty welcome from the brethren in every place he visited; indeed the hearts of these christian friends seem to have overflowed with gratitude for his visit. Mr. A. speaks most favourably of the state of religion in the church at Hamburg, which now numbers 300 members. He also adds, "Many are the instances in the city of Hamburg of real conversion to God, among the German population, who, but for the labours of brother Oncken and his coadjutors, would never have heard the saving truth. They uniformly speak of the work being the Lord's, and manifest a dependence on the light and grace of his spirit, ascribing all the glory to his name."

MISSIONARY TO DENMARK.—Mr. A. P. Forster, a native of Denmark, resident in London, and for the last three years a member of the Scottish baptist church, Buttes-land-street, Hoxton, is about to sail as a missionary to his native country, under the auspices of the Strict Baptist Convention.

CANADA.—Dr. and Mrs. Davies, with their family, arrived safely, and in good health, at Montreal, on the 14th of September, after a six weeks voyage.

AMERICA.—The following is stated by the *Boston Watchman* of May 1 to be the income, in 1847, of the following missionary societies of the baptist denomination in the United States of North America:—

American Baptist	Dollars.
Home Missionary Society ..	48,324.59
Indian ditto	5,396.22
Union for Foreign Missions	100,219.94
Society for Evangelizing the Jews	2,180.83
American and Foreign Bible Society	24,509.62

DOMESTIC.

THE NEW BETHANY CHAPEL, Cardigan, was opened for divine worship on October 27, 28. On the first day a prayer meeting was held in the afternoon, and an address given from Luke xxiv. 50—two sermons in the evening. On the second day a prayer meeting at seven, morning—at ten, two sermons—at two, three sermons—and at six, two sermons. All these preaching services were crowded; many not being able to get within hearing. On the next sabbath two more sermons. The erection will cost £1,800. Subscriptions, £1,000; collections, £120. A veteran minister, aged 90, Mr. William Williams, opened one of the services. Mr. Rees, the minister, gave out the hymns. The church here rejoices in what has been done, thanks the numerous friends who have helped them, especially their worthy and liberal deacon, Mr. David Rees, for his generous assistance, and looks forward with hope for spiritual prosperity.

CASTLEACRE, Norfolk.—We had our anniversary sermons, Oct. 24, and a tea-meeting on Monday. Several brethren and ministers from other churches were present. Two of these, Thomas Scott of Norwich, and Julius Cæsar Smith of Magdalen, were walking on the Castle-hill, behind our chapel, in the afternoon, when brother Scott, by some means, slipped from his standing, and was precipitated to the bottom. He was much stunned, and for some time insensible; but with surgical assistance and attention he is, we hope, fast recovering the shock. J. S.

SHEFFIELD, Eyre-street.—We opened our new gallery to seat 250, Oct. 20, when we were favoured with the services of our esteemed brother Pike of Derby, who gave us two of his peculiarly solemn and impressive discourses. Next sabbath we had brother Owen, of Castle Donington. On Monday we had a tea-meeting, which was numerously attended, and ministers of various denominations assisted. We obtained £40.

STOCKPORT.—The General Baptist church here have removed from their previous place of meeting, and are now occupying a room in a more densely populated part of the borough—in Egerton-street. The new place is more easy of access, and situated in a more promising neighbourhood. The congregation is increasing, and the number of strangers attending greater than for some time past. It is pleasing to see some of the elder scholars from the Ragged-school, recently formed in the neighbourhood, at the evening service, and some of the neighbours who have not been accustomed to attend any place of worship. A Sunday-school would prove a blessing to the cause; and we hope that our friends will be induced to enter upon this delightful field of christian usefulness. May the little one become a thousand! S. H.

EDINBURGH, Newington.—After the Monday evening prayer-meeting, Mr. Thomas Fairgrieve presented to Mr. James Clark, pastor of the church, a time-piece of a beautifully splendid yet solid and valuable structure, bearing the following inscription, "Presented to the Rev. James Clark, as a farewell token of christian esteem and affection, by the church and congregation under his pastoral care in Duncan-street chapel, Newington, and by christian friends of all denominations in the neighbourhood, for his unwearied perseverance and disinterested labours in the cause of Christ. Edinburgh, October, 1847." Mr. C. is about to resign his charge and remove to England.

SHETLAND.—Mr. S. Thompson of Dunrossness, recently devoted himself with much energy and interest to the erection of a chapel on one of the numerous Shetland isles, on which lived two brethren capable of conducting the worship of God. The building was completed, but not opened, when the distressing and afflictive intelligence arrived that both these friends had been drowned while crossing the sea from a neighbouring island. The failure of the potato crop in the Shetland Isles has been so extensive, that many of our brethren, as well as others, are solely dependent on charity and fishing for their daily sustenance, so that their sufferings are very great.

G. P. J.

SHAKESPEARE'S WALK, Shadwell.—We are gratified in being able to report that the old wooden chapel in this place will, ere long, it is expected, be deserted for a new and commodious building in a more eligible situation. Mr. Moore, the pastor of the church, informs us that ground has been bought and paid for; and that as soon as £500 are secured, about £350 of which are promised, they will proceed to the erection of a place which will cost £1000. We heartily wish them success.

SALENDINE NOOK, Yorkshire.—Mr. T. Lomas having closed his labours here, his friends presented him with a purse containing £31, as a token of their esteem for his christian and ministerial character, and also as a mark of their regret at his leaving. The presentation was made, on behalf of the friends, by John Brook, Esq., of Marsh House, near Huddersfield.

GOSBERTON.—A social tea-meeting was held in this village, Oct 21, to welcome Mr. J. A. Jones as minister of the General Baptist church. About forty friends from neighbouring churches attended, and a happy season was enjoyed.

ORDINATIONS.—Mr. W. G. Lewis, at Silver-street, Kensington, Sep. 30th; Messrs. Stoughton, (Ind.); F. A. Cox, D.D.; W. G. Lewis, sen., (the minister's father); and Katerns, engaged in conducting the solemn services. On the last sabbath in Oct., our new minister baptized three females; one was the youngest daughter of a deacon. May the Lord now send prosperity!—Mr. John Bane, formerly of Aylsham, at Downham Market, on Lord's day, Oct. 24; brethren Hodgkins, of Bishop Stortford; Puntis and Cozens, junr., of Norwich, were engaged in conducting the solemn services. At the same time, two deacons were also ordained.—Mr. T. Wilshire, at Athlone, Ireland, Oct. 28; Messrs. Allen, (Presbyterian), McCarthy, Thomas, Mullarky, and Russell of Greenwich, Mr. W's former pastor, were engaged in conducting the services. In the evening, a missionary meeting was held. The congregations were good, and a very refreshing season was enjoyed.—Mr. J. J. Brown, late of Islington Green, at King's-road, Reading, Berks, October 26; the services were conducted by Messrs. Mursell of Leicester, Birt, A M., of Wantage; Hinton, A.M., of London; Dr. Steane of Camberwell, and several other ministers, baptists and Independents. In the afternoon about 120 ministers and friends dined together in the New Hall, after which several interesting speeches were delivered.

REMOVALS.—Mr. R. Ingham, Bradford, to Louth, Lincolnshire.—Mr. J. A. Jones, of Leicester College, to Gosberton, Lincolnshire.—Mr. W. Welch, of Exeter, to Orford-hill, Norwich.—Mr. Burrows of Wolverhampton, to West Bromwich.—Mr. James Smith, jun. son of Mr. Smith, New Park-street, Southwark, to Hartlepool.—Mr. W. Perratt, of North Curry, Somerset, to Harington, Middlesex.

REIGNATIONS.—Mr. T. Lomas has resigned the pastorate of the baptist church, Salendine Nook, Yorkshire.—Mr. James Clark has relinquished the pastoral charge of the baptist church, Duncan-street, Newington, Edinburgh.

DEPUTATION TO AMERICA.—Our esteemed brethren Goadby and Burns arrived in safety and health by the Cambria steamer on the 15th November. The Freewill Baptists at their convention, at Sutton, in Vermont, received them with the utmost cordiality, and appointed brethren Woodman and Noyes a deputation to visit the General Baptists of England at their annual association at Boston, Lincolnshire, in June next.

THE GYPSIES.—On Wednesday, Oct. 13, the Rev. T. Carter delivered a lecture on the history, habits, manners, &c., of the gypsies, in the vestry of the chapel, Mill End, Herts., which was numerously attended; and though it occupied one hour and a quarter in its delivery, the utmost attention prevailed during the whole time. We trust it will be the means of exciting a deeper interest in the moral and spiritual welfare of these wanderers from Hindostan.

DR. BELCHER.—The Mount Tabor church, Philadelphia, has unanimously invited Dr. B. to the pastorate.—*Montreal Register*.

HUGGLESCOTE.—The General Baptists having recently repaired and painted their meeting house, it was re-opened, Oct. 24, with sermons by Mr. Chapman of Longford. At the tea meeting next evening the whole expense was cleared off, leaving a surplus.

H. S.

IMPROMPTU,

ON SEEING MR. PETO'S NEW BAPTIST CHAPEL.

The Baptists, as most persons know,

To Church-rates have a changeless spite:

Therefore, they much consistence show

When they, for building, take a site

Between two churches, to select

Those which no parish-rates expect.

In choosing such a spot, perchance

They mean their brethren to inform,

Their cause is so on the advance

A calm will soon succeed the storm,—

When they with Churchmen, hand in hand,
Shall, side by side, united stand.

Further, the Baptists (who can say?)

May this disclose, as their intent,—

That Church, who forced Dissent to pay,

Shall, in her turn, support Dissent:

And should this be, can Church complain?

Paul pays but Peter back again.

Islington.

C.

[We found the above bit of witticism in the *Patriot* of Nov. 11. We are not aware where the chapel is to which allusion is made—will any of our readers tell us? But one thing, or rather two, we may answer for—the baptists have no desire, whatever *individuals* among them may have, to scrape acquaintance with the "Church" and stand "side by side" with her in emoluments and dignity. And as to taxing churchmen to support dissent, they would not if they could do any such thing.]

Missionary.

CONTRIBUTIONS IN 1847, of the Auxiliaries in Great Britain and Ireland, to the Baptist Missionary Society,

England.

COUNTIES.	£.	s.	d.	COUNTIES.	£.	s.	d.
Bedford	359	0	1	Lincoln	85	15	2
Berks	185	10	7	Middlesex	88	16	4
Buckingham	231	17	6	Monmouth	148	16	2
Cambridge	324	13	5	Norfolk	412	9	3
Cheshire	1	1	0	Northampton	309	4	2
Cornwall	139	8	4	Northumberland	107	12	7
Cumberland	42	2	1	Nottingham	156	15	1
Derby	12	4	0	Oxford	155	4	0
Devon	319	17	7	Rutland	7	2	0
Dorset	40	16	1	Salop	56	13	5
Durham	64	14	0	Somerset	916	13	4
Essex	361	1	5	Stafford	36	3	5
Gloucester	388	14	9	Sturford	127	10	5
Hants	344	13	0	Surrey	32	16	3
Hereford	59	0	9	Sussex	152	19	8
Hertford	233	14	5	Warwick	425	3	10
Huntingdon	95	12	4	Westmoreland	38	11	1
Kent	117	10	11	Wilts	425	1	10
Lancaster	2066	16	11	Worcester	203	6	10
Leicester	196	1	1	York	899	14	0
London	1468	19	1				

Wales.

Anglesea	29	12	3	Glamorgan	203	1	3
Brecknock	39	15	0	Merioneth	4	0	7
Cardigan	19	16	2	Montgomery	44	14	10
Carmarthen	77	5	6	Pembrokeshire	324	17	10
Carnarvon	63	6	1	Radnor	9	5	10
Denbigh	30	7	10				

Scotland.

Aberdeen	55	13	8	Moray	20	5	8
Ayr	7	9	9	Mid Lothian	363	18	7
Banff	6	0	0	Perth	19	10	0
Caithness	2	10	0	Renfrew	16	19	9
Dumfries	11	4	9	Roxburgh	1	14	6
Elie	67	11	4	Selkirk	4	16	7
Forfar	34	9	0	Stirling	49	11	6
Inverness	4	8	11	Wigtown	10	15	5
Kirkcudbright	5	15	3	Hebrides Isles	2	5	0
Lanark	166	4	0	Orkney do	1	7	0

Ireland.

Antrim	10	3	3	Kerry	1	16	0
Cork	8	9	0	Londonderry	8	17	0
Down	2	2	6	Tipperary	0	10	6
Dublin	9	4	10	Tyrone	2	3	0

Foreign Contributions.

Europe	125	0	0	Africa	52	8	8
Ceylon	191	4	10	America	412	16	10
India	1518	11	8	West Indies	332	10	8
New South W.	1	10	0				

ABOLITION OF SUTTEE.—The native Princes have cordially concurred with Government in the abolition of Suttee. A sensible and eloquent proclamation has been issued by the Lahore *durbār*, denouncing this barbarous practice. Lord Hardinge's administration will be scarcely less illustrious, in the annals of India, for its beneficent internal improvements than for its splendid military triumphs.

[We have received some interesting communications from India and China, and from Fernando Po, and the West Indies, for which we are not able to find space this month.]

Marriages.

Aug. 30, at the baptist chapel, Lanyihangel Crucorney, by Mr. Owens, Mr. D. Jenkins to Miss E. Price, both members.

Sept. 23, at the Independent chapel, Boston, Mr. W. North of Nottingham, to Ann, only daughter of Mr. John Ruff, baptist minister, late town missionary at Nottingham.

Oct. 3, at the baptist chapel, Coxwell-street, Cirencester, by Mr. D. White, Mr. J. Scriven, to Miss C. Mitchell—and Nov. 2, Mr. J. C. Porter, to Miss M. Lauder.

Oct. 11, at the baptist chapel, Tewkesbury, by Mr. Berg, Mr. P. Lane to Miss E. Stephens.

Oct. 11, at the baptist chapel, Newark, by Mr. J. C. Norgrove, Mr. John Smalley, to Miss Rebecca Haynes.

Oct. 13, at the baptist chapel, Westgate, Bradford, Yorkshire, by Mr. Dowson, Mr. G. Mitchell, baptist minister, Horsforth, to Mary, only daughter of Mr. S. Armitage, Manningham Lane, Bradford.

Oct. 13, at the baptist chapel, Farringdon, Berks, by Mr. A. Major, Mr. J. Reynolds of Whelford, Gloucestershire, to Mrs. J. Rixon, of Farringdon.

Oct. 14, at the baptist chapel, Grosvenor-street, Chorlton-upon-Medlock, Manchester, by Mr. R. Morris, Mr. T. Sargent of Hulme, to Miss C. Jones of Salford.

Oct. 18, at the baptist chapel, Blakeney, Gloucestershire, by Mr. Wm. Copley, Mr. Wm. Preddy to Miss C. Nicholls, both of Bilston, East Dean.

Oct. 19, at the baptist chapel, Cowl-street, Evesham, by Mr. J. Hockin, Mr. Thomas White, to Betsey, second daughter of Mr. G. New.

Oct. 20, at the baptist chapel, Shefford, Beds, by Mr. B. S. Hall, Mr. Daniel Mace, to Miss C. Parrott.

Oct. 21, at the baptist chapel, Moulton, Northamptonshire, by Mr. F. Wheeler, Mr. Job Tomlin of Paulerspury, to Miss H. Dillon of Moulton.

Oct. 23, by license, at the baptist chapel, Cardigan, by Mr. David Rees, Mr. Thomas Rees, to Miss Elizabeth Herring.

Oct. 26, at the Independent chapel, Sheerness, by Mr. C. Slinn, baptist minister, and their pastor, Mr. John Heyhoe, to Miss Jane Harris Wilson.

Oct. 26, at Broad-street General Baptist chapel, Nottingham, by Mr. Ferneyhough, Mr. H. B. Halford of March, to Sarah, youngest daughter of the late Mr. James Smith, Nottingham.

Oct. 26, at Bramley, by Mr. B. Evans, baptist minister, Mr. William Posgate, deacon of the baptist church, Scarborough, to Sarah, youngest daughter of the late John Ibbotson, Esq., of Queenshead, near Halifax.

Oct. 27, at Westgate chapel, Bradford, Yorkshire, by Mr. H. Dowson, J. V. Godwin, Esq., son of Dr. Godwin, to Rachel Catherine, eldest daughter of Dr. Acworth, president of Horton College.

Oct. 30, at the baptist chapel, Watford, Herts, by Mr. E. Ady, Sarah White to John Buckmaster, both of Ledburn, Bucks.

Nov. 2, by license, at Zion baptist chapel, Cambridge, by the Rev. Thomas Burditt, Helen Elizabeth, eldest daughter of John Smith, Esq. to Mr. Charles Bromley Bates, of March.

Nov. 7, at the baptist chapel, Kidderminster, by Mr. J. Mills, Mr. Joseph Dufty, to Miss Sarah Lowe, both of Wribbenhall, near Bewdley.

Nov. 8, at the baptist chapel, Watford, Herts, by Mr. William Groser, Mr. Robert William Hill, of Kingsbury, near Aylesbury, by license, to Miss Sarah Elizabeth Lyne, of Watford.

Deaths.

Aug. 31, at Draycott Terrace, Chelsea, Mr. Peter Ashworth, aged 59. For many months he endured a painful affliction with christian fortitude and resignation, supported by the grace of Christ, through the power of the Holy Ghost, and his end was truly peace. Our departed brother, with his wife and eight other believers, were baptized by Mr. Stenson, at Carmel chapel, Pimlico, in 1834.

Sept. 1, at Salford, near Manchester, Mr. T.

Bury, a Deacon, and one of the original members of the baptist church, Salford. The eminent example exhibited by our departed friend for thirty years of his useful life, was solemnly enforced by the suddenness of his removal. On the day previous, while engaged in conversation with his father, he was seized with apoplexy, which terminated his earthly existence early the next morning. His loss is severely felt, but we sorrow not as those without hope.

Sept. 4, at Singapore, Mr. Thos. Thompson, aged 20, the elder son of Thomas Thompson, Esq. of Poundsford-park.

Sept. 20, Mr. John Preston, of Melton-place, Euston-square, London, aged 61. Mr. P. at twenty years of age, became a student under the late Mr. Dan. Taylor, one of whose daughters he married, and who still survives him. Mr P. was successively pastor of the churches in Suffolk-st., Borough; Melbourn, Derbyshire; Macclesfield; and Eden chapel, Hampstead-road. Although not so successful in his ministerial attempts as some of his brethren, our departed friend was a man of considerable information, especially on theological subjects. His powers for conversation were considerable, which with his uniform affability rendered him one of the most agreeable companions we ever met with. We respect his memory, for it was whilst Mr. P. resided at Melbourn that he visited Retford, to preach the annual sermons for the sabbath school, and at the same time he baptized a number of candidates, among whom was the Editor of this periodical, who had walked ten miles from his native town for that purpose. Mr. P. was interred in Abney park cemetery. Mr. Eckett, Wesleyan Association minister, and Mr. Owen Clark, baptist minister, officiating on the occasion.

Sept. 25, at Easky, Sligo, Mrs. Cooke, wife of Thomas Cooke, one of the scripture readers of the Baptist Irish Society. She was a valuable member of the baptist church at Easky, of an amiable temper and unaffected piety. Though her means were small, she did a great deal to save the lives of the starving poor around her last winter. Seldom has there been seen so many sincere mourners at a funeral as were seen at hers.

Sept. 25, at Kingston, Jamaica, after an illness of only three days, Mr. Thos. Wm. Knibb, in his 24th year, son of the late Mr. Thomas Knibb, and nephew of the late William Knibb. A mild unassuming christian, striving to do good at all times. He was the master of the Suffield school in Falmouth, and much beloved by his numerous pupils. The last words he was heard to utter, were "Peace of mind! peace of mind!"

Oct. 2, at Perkin's Pitch, Herefordshire, Mary, the beloved daughter of Mr. E. Digwood, a consistent member of the baptist church at Orcop.

Oct. 10, at Staly Bridge, aged 23, Mary Ann Cox, a very worthy and active member of the G. B. Church—a teacher and a tract distributor. Humble, pious, and faithful, she was an ornament. Always sober-minded, avoiding all gaiety and trifling in conduct or conversation. She died peacefully and happily.

Oct. 10, at Chatham, Kent, Mary, daughter of Mr. J. Stock, pastor of the baptist church, Clover-street, Chatham.

Oct. 13, sincerely and deeply regretted, Mr. Thomas King, aged 78, thirty-one years pastor of the Strict Baptist church, Bedford.

Oct. 20, at Hackney, aged 55, Mr. Wm. White, a deacon of the baptist church, Mare St. Hackney. He was a man of exemplary character and conduct; remarkable for the punctual and efficient discharge of his private and public duties, which secured him the esteem and respect of all who knew him. By the church and congregation with which he was connected, his loss is deeply deplored, and his memory fondly cherished.

Oct. 21, in the 83rd year of his age, the Rev. Thomas R. Gawthorne, who had been pastor of the Independent church at Belper, in Derbyshire, considerably more than half a century, but, owing to the growing infirmities of age, retired from the pastorate about a year ago. His faithful and diligent labours as a minister, and his amiable and consistent conduct in private life, had gained him the love of his own people, and the esteem of all who knew him. He was a good man.

Oct. 25, Mrs. Ann Wright, Leicester, aged 47, many years a member of the baptist church, under the pastoral care of Mr. Mursell.

Oct. 27, at Hugglescote, Mrs. Newberry, relict of the late Mr. John Newberry, aged 74, and upwards of fifty years a member of the General Baptist church there. Esteemed universally for her cheerful and active benevolence, of her it might be truly said, "distributing to the necessity of saints, given to hospitality."

Oct. 28, suddenly at Mill End, near Rickmansworth, Herts, Mr. W. Abbee, aged 68, for thirty-six years a worthy deacon of the baptist church in that place.

Nov. 4, after a protracted illness, borne with christian fortitude, Mr. Samuel Shakespeare, senr. of Netherseal, in his 65th year. For many years a member of the General Baptist church at that place, and an occasional preacher.

Nov. 4, at Leipsig, aged 38, Dr. Felix Mendelssohn Bartholdy, the distinguished musical composer.

Nov. 5, at his palace, Bishopthorpe, the Archbishop of York, aged 90.

Nov. 12, at Bluntisham, Hunts, Thomas Benton, aged 65, a member of the baptist church, and who for thirty years held a prayer meeting in his own house. This worthy man was a trusty agricultural labourer, and in attempting to remove some hay from the feet of a bull, he was so injured by the furious beast that he died in a few hours. His last words were, "I'm going home—I'm going to my Father."

The Baptist Reporter.

We trust we shall be excused if we fill up this page with extracts from a few unsolicited testimonials respecting this periodical—its conduct, spirit, and usefulness. A few, arising, no doubt, from overflowing kindness, but rather too complementary, we have held back. We have also received various suggestions for extending our sales. The best plan is for every subscriber to shew the *Reporter* to his neighbours. This, with a *pulpit notice*, would raise us to 10,000 circulation in 1848.

"After strongly recommending the *Reporter* from the pulpit, I obtained many subscribers in this place, where, until this time, it had scarcely been known." F.

A Missionary in the East Indies, says, "I must tell you that I feel right glad that you have made such improvements in your *Reporter*. I most heartily wish you may reach 10,000, and so do my brethren here. We get it from Calcutta. Could you see how eager we are to read it when it arrives, you would be much amused. We all consider it a treat. It is just the magazine we require. It must make its way."

"I wish you increasing success with your valuable publications which are so well adapted to do good in the churches.." T. M.

"I never saw a lively church which did not like your *Reporter*." T. M.

"I shall, as heretofore, do all I can, for I feel that we are, as a denomination, greatly indebted to you." J. J.

"Surely our pastors will aid you, as the Independent ministers have helped Dr. Campbell, by giving a public recommendation from the pulpit. And deacons might do much. Long may you live to defend the cause of truth and righteousness." S. T.

"Our sale keeps up—sixty monthly. The same proportion in our churches would more than realize the 10,000 circulation. May your labours be abundantly owned and blessed!" W.

"The *Reporter* has my best wishes. It is an admirable publication of the kind. The information it monthly contains is well worth the money, to say nothing of the Essays. I am sure you deserve the gratitude of every baptist." J. J. O.

"Accept our best thanks for such an invaluable periodical as the *Reporter*." J. C.

"I read your periodical with great interest, and wish you a more extended circulation." M. H.

"Your Magazines are truly astonishing. The kind Lord long spare you! You have set a noble example to the body, and laid it under lasting gratitude. I wish you increased success." F. J.

"With much pleasure, I can assure you, that your magazines are read with increasing interest and delight. Many say that for denominational information generally, there is no publication like the *Reporter*. And all our young people love your Children's Magazine." B.

"I hope the time is not distant when your circulation will be more than doubled; and it will soon if every baptist does his duty." R. G.

"I have been much gratified by the perusal of the *Reporter* for the last year or two, both for the large amount of denominational intelligence it contains, and for the perspicuous and decided manner in which it advocates the principles of religious liberty. I did not know of its existence till within the period I have mentioned, although I have been a baptist for nearly twenty-six years, and am pretty generally informed about our periodical literature." G. W.

"We are much indebted to your periodical for its assistance in informing the minds, rooting and grounding the principles, and invigorating the measures of our new and rising churches. The *Reporter* is read by our members and hearers with increasing interest, and the good effects are plainly visible." J. K.

ERRATA.

We requested, last month, that our friends would inform us of any errors in dates and names which may have occurred in this volume. We have received the following—

Reading Church, Page 310, Wokingham and Ashampstead should be in *Berks*, not *Bucks*; and Mr. Davis removed to Horsell in 1844, not 1814.